

THE
Good CONFESSOR:

O R,

INSTRUCTIONS

FOR THE

Due and Worthy Administration

OF THE

Sacrament of Penance.

By MARTIN MARLEY, D. D.



D O W A Y :

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J H T

LEgi librum, cui titulus, *The good Confessor*, authore *Martino Marley* Doctor Theologo, opus cum Confessariis, tum Pœnitentibus perutile, Deo dante, futurum, in quo nihil, quod aut sanæ fidei, aut Christianorum disciplinæ adversetur, deprehendi. *Id* censeo. Datum Vadiponti hac die imo *Jan.* ann. 1742-3.

Phil. Reily S. Fac. Par. Id



PERlegi opus, cui titulus, *The good Confessor*, authore *Martino Marley*, quod Clero, et populo apprime utile arbitror; in quo nihil reperi fidei orthodoxæ, s. Canonibus, et bonis moribus dissonum. Datum hac die 8vo *Jan.* 1742-3.

Fr. Dominicus Brulaugha



THE
P R E F A C E
TO THE
Reverend PASTORS
AND
CONFESSORS.

AMong all Ecclesiastical Functions, the Administration of the Sacrament of Penance (though often not duly considered) is the most Profitable, the most Difficult, and the most Dangerous. It is the most Profitable, as it is so nearly concern'd in the Salvation of Souls, and of all outward means is the chiefest to obtain that happy End; because all Catholicks being obliged to have recourse to the Plank of Penance, and Sacramental Confession for the safety of their Souls, are also obliged to submit themselves to the Judgment of Confessors, whom God not only commissioned to forgive Sins; but also authorised to be our Spiritual Guides, and Physicians in what regards the care, and future Conduct of our Spiritual Life: From them we take advice, and the necessary means for the reformation of our Manners, and Salvation of our Souls. O! if Confessors knew how to use their Authority with Dexterity, and to exert themselves with Zeal, and Discretion

in that holy Tribunal, they would soon binder Millions of Sins from being committed, they would prevent Thousands of Sacrileges, and Damnations, and would quickly Reform the Christian, and Catholick World; they would oblige Penitents of all degrees not to venture to approach that holy Refuge, the Sacrament of Penance, without first taking a competent Time to dispose, and prepare themselves for it.

In the second Place, there is no Function in the Church more Difficult, or that requires more Qualifications than a good Confessor; because like a Physician, he is to Judge of the Inward, and Secret Disposition of the Soul; of its many crooked turns, and windings, and that chiefly by outward Signs, and Indications, which may very often puzzle even an expert Confessor. This is not all, for a spiritual Physician has not done half his Task by discovering the secret Infirmities of t^e Soul; the greatest Art is, to know Skillfully to Cure them. For this purpose he must first endeavour to turn his Penitents Heart, so that what was Downward must be brought Upward, and what was Upward, must be forc'd Downward, that is, he must bring his Penitent mortally to Hate what hitherto he dearly Loved, and to Love what he Hated, to Hope for what he often Despair'd of, and to Rejoyce in what caused him Affliction. This is verifed, when a Sinner is brought to love God, and the Practise of Virtue, and to hate Sin, and Confide in God, and hope through his Mercy to obtain Pardon of his Sins, and Eternal Happiness. This is not enough, but a Confessor must likewise take care to Prescribe Restoratives, and Preservative Remedies to disperse the Relicks of Sin, and preserve his Penitent from Relapsing, which requires no less Prudence, than Skill; and therefore the Office of a good Confessor may be truly called, Ars Artium. O what Light! what Zeal and Dexterity, does all this require! though some, and but too many unthoughtfull People look upon the Duty of a Confessor, to be easily, and readily Discharged.

In the third Place, the Office of a Confessor is most Dangerous, because he must never lose sight of these

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Two Things: First he must be extreamly cautious not to Dishonour God, by Administring the Sacrament of Penance to any of what State, or Condition so ever, except he has good Reason (all Things and Circumstances well considered, which imply a great deal) to believe his Penitent well disposed: For if through the Confessors Negligence, and Indolence, or Unskillfulness, he should Attempt contrary to the Rules of common Practice, to Administer the Sacrament of Penance to one indisposed, the said Confessor would be guilty of a grievous Sin, and Sacrilege. Secondly a Confessor must always have in View the Good of his Penitent; now the Good of the Penitent requires, that the Sacrament of Penance should not be Administred to him, if he is not well prepared for it; for to give it to one indisposed, would be Damnation to the Penitent; and if the Confessor through his fault, and want of due Circumspection did not notice this Indisposition, it's also Damnation to him. And what shall I say, if a Stupid and Illiterate Penitent did not Confess all his grievous Sins, or had not a supernatural Sorrow for them for want of the Confessors Help, and Directions: Behold in all these Cases, and many such, a Confessor may be guilty of many grievous Sins, and Sacrileges through his own willful Neglect, for want of inspecting into the proper Matter of the Sacrament. And what if a Confessor does not enjoin the Proper, and very often the Necessary, and Medicinal Penance, to preserve his Penitent from Relapsing? Pray will not this Relapse, be imputed to the Confessor, who was bound to prescribe the Means to prevent it, and did not? I am sure it will, and Ignorance will not excuse him; because as the Law says, the Authority of Judge, which he exercises, does not allow that he should be Ignorant of what he is to pass Judgment upon, (1) because the Quality of a spiritual Physician, does not permit him to be Ignorant of the Remedies he should prescribe to his Patients. Neither is a Confessor qualified to hear Confessions, though he should not be Ignorant of the speculative Morals; besides this,

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(1) Can. qui vult.

he is also to be versed in the practical, such as many learn'd Men, and Prelates have deliver'd in many practical and pastoral Instructions. Examinators indeed are to blame, who do not try whether those, who are to be examined to hear Confessions, understand the Practise or not; if not, they should not be approved of, as incapable of discharging their Duty.

Now this Practise consists in this, that Confessors should know how to examine their Penitents, according to the order of the Commandments, and the obligations that attend every peculiar state of Life; that he should know how to discern between a good, and a bad Confession, according to the ordinary Indications thereof, and how to excite his Penitent to Sorrow. In like manner he is to Judge of his Penitents past Confessions whether they were Valid, or Invalid, and when a Penitent is bound to revalidate them by means of a general Confession; what this is, and when necessary. He is also to know the Cases wherein Absolution is Absolutely to be denied to a Penitent, and when expedient to defer it. He must also know, what Medicinal Penances are, and the fittest to be enjoyn'd for each Sin; besides this, he should not be Ignorant of the reserved Cases of his Diocese, censures of the Church, and of the prevailing Sins of the places wherein he hears Confessions, that he may the more carefully examine into them. Pray what is all this, but the speculative Moral apply'd to Practise according to the Method observed by good Confessors: For as no Physician of the Body though ever so well versed in speculative Medicine, was ever yet deem'd fit to practise Physick until first he had acquired the Practise thereof, observing the Method, and application of the general Rules to particular Cases by fam'd Practitioners; even so, none can be thought capable to hear Confessions, though ever so learn'd in speculative Morals, except he likewise has learn'd the Application of said Morals, according to the practise of good Confessors. I would not have you to imagine, that Time, or speculative Learning alone is sufficient to form good Confessors; for many such find if several Years practise, and still bad Confessors.

any want of falling into good practical Instructions, and by guiding their Penitents according to every speculative probable opinion (though not practically probable) as it suits best their Own, and Penitents various Humours, and Inclinations. These are the true Causes, so many bad Confessors, who will continue to be such as long as they are confined to follow some determinate Instructions, and not allowed to deviate from them. This is confirm'd by his Holiness Alexander the seventh in the Preamble of his first Bull on the condemn'd propositions. There is introduced, (says his Holiness) into matters, which concern Conscience a way of Reasoning entirely foreign to the simplicity of the Gospel, and the Doctrine of the holy Fathers, and which would be capable, if followed as a Rule, to occasion great Corruption among the Faithful. Wherefore to the end, that it may never happen, that the way of Salvation should be enlarged, or rather spoil'd and corrupted to the great Detriment of Souls; after the sovereign Truth, which is God himself, and whose words eternally has declared the way to be Narrow. Pray tell me now; what is this way of Reasoning concerning Conscience so foreign to the simplicity of the Gospel, and the Doctrine of the holy Fathers, but so many speculative, and lax Opinions deviating from the Truth, and which would be capable, as his Holiness says, if followed as a Rule to occasion great Corruption among the Faithful, if guided in the Tribunal of Confessions by said opinions. And though many of these Opinions have been condemn'd by the Vigilancy of the See Apostolick, yet numbers of them remain to this Day, and are follow'd as a Rule which occasions great Corruption among the Faithful: So that whilst Confessors are allow'd to Rule their Penitents by these lax Opinions, neither Confessors, or Penitents will ever be Reform'd. For instance: There is an opinion, that a Confessor is not bound to examine his Penitent though Stupid, and Illiterate: Another Opinion says, that a Confessor is bound to believe his Penitent truly sorry, because he affirms it; a third Opinion says, that Absolution is to be given to an habitual Sinner, though he gives no sign of Amendment, and even to one in the im-

mediate occasion of Sin, because he feign'dly promised to remove it, though he has been found in this, as also in the precedent case to have often fallen short of performing his Promise

Now suppose a Confessor should make these Opinions the Rules of his Practise in the Tribunal of Confession; pray what must be the Sequel of such bad Principles? what? but that Penitents (as we daily experience) should evermore repeat the same Sins, and never give the least token of Amendment, which must finally end in the Eternal Loss of both Penitents, and Confessors. It follows likewise, that as this is but the too frequent Practise of many Confessors, Millions of Souls are lost by it. Thirdly it follows, that those who do their Duty, are pointed at, as Jansenists, or Rigoirists, because they disagree in practise only from the Multitude of lax Confessors; from whence it also ensues, that the one, and the other disagreeing in the Method of curing their Penitents, the one will pull down, what the other endeavour'd to Build. If a good Confessor, for example refuses Absolution to an Impenitent Sinner, this Penitent will run to another, who instantly grants it. If one enjoyns a Proportionable Penance, which is a little painfull to the Penitent, he flies to another Confessor who Imprudently Relaxes it, and with it the Penitents Conscience.

For these, and other evident Reasons, I have often considered with my self, that there is no point of Discipline wants a speedier Reformation than this I am talking of, and nothing would tend more to the Glory of God, and good of Souls, than such a Reformation. Now to remedy this Evil, the easiest, and briefest Method would be to lay down practical Instructions derived from the best Opinions, and oblige Confessors (at least in the Tribunal of Confession upon pain of Suspension from that Office) to Guide, and Govern their Penitents according to said Rules, and Instructions: for since we suppose, that these Instructions should be founded on Opinions unquestionably Probable; it is beyond dispute, that Superiors could command their Inferiors to follow said Instructions (at least in the Tribunal of Confession,

omised to them think as they will in the Schools.) Indeed
 as also many great Prelates with St. Charles Borromeus en-
 davour'd to bring Confessors to this Scheme. Witness the
 f per many practical Instructions, and Pastoral Letters, that
 inions have been publish'd on this Head, though not so frequently
 confess observed, as could be wished; but I hope will, when the
 rincip Church shall think fit, or her Prelates, to oblige Con-
 experi fessors to follow them, or any other set Instructions,
 never which She, or They shall approve of. Such a Method
 finally would effectually bring Confessors to an uniformity in
 Con the Administration of that great Sacrament of Salva-
 be to tion, and would render the Office of a Confessor not only
 Souls very Meritorious, but also safe, and infinitely beneficial
 ho de to all Catholics. We have some Instances of the like
 orists Method, and Discipline used in the primitive Ages of
 itude the Church, when Confessors were bound to follow the
 t the Directions of the Penitential Canons, and Rules pre-
 during scribed to them by the Fathers and Councils in the
 other Imposition of certain Penances for each Sin; as also to
 ample deny Absolution to their Penitents in certain Cases,
 Peni and delay it for a certain time, and the Communion
 it. likewise sometimes to the Hour of Death.

little The Scope then of this short Treatise is, to bring this
 fessor Uniformity in Confessors to bear, since all who will
 Peni carefully peruse it, must be convinced of its Usefulness,
 as they shall find it Grounded on solid Reasons, and
 often continued Observations, and Practise of the greatest
 Disci Prelates of the Church, whom I propose to follow; be-
 I an cause we cannot seek in this, or any other Work for
 Glory self Praise, but the glory of God, and the good of Souls,
 tion which is the sole Aim of our Labours. How much
 Me ought all to Covet this Uniformity we may Learn from
 rived the Synod of Viterbium Assembled in the Year 1614,
 least in the Fourteenth Chapter, which earnestly Recom-
 nsion mends it in this manner. Valde expedit animarum
 tenti salutis, ut Confessarii in Sacramento Pœnitentiæ semper
 e we adeant servare Uniformitatem, ut quod unus pro sa-
 d on lute Penitentis construxit, ab altero non destruat: :
 pute Propterea inter cætera animadvertant sciscitari a Pœni-
 bllor tate, an pro Peccatis enunciatis, vel enunciandis ab alio
 ssion fuerit Absolutio denegata? quam si aliqua justa cau-
 let sa

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sa non obtinuerit, nec de facili eam impartiantur.
Item nec Pœnitentiam ab uno injunctam, sine causa
immutent, et sic in reliquis, ut inter se conformes sint.
I will with the Assistance of God, endeavour to establish
these instructions so well, and set them forth in so clear
a Light, that no reasonable Exception may be made a
gainst them; and whosoever will carefully study them
so as to comprehend and conform his practise to them
will be better qualified to hear Confessions, than if he
had spent five Years in the study of speculative Morals
not that I condemn this, since our Instructions are the
pure Result, and Quintessence of it; but to shew you the
absolute necessity of the latter, for the Tribunal of Con
fession. And since my Life. and Labour seems to be
pointed out for the benefit of my Brethren, the Pastors
of Souls, (whom I love in Christ) that they should be
come Pastors according to Gods own Heart; this Treatise,
I hope, will conduce to make them such, since they
are not only God's Trumpeters, to announce his Laws
and Counsels to his People, but also appointed Judges
of their Consciences, and Ministers in ordinary of the
Sacrament of Reconciliation: And therefore, they
above all others, should be well Skill'd in discharging
the Divine Office, not only in the Pulpit, but also in
that secret Tribunal of Mercy, and Grace, wherein the
precious Treasures of the Son of God, and the Fruits of
his Sacred Toyls, and Passion are plentifully distributed
to those that Believe, and Repent in him, to whose
Honour, and Glory I consecrate my self, and this little
Treatise the result of his Divine Benefits.



TREA



T R E A T I S E I.

Of Confession.

It is not my design at Present to Treat of the conditions of a good Confession, because I have Treated at Large of them in my Discourses on Confession, to which I remit the Reader.

C H A P. I.

A true, easy, and practical Idea, of the Sacrament of Penance.

THAT you may form a true and solid Notion of the Sacrament of Penance, be pleased to observe, that this, like the other Sacraments of the new Law, is a Compound chiefly consisting of two Things, which Philosophers call *Matter*, and *Form*; and are essential Constituents of a Sacrament, whereof if either is wanting, there can be no Sacrament, no Benefit, no more than a Soul without a Body, or a Body without a Soul, can be reckon'd a Man. For instance: The constituent Parts of the Sacrament of Baptism are, the Application of natural Water to the Infant, and is call'd the Matter, and these Words, *I baptize thee, in the Name of the Father, &c.* are the Form of Baptism, without these two things joyn'd together

gether there can be no Sacrament of Baptism. In like manner the Sacrament of Penance has its determinate Matter, and Form: the Matter of it is, an intire Confession of all our mortal Sins to an approved Priest joyning to a supernatural, universal, and efficacious Sorrow, for having committed them. The Form is, *I Absolve thee*. Now if any of these mention'd Constituents are deficient, there can be no Sacrament, no Forgiveness of Sins. The Sacrament of Penance is seldom or ever defective on account of the Absolution; but is often so through the deficiency of entire Confession, and oftner through want of the Sorrow now mention'd. It is true the Essence of the Sacrament of Penance does not always depend on an entire Confession of all our mortal Sins, but only, when we are able of making such a Confession; for if we are suddenly surprized, so that we can not Confess any Sin, but shew'd a desire of it, either by calling for a Confessor, or giving Tokens of our Sorrow, or suppose, that we can Confess only one, or two of our Sins, Christ accepts of this Confession, and allows it to be good, only with this Obligation, that when we recover from that Danger he obliges us to Confess all the mortal Sins, we left unconfess'd. And this he mercifully in extremity dispences with the Integrity of Confession, because in these Cases we are not able to perform it, and therefore the Sacrament of Penance in that Case subsists without an entire Confession; but never so, when we are able to make our Confession entire. This Confession of mortal Sins is call'd the necessary matter of Penance, because we are obliged to it, in order to distinguish it from the Confession of venial Sins, which are profitably Confessed, but without any obligations: and therefore the Confession of Venial Sins, is term'd the sufficient matter of Penance: that is to say, the Sacrament of Penance may subsist with the Confession of Venial Sins alone.

Furthermore you must observe, that if after having duly examin'd our Consciences, and Confess'd all the Mortal Sins, that to us then occur'd, and without any fault of ours, should not call to mind all, and each of our Mortal Sins, and of course did not, or could not

Confess



In like Confess said Sins so forgotten, these are Forgiven to
 mination joynly with them Confess'd. Now take Notice,
 e Confess no Extremity, or Necessity dispences with the other
 joynt part of the matter of Penance, that is, with the Sorrow;
 now, for if we have not an universal, supernatural, and efficacious
 Absolution Sorrow for all our Sins, and a Purpose of the same
 into action, neither does the Sacrament of Penance subsist, nor
 can we obtain Pardon of our Sins. Wherefore if any of
 ever de mention'd Conditions of Sorrow is wanting, or if they
 often are not all joyned together, the Sacrament of Penance is
 oftentimes, and invalid, notwithstanding your Confession, and
 is true the Priest's Absolution.

always. In the second Place you are to observe, that the Sacra-
 ment of Penance, as well as all other Sacraments is a
 session holy, dignified by the Merits of Christ to convey
 an Pardon of our Sins, and his divine Grace of Reconciliati-
 her to us, which are the Fruits of his Passion; so that to
 expose it willfully to be annull'd, or rendered invalid,
 of one would not only be a grievous Sin, but also a Sacrilege,
 as it which imports as great Irreverence, as if out of a
 recovery you offer'd to Christen or Absolve one. Moreover
 e more would be of no Benefit to the Receiver, but of great
 fully damage on account of his willfully annulling the Sacra-
 ment. It is willfully annulled, when either the Penitent
 m is conscious to himself, that he has not confessed all his
 t Capital Sins, or believes, that he has not true Sorrow, or
 , who good Purpose. Not only the Penitent is guilty of Sa-
 crilege in this Case, but much more the Confessor,
 after Christ's Minister and Dispenser, for that very purpose
 to be consecrated, and dedicated to his divine Service, entrust-
 ed with the Dispensation of the divine Sacraments, and
 s: and Mysteries, and forbid to distribute them to the unworthy,
 d the expose them to Irreverence. *Nolite dare sanctum cani-*
 Sacrament. Wherefore he is more guilty than the Penitent, if he
 ot should rashly offer to put the Seal of Absolution to a bad
 Confession, either through Ignorance, Laxity, or want of
 having according to the usual Signs, or Tokens of a bad Confession,
 all the incompetent Sorrow, hereafter to be mention'd.

but as in the third Place you must observe, that a Sacrament,
 for the above mention'd reason is never, (even in im-
 mediant danger of Death) to be administered in a doubtful
 Confession.

or uncertain Matter; for Instance: the certain and matter of the Sacrament of Baptism, is natural, and common Water; therefore you must never attempt to baptize any Person, but with usual Water, and if without necessity you did, you would be guilty of a Sacrilege. And why is it lawful to Baptize without natural, and common Water in case of Necessity? Because it is possible and perhaps probable, that Baptism would not subsist in artificial Water, such as Rose Water for example, then at Hand, and by Baptizing with that Water, the Infant might be saved, to whose Salvation, we ought to concur, after the best manner we are able; neither does it expose the Sacrament to any Irreverence in that case, because the Sacraments were Instituted for the Benefit of the Receivers, so that the Reverence due to the Sacrament by Christ's own Ordination to the probable good of the Receiver, when it cannot be conferr'd in a safe Matter. But if without necessity, you should offer to Baptize an Infant with Rose Water, for example, you would be guilty of a Sacrilege. What must you do, when you have no other Water at hand, but Rose Water, and that the Infant to be Baptized is in no danger of Death? You must delay, and defer the Administration of Baptism, until natural Water, the only matter of Baptism may be conveniently had. In the same manner, if a Confessor is dubious of the matter of Confession, that is, of his Penitents entire Confession, and Sorrow, he must likewise for the same Reasons not attempt to Absolve him, but either endeavour to bring him to a good Confession, and Sorrow, or dismiss him without Absolution, and always do so till you are satisfied of your Penitents Disposition.

Since it is not lawfull to Absolve a Penitent in a doubtful matter, may it be lawfull you will say, to Absolve him in a probable matter, when there is a great Probability, that this does not exist? I tell you, the Confessor never can Absolve his Penitent, if he has a greater Probability, that his Penitent wants the essential Conditions to be Absolved. The reason is, because the Confessor, or the Minister of any Sacrament, is not to expose it, without necessity, to be annulled and ineffectual.

It is evident that he exposes it to this Nullity by administering it in a Matter, whereof there is greater certainty that it does not exist, than that it exists; consequently he could not be morally certain of its Existence, as he ought to be, before he would attempt to perfect it on his part, as a Man of Sense would not venture to put his Name, and Seal to a Covenant, except he was morally sure of the Performance of it, not only on his own part, but also on the part of the contracting party; because otherwise he would leave himself liable to Death, and Damage. This is the Case of a Confessor, who must not venture to apply the great Seal of Absolution, wherewith God intrusted him, but on the safest conditions, that the Affair will permit, fearing least God should be dishonoured in the Abuse of the Sacraments; and both Confessor, and Penitent made liable to great Penalties, for willfully concurring to the said Abuse. But why should a Confessor, or Minister of a Sacrament be tyed down to Administer it according to the greater Probability. Many reasons may be assign'd for this Decree. The first is, because the Church decreed it, and condemned the contrary; as is evident by this condemn'd Proposition of Innocent. 11. *Non est illicitum in sacramentis conferendis sequi opinionem probabilem de valore sacramenti, relicta tutiore.* Secondly, because even before this condemnation, it was the Custom and, Practise of sound Divines, to follow the most Probable Opinion in regard to the Sacraments, in their Rites and Ceremonies and in every thing else belonging to them. Thirdly, as the Sacraments were Instituted for the Benefit of the Receivers, they have a right to them, and besides, it is their intention and desire to have them Administer'd in the safest and most profitable manner, and to act otherwise would be against Charity and Justice. As if a Child had been Baptized with Artificial Water for example, leaving aside the Natural, which was at Hand: What if Baptism should thereby be render'd null, and invalid, and the Child to die before he came to the use of reason? Fourthly, as we have already often observed, that it is not lawfull, and also against the Reverence due to the Sacraments, to expose them without necessity

necessity to invalidity, as they would be, if Administered in a probable matter only, leaving aside the more probable, and safer. I omit to mention the many extrinsecal Damages that would ensue from an invalid Sacrament. All these Inconveniencies which might follow if Sacramental Actions should be regulated by the lesser Probability, do not attend our Moral Actions regulated by the like Probability; because God made our Conscience, the immediate Rule of our Moral Actions, and would not have it regulated by the greater Probability, in as much as it would prove a Burthen insupportable, and a Task insuperable to be obliged to conform such a vast variety of Actions, relating to many different Matters to the greater Probability. Besides, who could be Judge of this greater Probability in all Cases? The Case is not the same in things Essential to constitute a Sacrament, because these are but few, and for the most part Determined by our Blessed Redeemer, who Instituted the Sacraments, and annexed the Benefit, and Virtue to such constituent Parts alone of his own Determination; so that if any of these Essential and Determinate Constituents be wanting, a probable Opinion will not supply their Defects. For instance, though it had been probable, that Rose-Water would suffice for Baptism, if that Opinion should prove false, Baptism would not subsist, neither would the Infant Baptized be saved, if it died in that tender Age. After the same manner we are to reason as to the matter of Penance; for if a Confessor should Absolve a Penitent according to the Probability of his Sorrow, for example, it will not avail him for the Remission of his Sins, in reality the Sorrow does not exist: therefore both the honour due to the Sacrament, and the good of the Penitent, make it incumbent on the Confessor never to Absolve a Penitent, but with great Caution and Safety. This plainly shews, that it is the sense and intention of the Church, that no Absolution should be given, except the giver is morally, and practically sure, that the Matter and Essential parts of the Sacrament exist, for the many reasons already given: and besides there is a more cogent Reason for the Minister of the Sacrament of Penance

to be more cautious in the Administration of this
 Sacrament above all others, not but that we suppose, it
 is dangerous, or perhaps more to expose Baptism to
 be annulled; but because the matter of it is obvious, and
 requires little, or no Attention to be sure of it, in com-
 parison of the Matter of Penance, which instead of
 being obvious, is even Abstruse, and not very easily Dis-
 cern'd; and because in the Administration of it more
 may be committed, than in the Administration of
 any other Sacrament, and the Damage incomparable, on
 account of which, it requires in the Ministers, greater
 Care, Caution, and Study. To comprehend this, sup-
 pose the Sacrament of Penance Invalid for want of true
 Sorrow in the Penitent rashly Absolved, both Confessor,
 and Penitent are guilty of two Sacrileges, because both
 concurred to it, which is not common to other Sacraments:
 Furthermore suppose, that this Penitent should never
 Reform that bad Confession, what becomes of him?

CHAP. II.

*Questions Answered, and the Precedent Doctrine
 Illustrated.*

If you should Object, 1st that the alledged Inconve-
 niences will cease, if a Confessor Absolves his Penitent
 conditionally when doubtfull of his Disposition, which
 prevents the Sacraments Invalidity. In the first Place,
 we will shew you in the subsequent Chapter, it is
 lawfull to give a Conditional Absolution, even *Sub
 conditione de presenti*, except in Cases of Necessity. In the
 second Place a Penitent being Ignorant of his being Con-
 ditionally Absolved, may never Reform, or Re-assume
 the same Confession, because he may Consider, that his
 Sin had been Forgiven him in Virtue thereof; and
 that if the Condition had not been extant for the want
 of a true Sorrow, and his Sin then Confessed, not For-
 given, by Virtue of that Conditional Absolution, pray
 what would become of him?

You may Object *2dly*, and tell me, that by supposing the Sacrament of Penance to be Informe, the Sacrament is not exposed to Invalidity, or the Penitent Absolute deprived of the Benefit, which is only suspended until his next Efficacious Sorrow, consequently a Confessor may safely Absolve his Penitent with an Inefficacious Sorrow. This Objection is not to the Purpose: For whether we suppose, that Opinion to be True or False, it does not Justify, or Authorise a Confessor to give Absolution to a Penitent whom he suspects, or ought to suspect, not to have a true Sorrow according to the approved Signs of a good Repentance: Because that Opinion supposes that neither Penitent, or Confessor must be sensible of the Inefficaciousness of the Sorrow: For if they knew the Sorrow to be Inefficacious, the Sacrament would not be Fruitless, but Null and Sacrilegious: Therefore the very Opinion requires, that the Penitent should do that he can to have a Supernatural, Universal and Efficacious Sorrow; and undoubtedly a Confessor would be blameless in Absolving his Penitent, whom he prudently deemed to have an Efficacious Sorrow, though in Fact it was not such. The other way of defending this Opinion, is also very far from contradicting what we have advanced, or from excusing Confessors, that Act contrary to it, and their Duty.

You may Object *3dly*, and tell me, since this Efficacious Sorrow lies hid in the Heart of the Sinner, a Confessor cannot Judge, whether his Penitent has it or not, but by his own Confession, who is to Witness against himself: Therefore if a Penitent says, he has this good Sorrow, why should not the Confessor believe him, for he hath a right to be believed in that Tribunal; and if he is to be believed, why should he not be Absolved? I believe there never was that Sinner at Confession who asked, but would say, that he was truly sorry for his Sins; yet I hope you will not venture to affirm, that they all had a good Sorrow, and Purpose. In like manner, though the Penitent, after making his Confession says, he has accused himself of his Sins; how often upon further examination have Confessors detected the contrary? Wherefore, I hope, you will not venture to affirm

at all Penitents, who say, that they have Confessed all their Sins, and are heartily sorry for them have therefore made an intire Confession, and have had that hearty Sorrow for their Offences: Consequently the bare Declaration of a Penitent is not always to be depended upon, as sufficient Motive, and Security for a Confessor to Absolve a Sinner. This I will readily grant you, and it is that can be allowed, that a Confessor may, and ought rely on his Penitents Affirmation, as to his good Sorrow, and Purpose, until the Penitent gives Proof against himself. This is founded on that received Maxim of the Law, *Nemo presumitur malus, nisi probetur*, and since the Penitent has given this proof of Insincerity against himself, I hope no Person of Sense, or Judgment will any more affirm, that such a Penitent has any right to be believed for the Future, at least until he gives other Proofs of his Sorrow independent of his bare Affirmation. Besides let me tell you, that no Person can be certain of the goodness of his Sorrow; for if he could he would also be certain, that he was in Gods grace, which is absolutely false. *Nescit Homo, utrum Amore, vel Odio dignus sit* (a). The reason a Priore of this is, that no mortal can know (without Divine Revelation) his Sorrow to be Supernatural, as St. Thomas teaches, and with him all the Divines: (b) because there is no Supernatural Action, but a Natural Action of our Will, and Understanding may be form'd in regard to the very same Object, so very like the former, as we experience, that we cannot discern between the one, and the other; and so we see, that an *Heretick*, as it experimentally appears to him, thinks he believes in God, hopes in God, and loves God above all things, and is sorry for having offended him with as much Endeavour, Intenseness, Fervour, as a *Catholick*, though it is a point of Faith, that these Actions in an *Heretick* are not Supernatural, but together natural, and unfit to dispose one for the grace of Justification.

B 2

What

(a) Eccles. (b) D. Tho. in 4. dist. 17. 9. 2. art. 5. Quodli. de verit. art. 10. ad 1. et 1. 2. 9. 112. art. 1. et Quod lib 8, art. 4

What thus happens to an *Heretick*, may happen to a *Catholick*, and is liable to the same Defect, when he Judges he believes, hopes, and loves God, and that he is supernaturally sorry for his Sins; for these may be natural Actions only, and not proceed from any supernatural Principle. A Penitent then cannot Judge of the Goodness of Sorrow, because he does not know when it is natural, or supernatural, neither can he certainly discern, when it is Efficacious: For as St. Gregory the great well observed, *That many times the Heart of Man deceives it self, and what it Conceals in the Bottom, is very different, from what it outwardly manifests, and it conceits it Loves what is Good, which in Truth it does not Love, and that it Hates what is Bad, which in Truth it does not Hate but Loves.* This Equivocation proceeds from this, that we do not often discern between the speculative Considerations of Good, and Evil, from the practical ones, but confound the one with the other: For example: The most obstinate Sinner and Slave to his Passions, may Consider, and Imagine Sin as the greatest of all his Evils, and therefore worthy of the greatest Hatred, which Hatred being Imagined, is only a speculative Picture of it, and so deceives himself, believing that he Hates, what he only thought worthy of Hatred, and therefore has no further effect on him, than at most an imperfect wish of having that Hatred to it. Thus we also often fancy, that we Love God, when in Truth we only consider him worthy of Love; and the same may be said of the speculative Consideration of other Virtues. From all this you may Conclude, that a Penitent without telling a lie may tell his Confessor, that he has truly Sorrow for his Sin, when he has it not because he falsely Imagines he has it. How well did *Seneca* though an *Heathen* distinguish between these speculative, and practical Notions of Sorrow; for *Lucilius* informing him, that a Friend of his who lived a loose Life, had resolved to Reform it, *Seneca* desired *Lucilius* not to depend on his Protestations. *Ac cupit ipse? noli cedere: non dico illum mentiri tibi putat se cupere. Stomachum illi fecit Luxuria; cito tamen cum illa redibit ingratiā. Sed dicit se offendere.* *Viti*

Vita sua? non negaverim; quis enim non offenditur? Homines vitam suam et amant, simul et oderunt. Tunc itaque, de illo feramus Sententiam, cum fidem nobis fecerit invisam jam esse luxuriam. (a) From what has been said, you may evidently conclude, that since the Penitent himself cannot know when he has this Sorrow, how can a Confessor rely on his bare Word, especially when the Proof of it, is thrown on the Penitent, who is often before fail'd in his Promises which therefore are to be reputed Frivolous, until he gives some better Tokens, as *Seneca* said, of his Hatred to his past Sins, which if Efficacious, he will be but seldom guilty of them for the Future. For as the same Moralist observed, Men may at once Hate, and Love their Vicious Life; they may effectually Love it, and ineffectually Hate it, and this ineffectual Hatred to Vice, makes them often falsely Imagine, that they are sincerely Converted, when they are not. The holy Council of *Trent* says also, that this strong Hatred to our past Sins must be an Essential part of our Sorrow: *Declarat igitur sancta Synodus hanc Contritionem, non solum esse Cessationem Peccato, et Vite novae Propositum, et Inchoationem, sed et veteris etiam Odium continere* (b).

Fourth Objection: A Penitent may be perfectly sorry, and averse to his past Sins, when he is at the Confessors Feet, and may be again affected to it, when ever the Occasion offers to commit it, which must be imputed to Human Frailty, and to the mutability of Human Will, and not to the want of an Efficacious Sorrow, and Purpose. We do not pretend that by true Repentance a Penitent becomes impeccable, but we tell you, that he does not easily return to his former Sin, but struggles against it and resists the Temptation, though at long run, through Human Frailty, he may be worsted. *St. John Chrysostom* compares him to a Valiant Soldier, who does not know to run away from his Enemy, he Fights like a Lion, if he is knocked down, he immediately rises up with great Courage, and continues to Fight, and gives us sufficiently to Understand, that if he loses the Victory, he

B 3

may

(a) *Senec. Epist. 112.* (b) *Frid, lefs, 14. cap. 4.*

may be deem'd Unfortunate, but not so Culpable. The Saint makes use of this Comparison to paint to us a Sinner Arm'd with a sincere Resolution to Abandon his Sin, he Fights, he Struggles, he Resists, but through Frailty, is now and then overcome. But a Sinner, who has not this Efficacious Resolution to avoid Sin is like a Lazy Person, who does not want good Wishes and Desires to quit it, but uses no Means towards it, as the Holy Ghost Admonishes us. *Desideria occidunt pigrum, noluerunt enim manus ejus quidquam operari* (a). Take good Notice, that there is this notable Difference between an Efficacious, and Inefficacious Purpose, between Frailty, and Laziness, or Laxiness; that a Frail Sinner Acted with an Efficacious Sorrow, and Purpose, never yields calmly and tamely to the Temptation, or Occasion of Sin, or falls without great Remorse, or without using some efforts against it (as is the Case of a Sinner, who has an Inefficacious Sorrow, or Veliety only) but instantly Resists the Attack, uses his Efforts to overcome it, continues for some considerable time at least, before he gives up, or surrenders to the Temptation, and after yielding to the evil Suggestion, he is mightily Troubled, and Terrified, and if thus through Frailty, or Weakness, he now, and then loses the Victory, he is oftener Victorious. The reverse of this happens to a Sinner, who has but Inefficacious, and Lazy desires of being Converted, he wishes to Compass the end but uses no means to Obtain it, he seems to be stout, and to Promise a great deal, when the Occasion, and Temptation is not Present, (which often makes him falsely believe, that he has a strong Resolution) but as soon as this Attacks him he without any Difficulty, or any Manly Resistance Cowardly, and Basely surrenders his Soul to the Devil. With this I have given you the Distinguishing, and Essential Mark, and Difference between the Efficacious Sorrow, and Purpose and the Inefficacious: The latter never assumes the Proper, and Necessary Means to obtain its end, as the former does: Therefore let all Confessors notice this and when ever they find their Penitents Confessing the same Sins, as before, without any Amendment, let them

(a) Prov, 21.

ask, whether they used any Means to decline Sin, and whether they made use of these prescribed by the Confessor, that by their Answers Confessors may Judge of their Good, or Bad Sorrow, and Purpose. For when ever the Penitent Confesses not to have used the Means prescribed by the Confessor, or the best that occur'd to himself in order to avoid Sin, such a Penitent gives proof enough against himself, and deserves not to be Absolved, until he earnestly Intends, and Labours to Amend: wherefore do not always believe, that he had a good Purpose, though he should tell you so with Tears in his Eyes, which often proceed in Penitents from the Consideration of some Temporal Loss or Infamy.

Because the Point we have in Hand is of great Importance, and hitherto has been the great Refuge of all Lax Confessors, that it should not be so for the Future, I will endeavour to pluck up this destructive Sentiment by the very Root. I will readily grant you, that our Will is very fickle, and changeable in Matters both Temporal, and Spiritual, when it lightly conceives, and does not absolutely resolve upon them. But when our Will with mature Advice and Counsel, resolves upon the Acquisition of some considerable Benefit, or upon evading some great Evil, or Penalty: it does not easily, and readily, change such a Resolution; except it is upon stronger Motives convinced, either of the Impossibility of acquiring the proposed End, or the vast Difficulty in using of the Conducive Means towards it. Daily Experience convince us of this, when we behold so many taking vast Pains, Labour and Toil, (though in no Want) to acquire, either Temporal Wealth or Honour. Do not we see the Rich Merchant venturing to send his Wealth, his Fortune, to the *East* and *West Indies* to become more wealthy, though he is not ignorant of the many Dangers he runs of losing All? What then? because he absolutely wills to increase his Wealth, he pushes through all these Dangers, and leaves them all aside to pursue his chief Design: and tho' often he suffers by these Attempts, all this does not deter him from endeavouring to grow Richer. Of this I might give you a Thousand Instances in all Manner of Callings, which are constantly

and without Interruption pursued for many Years, notwithstanding the great Toil and Labour, that attend them, and that though Necessity does not compel man to take that Labour, yet it's enough that it is absolutely resolved upon to go through with it. How many Noble men tenderly brought up, and have good Estates to live upon, go to the Field, where they suffer Cold, Hunger and Thirst, and very often great Hazard of being killed in a Siege, or Battle, and all this, only to acquire a little Temporal Honour, or Glory. Nay you cannot give me an Instance of any undertaking maturely Consider'd, and Efficaciously Resolved upon to have vanish'd for want of pursuing it, except the Undertakers were deterr'd from it by some intervening Motive of greater Weight than the former. The reason is Evident; for these Resolutions or Affections of the Mind alone are call'd Efficacious, which after a mature Deliberation, determine our Will to prosecute such, or such ends; our Will thus determined, effectually makes Choice of the necessary Means in its Power, and applies them to Use, or Practice in order to obtain the said end; and all these Actions are the natural Sequel of that Efficacious Purpose, which never ceases from continuing it self in these effects but upon some supervening Motive Real, or Apparent, of greater Weight, than that upon which its first Resolution was founded; Therefore St. Thomas does not admit the Purpose to be Efficacious, except it is such, as Exerts it self when ever the Occasion, or Temptation presses. (a) *Non est perfecta Voluntas, nisi sit talis quae Opportunitate data, operetur.* Whence it follows, that when our Resolutions are Good, and Efficacious, they render our Will constant and steady in its good Purposes, as being conceived with mature Advice, and Consultation.

Since this is the Nature and Condition of all Good and Efficacious Actions of the Mind; how much more ought it to be in all Supernatural, and Efficacious Resolutions, as in that for example of avoiding Sin for the future? Partly because the Motives, upon which these Purposes

(a) D. Tho. 1. 2. 9. 10. art. 5.

rs, no purposes are conceived, are more Sublime, and Perma-
 attend, as being of Faith, and founded upon the Eternal
 elman, with, or on Gods Veracity; consequently are not lia-
 solute, to be retracted, as Temporal Purposes grounded on
 Noble Temporal Motives. To this we may add, that the Mo-
 to live, of our good Purposes in Confession, being conceived
 Hunger, by the Natural Strength, or Vigour of our Will,
 g killing, as it is Elevated, and Fortified with God's Divine
 a little Efficacious Grace; this Grace, and Purpose, which de-
 ive from it, Overrules the indifference of the Will, and
 'd, and renders it constant in its Purposes. From whence you
 r want, evidently Conclude, and take it for a Sign morally
 'd from, that when the Purpose the Penitent conceives in
 at the Confession is not such, as obliges him to assume the pro-
 Resolute Means in his power to evade Sin, especially when
 cacious Occasion offers; it's evident, that that Sorrow was
 r Whether Supernatural, or Efficacious. Let not then Con-
 fessors for the future attribute their Penitents frequent,
 leans, and sudden Relapses, altogether to the Inconstancy of
 Aife Men; but rather to his want of due Preparation before
 ons at Confession, and to the want of a good Purpose; and this
 which the true Cause, why Sinners Relapse with so much
 its be, after Confession, and become the same, or rather
 ent, else; so that the Motions of Sorrow which they felt
 olution, themselves were only the Effects of some Natural
 adm, derived in them from the lively considerations of
 as Bad Punishments of Sin, occasion'd by the Confessors
 n pre, mortification, or some Apprehension of the like kind.
 is qu, this may be strenuously confirm'd from St. Paul (a)
 s, the, gives us the following Notion of true Repentance.
 , the, the Sorrow, says he, which is according to God,
 d Pun, keth Penance unto Salvation, which is lasting. It
 , and, point of Faith, that every good Sorrow must be from
 , consequently it should be lasting, and continue in
 Good Effects, which among the rest is the Amendment of
 more, and Resistance to Sin, to which Tokens Christ
 s Re, its us to know the Good Penitent from the Bad one;
 or the, such were the Fruits of the *Corinthians* Sorrow oc-
 these, on'd by St. Paul's Epistle to them: *For behold this,*
 rpose, he, *of your having been made Sorrowful according*

to God, what a concern it produceth in you, even
Apology for yourselves, even Indignation, even Fear,
even an earnest Desire, even Emulation, even Reverence.
 These are Marks *Theophilaſtus* ſays, that their Sorrow
 was according to God, becauſe a good Sorrow is not
 Unactive, or Fruitleſs. Beſides the Reaſons alſo
 given for this, take the following one. We cannot
 pretend to have a good Sorrow for our Paſt Sins, and a
 Purpoſe to avoid them for the Future, without taking
 a great deal of Pains, and Labour to diſpoſe ourſelves
 for them; *To which Newneſs, and Integrity of Deſire,*
ſays the the holy Council of Trent, we cannot Arrive
by means of the Sacrament of Penance, without abundance
of Tears, and great Labours, the Divine Juſtice
requiring it ſo (a). We alſo know by experience,
 it is with much Difficulty we part with what has
 us great Pains to Poſſeſs it; and therefore St. *Thomas*
 ſays, that ſince a Penitent ſuffer'd ſo much to be Re-
 cil'd to God, he does not readily Relapſe into his
 former Sins. *(b) Non facile Homo ad Peccata rediit*
quo penam expertus eſt. Another Reaſon is; becauſe
 a Supernatural, and Efficacious Sorrow is a particu-
 lar Grace, and Gift of God, it is even the greateſt Gift
 God confers on a Sinner, becauſe the Forgiveneſs of
 Sins is annex'd to it: therefore it is not to be ſuppoſed
 that God would give this great Grace to a Sinner, in
 no other View, than to raiſe him to Day from Sin, and
 ſuffer him to fall to Morrow: Beſides, this would
 be of no Benefit to the Sinner, it would expoſe God's
 Goodneſs and Bounty to be fruſtrated of their intended effects,
 liable to Abufe, and Contempt. This, you will ſee
 does not happen through God's will, but through our
 free Will, and Inconſtancy, whereby we may receive
 God's Grace. I grant we may: but did not God have
 this Inconſtancy before he gave us that Grace of Re-
 ſiſtance; conſequently when he did reſolve upon giving
 us that Grace, he did alſo reſolve to continue it by
 giving ſo many Actual ſtrengthening Graces to prevent
 Inconſtancy.

(a) Frid. ſeſs. 14. cap. 2. (b) D. Tho. in Addi-
 15. art. 1. in ſine Corp.

constancy of our Will, without which he knows, our penitance would little avail us; for when he undertakes to cure Man, he does it Effectually (a). Thus he never gave us a Natural Life to leave it afterwards depending on our selves, but takes great care continually to preserve it, otherwise it would instantly turn to its former Nothing: Much more so, when he restores a sinner to the Life of Grace, he strengthens him with peculiar Graces, without which he knew that Life of Grace would be of short continuance.

This is again confirm'd from the very nature of Penitence, which the Council of Trent sets forth in this manner: (b) *Declarat igitur sancta Synodus hanc Conceptionem non solum esse Cessationem a Peccato, et Vitae suae Propositum, et inchoationem, sed et veteris etiam vitae continere.* By this you see, that there can be no true Sorrow, except it imports a strong Hatred to our past Sinfull Life. What Trouble, what Labour, what Pains must it cost a Sinner (witness St. *Augustin* in his Confessions) before he can bring himself to hate, for example, his darling Vice, and to love the Virtue of Chastity, which was so odious to him; nay it cost him all this (in the ordinary Course of Providence) supposing God's Grace, without which he could not advance one step towards it: after all this, it is to be believed, or supposed, that if he mortally hated that Vice of Lust to Day, and was enamour'd of the Virtue of Chastity, that he would to Morrow, or in a few Days without any Struggle, or Resistance embrace that Sin again? if he did, we must conclude, that he had no Real, Effectual Hatred to it? This we know by experience, that if on account of some great Abuse, or Affront, we receive a deadly Hatred to the Person, that Injured us, it is very Difficult to bring us to a Reconciliation with him; and to the contrary, if we are thoroughly a Friend to him, and have a peculiar Love for him, he must easily Provoked, and Exasperate us, before he becomes dear to us. All this Abundantly, and Evidently proves that

(a) Totum hominem sanum fecit, (b) Frid. sess. Cap. 4.

that Affections, whether of Love or Hatred, if Efficacious are not so readily removed, as many against Reason, Experience falsely Imagine; and if they are so Tenacious in Respect of Temporal Objects subject to continual Changes, either Real, or Apparent; how much more Tenacious must our Supernatural, and Efficacious Affections, and Resolutions be, when they regard Obligable to no Change, or Alteration? Hence a Confessor ought to conclude, that he is not to believe, that his penitent has, or had a perfect Aversion to his past Sin, if he finds him constantly Committing the same without any considerable Amendment.

By what has been said hitherto, another Objection is refuted, which is this: That your Lax Confessors do believe, that the little Exhortation, which they make in the time of Confession to their Penitents, is sufficient notwithstanding their want of Preparation, to raise them to a strong Supernatural Sorrow, and Purpose. We have said a little before, out of the Council of Trent, is sufficient to refute this mistake. For the Council says, *We cannot arrive, (which is the same as to say, we cannot arrive to the Newness and Integrity of Life, by means of the Sacrament of Penance,) without abundant Tears, and without great Labours the Divine Justice require of it.* If no Sinner then can be Reconciled to God without first making several Acts of Virtue, particularly of Penance, this Preparation must take considerable Time; and if a Sinner, who through Fault only, fell into Mortal Sin, must do all this before he is Reconciled to him, how much more will the Divine Justice require this from a Sinner Daily, and Frequently Relapsing into the same Sins, Abusing the Sacrament, and Trampling on the Blood of Christ? Can a Confessor Imagine, that God so often offended with repeated Sin will grant his Reconciling Grace to such a Sinner instantly and without disposing himself by Acts of Humiliation and Supplication to move God to befriend him? If God in his ordinary Providence, requires this previous Preparation of every Sinner, it would be great Presumption to believe that your little Exhortation in Confession is able to supply this, especially with regard to them Sinners

are Daily guilty of the same Crimes: Nay it
 be in a manner impossible in so short a time even
 to enumerate all the Virtues, the Council mentions to
 and compleat our Justification. Indeed such a
 Exhortation to Penance can scarcely ever be de-
 upon to supply the want of the proper Preparation,
 in relation to some Stupid and Illiterate People,
 after doing all they can, even with much Instruction,
 not know how to go about the said Preparation, or
 from the necessary Sorrow: In which Case alone, it
 is to be Presumed, that God, by means of the
 Confessors Exhortation, will concur with his inward
 graces to supply their Inability; but we cannot affirm
 that this will happen to those, who with God's Ordinary
 graces are able to dispose themselves, which must be
 actually perform'd, and by a serious Attention to the
 duties of so many different Virtues, which like so
 many different Steps are to proceed to their Justi-
 fication. Wherefore Confessors ought to Examine, and
 inquire from their Penitents, whether they have endea-
 voured after the best manner they were capable of, to
 prepare themselves for the Forgiveness of their Sins; if
 they ought to be dismissed for want of not having
 that most Essential part of the Sacrament, which is Sor-
 row, because it is not to be supposed, that they will
 receive it by the Confessors little Exhortation, especially
 if they are of those kind of Sinners, whose Life is a Se-
 ries of Falls, and pretended Rises; and therefore require
 a greater Preparation to obtain God's Pardon for their
 Sins; and the oftener they have Sinn'd, the more un-
 worthy they made themselves of this Pardon, and the
 less fit to be admitted; consequently these kind of Sin-
 ners must take more Pains, and more Time to move
 God to be Reconciled to them, than others, who but
 once offended him. Besides it is not easy, but
 difficult, to bring a Sinner to hate that Sin, to which
 he has been long attached; witness the struggles St.
Augustin experienced, witness the vast Difficulty he
 found to quit his old Vice, which like a Chain held
 him fast, and notwithstanding all his Sighs, and Cries
 to God, he could not find in his Heart to break it,

or part with it, till by more, and more Penance, moved God to do the Work.

From all we have said on this Head, and especially from the very Nature of a Divine Efficacious Sorrow and Purpose, we may well Conclude, that Confessors ought to be very Cautious in Absolving those Sinners, especially, who are constantly Relapsing into the same Sins, and who afford no manner of Proof of their having an Efficacious Purpose, and Sorrow for having so often Violated their Promise made to God in the Presence of their Confessors, they have no right to be Credited with their bare Word, and Allegation: wherefore it is incumbent on them to give some better Proof of their Purpose, and Sorrow before they can pretend to have a right to be Absolved, and ought for some time to be withheld without Absolution for Tryal sake; and if afterwards little or no Amendment (which is the only thing to be depended upon) is discovered in them, a Confessor is to persist in his Refusal of Absolution, it being generally impossible that an Effectual Purpose, and Sorrow can subsist, without putting a Penitent upon some reformation of Life, and cannot with any Colour of Pretence, or Truth Absolve them. Some more Objections on this Head shall be solved, when we will Treat of Habitual Sin.

C H A P. III.

On Conditional Absolution.

IT is not my Purpose at Present to descant upon the Word, and Clause of the Sacrament of Penance, to distinguish the Lawful, and Valid Form, from the Invalid, for all this is obvious in every moral Authority; this I must observe to you, that the Words which precede, and follow the Absolution, as *Misereatur tuusnipotens. Sc.* and *Passio Domini nostri Sc.* ought to be omitted, as the Roman Ritual admonishes, especially in case of Necessity, as when the Person is just Expi-

then Absolution is given thus, *Ego te Absolvo ab
 bus Censuris et Peccatis*; but when Necessity does
 urge, Confessors are bound to observe the Rites, and
 Ceremonies *ad Unguem*, which the Church prescribes
 for the Administration of the Sacrament of Penance;
 these are not left *ad Libitum* to use, or omit them;
 upon see the Ordinance of the Council of Trent
 My Scope now is to see, whether Absolution can
 fully, and Validly be given *Sub conditione*.

There are not Authors wanting, and among the rest
 a modern one, (b) who absolutely, and without Limita-
 tions seems to deny, that it's Lawful to Absolve *Sub
 conditione*, because, he says, there is no Precedent, or
 Example, of this kind of Absolution to be found either in
 Councils, Fathers, or Rituals of the Church, or in
 Charles's Instructions, though very Punctual, and
 exact; and that in Treating of Cases, which seemed
 to have no other expedient, but that of a Conditional
 Absolution, as in the Case of a dying Person, of Children,
 who begin to Confess, &c. As this is not Lawful in so
 weighty a Matter without any Authority to invent new
 Cases of Absolving, it does not appear, that any Case can
 be thought of, wherein it shall be Lawful to Absolve one Con-
 ditionally.

In the first Place, this Doctrine is against the Torrent
 of Divines, which is of great Authority; 2^{dly}, it is too
 dangerous, for who would neglect a dying Person, who had
 all the signs of Sorrow, and when the Confessor arrived, he
 suddenly Doubted, whether he was Alive, or not, who,
 (say) would not Absolve him *Sub conditione, si vivis*?
 who would not Absolve a Penitent *Sub conditione*, if
 he prudently Doubted after Confession whether you had
 Absolved him, or if you Doubted, whether you used the
 essential Form; In the third Place, if it is Lawful to
 Absolve one Conditionally, of whose Baptism you prudent-
 ly Doubt, as it is evident from St. Thomas, and the
 Decisions of the Church (c), Why shall it not then be
 Lawful

(a) Frid. sess. 7. Can. 13. (b) Illust. Goneti, de.
 Peni. Cap. 12. 9. 6. (c) De Baptis. et ejus
 Effic. Cap. de quib, &c.

Lawful to Absolve one Conditionally in the like Case since Sacramental Absolution is as necessary a Remedy for the Remission of Sins Committed after Baptism, as Baptism for the Remission of Original Sin.

Wherefore we must stand to the common Opinion of Divines, and distinguish three Conditional Ways of Absolving; the First is, *De praterito* for Example: *non sis Absolutus, ego te Absolvo*, and this manner of Absolving is not only Valid, but also Lawful, in Case the Priest prudently Doubted, whether he had given Absolution to a Penitent Confessed. The second Manner is *Sub Conditione futura*; v: g: *Ego Absolvo si restitueris, aut talem rem feceris*; this Conditional Absolution, and Intention corresponding to it, is Void, Invalid, and Sacrilegious; because it is not in the Power of a Confessor to Perfect the Sacrament, and suspend its Effects, till the Condition is comply'd with; for the Sacraments in Virtue of their Divine Institution, confer Grace the instant they are Perfected; and for this very Reason Absolution cannot be given *Sub Spe Ratihabitionis*; for whatever Effect, such an Absolution should have, though expressed by Words signifying the time Present, would remain in suspence, and exposed to be Annulled, or Ratified, which a Confessor cannot do. The third Way of Absolving is, *Sub conditione de presenti* as if you should say, *Si veram habes restituendi Voluntatem, aut inimicitias deponendi, aut coram Superioribus sistendi, Ego te Absolvo*. And though this manner does not render the Absolution Null, if the Condition is really Verified, because then the Matter, and Form Co-exists; but this manner of Absolving is reputed Unlawful by Cardinal Cajetan, (a) who thus Delivers himself: *Errat tamen Sacerdos sic faciens, quia presumit sub forma dubia tradere, quod Christus mandavit sub forma certa, ministrari*. He immediately adds *Unde exterminanda est hujusmodi Supersticio ab Ecclesia Dei*. It is not to be supposed, that this Author would condemn a Conditional Absolution given *Sub Conditione de presenti* in Case of Necessity, such as we have above mention'd.

(a) Cajet. in summa verb. Absolutio.

Wherefore take this as a Rule to govern your self as *conditional* Absolutions *Sub Conditione de presenti*; whenever you cannot inform your self, whether the required Condition exists, and the Danger presses, then you may Absolve *Conditionally*, as in the Case of a dying Man, where both Circumstances do concur. The first is Necessity urges, you have no time to spare, or means at hand to consult, or certify yourself, that he is living or not; therefore since he gave Tokens of his sorrow before hand, Absolve him *Sub Conditione* i. e. *adhuc vivis, Ego te Absolvo*. But if there had been any other Means left to get rid of the Doubt, and that Necessity did not urge, Absolution is not to be given *Sub Conditione*; but you are to try all Means possible to find out the *moral* certainty, that the Condition exists, and when you are certified thereof, give the Absolution in an *absolute* Manner; but if you are not sure of it, defer the Absolution, and give yourself Time to come to the Knowledge of the Truth, rather than venture to give the Absolution *Sub Conditione*.

Wherefore as to *conditional* Absolutions *Sub Conditione de presenti*, observe the following Rule, Whenever a *Confessor* has no way to Certify himself of the truth of the *Condition*, and that the Danger, urges, Absolution is then to be given *Sub Conditione*; as for example, here is a dying Man, who call'd for a *Confessor*, and gave Signs of Repentance; by the time the *Confessor* is come, he doubts whether this Man is Living, or not; the *Confessor* has no *Physician, Chirurgion*, or any other Means at hand to Certify him, that he is a living Man, before he Attempts to Absolve him, on the other hand no time is to be lost; in this Case a *Confessor* is to Absolve him thus *conditionally*, *Si adhuc vivis, Ego te Absolvo*, because here both the mention'd Circumstances do concur, a Necessity of Absolving him with an impossibility of knowing at present for certain, that he is Living; for if the Truth of this could be found out by any present Means, he was to be *absolutely* Absolved and not *conditionally*. But when Necessity does not urge, a *Confessor* is not to proceed instantly to Absolution, he ought to take Time, and use the proper Means

to Certify himself that the Condition is extant, and then *absolutely* to Absolve. So that it is never Lawful to give Absolution *Sub Conditione*, till you have tried all the Means in your Power to discover, that the Truth of the Condition is verified, and if you cannot Presently discover this, but may in Time to come, you must defer all Absolutions till then, except Necessity (such as the Article of Death) compels you in such doubt to give a *conditional* Absolution, because you have present Means to clear up that Doubt, or to come to Knowledge of the Truth. And this seems to be what Cardinal Cajetan aims at in the Place Quoted, as it appears by the Examples he Cites in that Place; for the Conditions, he mentions are such, that there are Means to discover the Truth of them: For example, you are Doubtful of your *Penitent's* Purpose, or Sorrow, these are Means morally speaking to Certify yourself of the *existence*, as well as of their *non-existence*; and if not or at this Confession, you cannot Certify yourself of it because Reasons occur to you that you are not to believe your *Penitent*, though he affirms to you, that he is truly *sorry*; in this Case you are obliged to defer Absolution, rather than give it *conditionally*. This is to be *carefully* noticed, and renders the Practise of some *Confessors* Condemnable, who when ever they Doubt the *Penitent's* Sorrow, Purpose, or of the intireness of his Confession, they Imagine, that they act with Prudence, and Safety by giving a *conditional* Absolution *Sub Conditione de presenti*, as Dangerous to him, who receives it, as to him that gives it. Call to Mind what we have said of Doubts in the first Chapter. In like Cases of Doubt which concerns the *essentials* of the Sacrament of *Penance*, let a *Confessor* have Patience, and take time to Certify himself, that these *essentials* exist before ever he proceeds to Absolution. Let him also exhort his *Penitent* to take Time, and not to desire to be Absolved in that Doubtful Condition, which might be both; but to Prepare himself better, of which Preparation he cannot make too sure in a point of the greater Consequence: Upon this *Penitent's* return, the *Confessor* will easily Resolve his Doubt, and clearly Certify himself whether

whether he can *absolutely* venture to Absolve him, or whether he is to refuse him Absolution, and never upon Uncertainty of the *essentials* to give a *conditional* Absolution, when there are Means to find out the Certainty of them, and that time will allow it. Of this *conditional* Absolution in the Terms mention'd, all *Confessors* must act, and say, as *Cajetan* did. *Exterminanda hujusmodi Superstitio ab Ecclesia Dei*. For when, after Time, or any other certain Means can Remove the Doubt, and that the Truth of the *Penitent's* Disposition can certainly be attain'd to, no Absolution is to be given *sub dubio*, but in the *certain*, and *absolute* Form, in which it was by Christ Instituted.

From this Doctrine, you will *first* infer, how a *Confessor* is to behave with regard to them, who have so little light of Reason, that Prudently it is Doubted, whether it is *sufficient*, or *strong* enough for to have the necessary Disposition to receive the Sacrament of *Penance*; such as your *Mad-men*, *Fools*, and *Naturals*; in regard to these, a diligent Enquiry must first precede, by consulting of *Physicians*, or Prudent People Conversant with them, to see if a *Confessor* can Prudently Resolve the Doubt, and in Case he cannot rid himself of it, or that he still remains *dubious* of their Capacity, he must still Enquire, and, Examine, whether at some times they have better Sense than at other times, or whether they are always equally *foolish*, and *mad*; if this last is the Case, Absolve such *Sub Conditione*; if the first, notwithstanding all your enquiry, you still continue Doubtful of their Capacity, Absolve them also *conditionally*; if you are more Certain, than Doubtful of their *rational* Capacity, Absolve them *absolutely*.

But in regard to *Children*, of whom you may Doubt, whether they are Capable of Sinning *mortally*, and though you should be satisfied of their Ability therein, you may have cause to Doubt, whether they are Capable of exciting in themselves a *supernatural* Sorrow, and Purpose; you are not to observe the same Method, as above mention'd, because this *inaptitude*, and *unfitness* may proceed more from the want of *Instruction*, than from the want of a *natural* Capacity: Wherefore a

Confessor is first to try, whether he can by *Instruction* dispose them for the Absolution, if so, they are *absolutely* to be Absolved; but if a *Confessor* perceives, that they want of Capacity, they are not to be disposed, it is less Inconvenient not to admit them to the Sacrament, (except for Instruction sake) or not to Absolve them at all, than Absolve them *conditionally*, because no Necessity urges, and time will Resolve the Doubt. Hence you may Answer the above *Objection*, and say that the Reason why *Councils, Fathers, Rituals* and *Instructions* do not make mention of this *conditional* Absolution, because the Cases are rare, in which said Absolution is to be given, and never but in Case of *extremity*, and when the Doubt cannot be taken away. As to *Children*, they only caution us, that they should not be admitted to the Sacrament of *Penance*, till they have sufficient use of Reason, and when this is Doubted of, if no Necessity urges, it is more *rational* to wait till they discover it more clearly.

Secondly you may infer, that such *Devotees* as Confess only some *Venial* Sins by way of rote, and custom, and seem to have no true Sorrow for them, must be obliged to exhibit a sure Matter to secure, and make good their Sorrow, and Purpose (for Matter cannot be wanting to them) let Absolution be *absolutely* denied to them, and not given *Sub Conditione*. Let *Confessors* carefully observe this Instruction, and see, that it is never the Spirit of the *Church* to Absolve any *Penitent* (except in danger of Death) except there is a *moral* Certainty, that he has laid down the *essentials* of the Sacrament; that is, an *intire* Confession, an *efficacious* Sorrow, and Purpose; so that when ever a *rational* Doubt arises concerning these three things, no Absolution at all is to be given, till the Doubt is clear'd, the want, or defect supplied, either by the *Confessor's* Assistance, which is a rare Case, or by giving the *Penitent* further Time to prepare himself, by which a *Confessor* will readily discover whether his *Penitent* has in any Manner mended his Life, or not: which will determine the *Confessor* to be Judge, if he is worthy of Absolution, or if it is *absolutely* to be denied, as in Case of no Amendment, or of no

proper endeavours towards it. And by this, as we observed in the first Chapter a Confessor will readily Judge, when his Penitent Sinn'd through frailty, or through business, or neglect of using the Means to avoid it.

C H A P. IV.

Aggravating Circumstances to be Confessed, with many Profitable Instructions to Confessors.

THE Question now is, whether the Integrity of Confession requires, that we should Confess Circumstances *Notabiliter aggravantes intra eandem Speciem*? To which we Answer, that the Council of Trent only determin'd, that for the integrity of Confession, it is necessary to Confess the *circumstances* which alter the *species* of Sin: It has left it to the discussion of Divines, whether the *circumstances*, which do not alter the *species*, but only *purely Aggravate* Sin within its kind should be Confessed. Whereupon the Divines are divided, some affirming, others denying this obligation.

Nevertheless it must be granted in the first Place, since there can be no Doubt or Dispute concerning it, that the Circumstances of *relapse* into the same Sin, is to be Confessed, at least if the Confessor asks his Penitent about it, as appears by the decision of Innocent the third, who condemns the contrary Opinion in these words: *Non tenetur Confessario interroganti fateri vicijus peccati consuetudinem*. In the second Place it must be supposed, that in Case one should hold, and demand, that these *aggravating Circumstances* are not to be Confessed, much Study will be Necessary to discern which are they that alter, or do not, the *species* of Sin, to know which ought, or ought not to be Confessed. For example, it is *methaphisically* speaking very probable, *Quod Peccata contra naturam sunt ejusdem Speciei* *simpliciter*; and this the Opinion of many Divines; but

C 3

if

(a) Sefs. 14. Cap. 5.

if one, grounding himself upon that Opinion should hold, or defend that a *Penitent* ought not to accuse himself in *Confession* of this Sin, so as to explain, whether it was *Beastiality, Sodomy, &c.* would err egregiously against the light of *Reason*, and the decision of the *Church* which in the Person of *Alexander the Seventh* condemned this Proposition: *Mollities, Sodomia, et Beastialitas sunt Peccata ejusdem speciei infima, ideoque sufficere dicere in Confessione se procurasse pollutionem.* In which Proposition it is not so much the *metaphysical* point that is condemned (because this but very little concerned the chief view of the *Church*) as the *moral* one, which exempted People from Confessing expressly such *horrible Circumstances*, though they should be only *aggravating*. In like manner we may Reason as to the Sin of *Incest* which *Cajetan*, with many other *Divines*, holds to be *Ejusdem speciei infima*. If therefore one should say that it was not Necessary to explain in *Confession*, whether it was Committed *Cum sorore, aut cum matre* but that it was sufficient to say it was *Cum Persona conjuncta*, this would be altogether *intolerable*. Hence you may infer with how much Caution, and Circumspection those *Divines, Preachers, and Confessors* ought to proceed, who hold that these *aggravating Circumstances* are not to be Confessed: How many difficulties must they of necessity plunge themselves into, to discern them from the other Circumstances, which in the practice is very hard to be observed. Especially how shall the *Penitents* discern, or distinguish Circumstances, that purely *aggravate* from those, that alter the *Species*. Therefore they are under a necessity of Confessing both otherwise they must endanger the Integrity of their Confessions, if they omit any, which for ought they know might prove to be one, that adds to Sin, a new *Species*.

For these Reasons, that *Confessors* may proceed in this Ministry with *due Safety and Security*, they ought to embrace, and follow the Practice of *St. Charles*, many *Synods in Italy* have done, some whereof have been approved by the *See Apostolick*; (a) and do

(a) Vid. Illust. Geneti. tract. 6. Cap. 6.

that *aggravating Circumstances* ought to be confessed, and consequently that *Confessors* ought to ask their penitents concerning them, which is to be understood, when a *Circumstance* in such a Manner *aggravates*, that it would suffice to constitute by itself a new Sin. For Example, if we suppose the Stealth of a *Shilling* a Matter grievous enough to constitute a *mortal Sin*, he who had stolen *eighteen Pounds* would not be obliged to accuse himself in *Confession* of more, than he who had stolen only what amounts to a grievous Matter, a *Shilling* suppose; but he who had stolen *two Shillings* ought to accuse himself in *Confession* of having stolen that quantity; because the Addition of the *second Shilling* adds the *Excess* it carries over and above the precedent grievous Matter is Quantity, and Matter enough to constitute a new *mortal Sin*. In this Sense many *Divines* may be interpreted, who affirm, that *aggravating Circumstances* are not to be explained in *Confession*, when in such a Manner they *aggravate*, that this *Aggravation* precisely could not be sufficient Matter for a *mortal Sin*. This Resolution in the *first Place* on Account of its being the *safest*, invites all to follow it, who sincerely wish for their own Salvation. *Secondly*, because it is very conformable to Reason; for if we will observe, that though the Council of *Trent* did determine this, yet the Reasons it alleges, that our *Confessions* should be *pure*, seem to convince, that it's also necessary to *Confess* these *aggravating Circumstances* in the manner explained: Because if we attend to the Minister of *Confession* as a Judge, it is plain that his Judgment must vary much differ with regard to a *Penitent*, who accuses himself of the stealth of one *shilling* only in comparison to another, who Confesses he had stolen a *Thousand Pounds*; from one, who Sinn'd out of *Passion*, to another, who committed the same Sin *premeditatedly*; from one who fell through *Temptation*, and frailty into a *carnal Sin*, to another, who repeated his Sins with *Steadiness*, and *Deliberation*; from one who continued in *Hatred* for a *Month*, to another, who continued in it only for an *Hour*; which Judgments must *substantially* differ from one another,

and serve not only to detect the greater *Malice*, and *Grievousness* in one Sin from the other ; but also useful to enjoin more grievous *Penance* for one above the other. If you consider a *Confessor* as a *Physician* of the Soul, you will readily discover, how much the *circumstances*, which aggravate the Evil, though within the same kind will alter, and change his Sentiments for example, the *circumstances* of the *intensity* of Sin, *duration*, and *repetition* of it ; these, I say, imprint different useful *Ideas* in the mind of a *Confessor* which conduce not only to discover the different *Methods* he must undertake for the Cure of his *Penitent* but also will serve for *prognosticks* to Judge of the *slightness*, or *inveterateness* of the Disease, of the greater, or less Difficulty to perform the Cure,

If for these Reasons, no *rational Patient* would be satisfied to lay before his *Physician* the *essentials* of his Disease alone, but also would carefully make known to him all the *changes*, and *circumstances* that attend it, and the *Physician* would be accounted *imprudent*, who would undertake the Cure, without having first informed himself of all its *circumstances*, *changes*, and *variations*. Why should we not Reason after the same manner of the Sickness, and Infirmities of the Soul ?

Wherefore a *Penitent* to avoid Scruples, and Perplexities, that may occur, and to discharge his Conscience well, and above all to receive Absolution, and Advice as also to make due *satisfaction* for his Sins, and *restitution* to the full, ought to approach that *holy Judgment-seat* with a sincere Mind to explain all the *malice* of his Sins, let this proceed from *circumstances*, which either change the *species*, or *notably aggravate* it ; and because he cannot Judge between them, or discern the one from the other, he must at the least be ready to Answer with all Truth the Questions, which his *Confessor* shall in this Matter propose to him, without disputing whether he ought, or not to Confess these *circumstances* and he, who does not come thus prepared, let Absolution be *absolutely deny'd* him ; because he evidently exposes himself to be *deficient* in his Confession.

Notwithstanding that the Integrity thus explain'd

itself necessary, that the Confession should be *valid*; but by Accident the Confession may be good without which may proceed from one of these two Heads. The first is, because this Integrity of Confession may be either *Physically*, or *morally* impossible. The Reason of both exceptions is the same; because, though the Precept which commands this *integrity* is *divine*, yet we must take it to bind us only in the manner we can comply with it; that is, as the compliance falls within the Sphere of human Prudence, and Diligence. From whence you may in the *first* Place infer, that the Confession, which a *Penitent* makes in the Article of Death, Confessing as many Sins as he can, though he should omit many, is both *valid*, and *good*, and would be so, though he Confessed no Sin at all, because he lost his Speech, but does give, or had given Signs of Sorrow. In the *second* Place, the same is to be said in Case of Shipwreck, of a *Battle*, or of any other imminent Danger, such as *Fire &c.* in which Cases the Confession is good, affording some Matter, or giving Signs of Sorrow, and then a *Confessor* may Absolve many at once, who call for the Absolution. In the *third* Place, if the *Penitent*, who Confesses is a *Foreigner*, and has no opportunity to Confess to one, that can Understand him, if he is *dumb*, or so *defective* in his Speech, that he cannot explain the *species*, *number*, or *circumstances* of his Sin, it is enough, that he Confesses himself *as well as he can*, so that some Sin, or Matter is perceived. In the *fourth* Place, in time of *Plague*, a *Confessor* is not bound to hear all the Sins of a *Penitent*, not only because this might hinder the Sins of others to be heard, but also; and for the imminent Danger a *Confessor* may be in of taking the Disease, if he should wait to hear all his *Penitents* Sins. In this Case also the Confession is good by giving some Matter, or Confessing one Sin, or another, and having Sorrow for all, which Case may be reduced to a natural impossibility.

Finally you are to observe, that in those Cases, where it is Lawful to omit the Confession of some Sins either through a *Physical*, or *Moral* impossibility, yet the Precept of the integrity of Confession remains still in Force,

Force, which must be fulfilled, when ever it can be comply'd with : Wherefore a Sick Person, who could not then Confess all his Sins, is bound to Confess those he did not, or could not Confess, when he recovers his Speech, or Health : In like manner, he who forgot to Confess a Sin, is bound to Confess it, when ever he Remembers it. Also he who for the Reasons given omitted to Confess this Sin to his *Confessor*, is obliged to Confess it to another, when the Opportunity offers, all which is comprized by *Alexander the Seventh* in the Condemnation of this Proposition : *Peccata in Confessione omissa, seu oblita, ob instans periculum Vitæ, aut ob aliam causam, non tenemur in sequenti Confessione experimere (a).*

Hence you may infer the *solution* of that common Doubt, which is this, when you cannot Confess the *species* of your Sin without discovering your *accomplice* are you bound to Confess, or Omit the Confession of that *specifick* Sin ? I answer with Distinction : Either some great Danger is to follow, or at least is prudently fear'd to befall the *Penitent*, the *Accomplice*, or the *Confessor* if the *Accomplice* should be made known to him ? In this Case the *Penitent* ought to Confess to another, or suspend his Confession, if Necessity does not urge ; but if he can do neither of these, he is to omit the Confession of that *circumstance*, by which one might come to the Knowledge of the *Accomplice*. From what has been said, and from what *St. Thomas* says, this ought to be the Practice, (b) so that the *Integrity* of Confession must be Understood, *Salvo fine*, which is that of Charity.

But if from the discovery of the *Accomplice* no other Damage is fear'd to follow, but that the *Confessor* will thereby come to the Knowledge of the *Accomplice* sub *Sigillo*, then if the *Penitent* can have recourse to another, to whom his *Accomplice* or himself is not known, he should Confess to such a one, if commodiously it can be done, but if this commodious Recourse to another

Confessor

(a) Prop. 11. Alex. 7. (b) In 4. dist. 17. 9. 11. art. 3. et 4. ad 5.

Confessor cannot be had ; in this Case a Penitent is to confess, and manifest that circumstance, though this would bring the Confessor to the Knowledge of the accomplice ; First, because a Penitent has a right to make an *intire* Confession, and discharge his Conscience at that Tribunal. Secondly, because once the Accomplice willfully made himself, or herself such, knew, and ought to know, that the other Party had this Right, and Obligation, and so it must be understood, that the accomplice gave up in this Point any Right he, or she might have of having their Fault conceal'd in the Tribunal of Confession. This is the *practise* to be absolutely allow'd, for so St. Bernard express'd it : *De nullo forsus sinister loquaris, quantumcunque sit verum, nisi manifestum, nisi in Confessione, et hoc ubi non potest iter manifestari Peccatum tuum* (a). St. Thomas, and many more Divines decides it so.

CHAP. V.

Of Confession before Celebrating.

SINCE we have said so much of the Divine Precept of Confession, it would now be proper to enquire as to the Time, and Persons said Precept comprehends ; but because we have amply Discours'd on both these Points in our Discourses of Confession, which only concern the Laity ; I have reserved for this Place a Point of Doctrine peculiar to the Clergy alone, which is this ; that a Priest, if he is Conscious to himself, that he is in the state of *deadly* Sin, is bound as the Council of *Trent* says by the Divine Precept of Confession, to Confess all such mortal Sins, before he attempts to Celebrate. The Words of the Council are these : *Probet seipsum Homo. Ecclesiastica autem consuetudo declarat, eam probationem necessariam esse, ut nullus sibi conscius mortalis Peccati,*

(a) Bern. opusc. de form. honest. vitæ. St. Tho. opusc. 12, 8. Borao. in 4. dist 21. 9. 9, part. 2. art. 1.

Peccati, quantumvis sibi Contritus videatur absque premissa Sacramentali Confessione, ad Sacram Eucharistiam accedere debeat. Quod a Christianis omnibus, etiam ab iis Sacerdotibus, quibus ex Officio incumbuerit Celebrare, hac sancta Synodus perpetuo servandum esse decrevit; modo non desit illis copia Confessoris. Quod si necessitate urgente, Sacerdos absque prævia Confessione celebraverit, quam primum confiteatur (a). Those last Words of the Council are often misunderstood, and Abused.

Wherefore let *Priests* take Notice in the first Place that it cannot be said, *Quod desit Copia Confessoris*, or that one wants an Opportunity to Confess, when morally speaking, he may find it, if he seeks for it, and that without any great Difficulty, though this Opportunity should not offer on the Spot. It is an hard Case, that if you wanted *Flesh-meat, Bread, Ale, or Wine*, you would make no Difficulty to go *three, or four Miles* in Quest of them; and yet you will pretend to want an Opportunity to Confess, or Reconcile yourself to God though you can meet with it within that Distance. Therefore let *Priests* assure themselves, that if they have time either the Day before, or in the Morning they are to Celebrate, to go *three, or four Miles* to seek for a Confessor, they are bound to do it, before they offer to say *Mass*, and if he is to be met within that Space, they cannot pretend, *Quod desit Copia Confessoris*; consequently they must not in that Case trust to an Act of Contrition, which is not so easily form'd, as *Attrition*, which together with Confession Forgives us our Sins, it being an easier, and surer Method, than the Former, it always to be prefer'd; neither can the pretext of giving Scandal take place here, no more than if you had a Confessor on the Spot.

Let *Priests* take notice in the second Place, that supposing the time is so short, that it will not allow them to seek for a Confessor; the Question now is, what necessity have you to say *Mass* without Confession? I tell you, that the Council says, that it must be an *urging, pressing, and grievous Necessity*, such as not to suffer a

Congregation

(a) Frid. Sess. 13. Cap. 4.

congregation to lose *Mass* on a Day of Obligation, or a sick Person to die without the holy *Eucharist*, or a Corpse to be Buried without the holy *Sacrifice*; but on other Occasions of less moment, you are to omit saying *Mass*, rather than offer to say it without premising *Confession*; that it is not enough, *Quod desit Copia Confessoris* to entitle you to say *Mass*; besides there must be, *Necessitas celebrandi* such as we have now mention'd. This *Confession* is also to be premised, in Case a *Priest* is in mortal Sin, as often as he is to *Receive*, or *Administer* any Sacrament, as the *Roman Catechism* sets forth (a). The Reason is, because there is a Divine Precept, that the *Receiver*, and *Administrator* of any Sacrament, should be in the state of Grace, before either attempts to Receive, or Administer a Sacrament, which may be much easier Procured, and Secured by Means of a *Sacramental Confession*, than by an Act of *Contrition*. Hence it is, that every *Receiver*, and *Administrator* is bound by *Sacramental Confession* to endeavour to procure that state of Grace, except Necessity obliges them to have recourse to it by an Act of *Contrition* alone: Wherefore he would expose himself to a voluntary Danger, who would on these Occasions neglect Confessing if he should, and depend on that Act of *Contrition* for his justification.

Finally, since the Sacrament of *Confession* was not only instituted to Forgive Past Sins, but also as a Remedy, and Medicine against Future Sins; hence it is, that a sinner is obliged by Divine Precept to Confess as often, as his Prudent *Confessor* shall Judge it Conducive, or Necessary for his Amendment; because though the Origin of this Precept, or Obligation is Divine, yet the Determination of it as to the time is left to God's Ministers. Here it would come in its turn to tell you when Children are bound by Divine Precept to Confess; but this was already mention'd in a Discourse on the *Institution*, and *Obligation* of Confessing. Before I leave this Article of *Confession*, let *Confessors* take care, that when their *Penitents* have made *bad*, or *invalid* Confessions, either for want of examining themselves, or for want of

(a) Part. 2. de Pœnit. Cap 48. & 49.

of Sorrow, and a good Purpose, as it sometimes happens to *habitual Sinners*, or for want of the *Integrity* of Confession, by concealing some Sin, and consequently that all such Confessions must be repeated in a *general* one of their whole Life, or part of it ; I remit you to my Discourse on *general* Confession, to know when, and after what manner this is to be done. Let all *Pastors* Recommend this *general* Confession to their respective Flocks, as the best Means to revalidate all Past Confessions, to secure Forgiveness of their Sins, and prepare themselves for a good Death. Therefore I always used to help all dying Persons to make a *general* Confession of their whole Life, except they had made one some few Years before. In like manner, when *Confessors* find that the whole Life of their *Penitents* is but a Series of Sinning, and Confessing, they ought to encourage them to make this *general* Confession to secure the past Doubtful Confessions, and because it is a good beginning to Reform their Lives.

C H A P. VI.

When is a Penitent supposed to have sufficiently Examined his Conscience ? with many Important Instructions to Confessors.

NOW as to the *Examen* of Conscience, which ought Indispensably to Precede a good Confession, I refer you to what I have said in the Discourse upon that Subject ; where I have told the *Penitent* of the Indispensable Obligation of Examining his Conscience carefully before he Attempts to go to Confession ; for it is so declared by the Council of *Trent* in these words : *Unde colligitur, oportere a Penitentibus omnia Peccata mortalia, quorum post diligentem sui discussionem, Conscientiam habent, in Confessione recenseri, etiamsi occultissima illa sint* (a). Reason convinces us of this. For since a *Penitent* is bound to Confess all his mortal Sins, their kind, number, and circumstances, and in the

Tribunal

(a) Sess. 14. Cap. 5.

tribunal he is to be the only *Witness*, and *Accuser*, he cannot pretend to comply with his Obligation, except he most diligently Examines into all the hidden Nooks, and Corners of his *Conscience*.

From hence a *Confessor* must infer, *First*, that he who comes to Confession without having Examined his *Conscience*, or if he did, it was after such a *careless*, *hasty*, and *negligent* Manner, that the *Penitent* himself must be Sensible of his not calling to Mind his many heinous Sins, which he might, if he went about it with greater *Industry*, and *Sollicitude*; such an Examiner does not only make a Sacrilegious, but also a bad Confession: and the Reason is, because he Voluntarily omits to make it Full, and Intire, as he was obliged to.

Even so the Catechism of the Council of *Trent* sets it forth (a). When a *Confessor* discovers, that his *Penitent* comes to Confession with this kind of *Examen Conscience*, he must dismiss him without Absolution, for he has comply'd in this Part with his Duty. *Secondly*, you will infer from the opposite extream, that who has *diligently*, and *carefully* Examined his *Conscience*, and Confessed all the Sins he discover'd in himself, such make a *good*, and *valid* Confession, whereof not only the Sins he Confessed, but those also, which he did not Remember, are Forgiven him: But he is bound to Confess them Sins so Forgotten, if afterwards they occur to his *Memory*, or *Conscience*. This is also the *decision* of the Council of *Trent* in the place above cited: The Reason of this is also evident; for although the Sinner is obliged to make an intire Confession of all his Sins, but as this Obligation is to be comply'd with *more Humano, et moraliter possibili*, then it must be understood, that he has complied with it, when he performs it with that diligence, which is required of him. To Examine his *Conscience* intirely, and carefully, and discharge it in the same manner by *Sacramental* Confession.

Secondly, this Point admits of no Difficulty; but now we

(a) 2. p. 8. 64. et S. Caro. Borhem. in Instruct. Confess.

we are come to a very intricate one, which consists in laying down a Rule, whereby both *Confessor*, and *Penitent* may Understand, and Distinguish when he comes to Confession with a sufficient *Examen* of *Conscience*, and when not. This Point is apt to Create great Trouble and Uneasiness to both *Penitents* and *Confessors*, and causes a World of Scruples in the one, and the other. To give you then all the Light we are capable of, we must first Pre-suppose, what I have explain'd in the Discourse upon this *Examen*, that the Diligence, which is required in performing it, is not *absolute*, or *uniform*, but Respective to the Condition, and State of Life every one; so that what is sufficient in regard to the *Penitent*, cannot be admitted for sufficient in that *Penitent*. For undoubtedly he, who frequents Confession will sooner (*ceteris paribus*) examine himself, than the other, who Confesses but once in the Year. They likewise, who live an uniform manner of Life, as your *Labourers*, and *Country-men* in general, require less Time, and Application to find out their Sins, than your *Merchants*, *Judges*, *Lawyers*, &c. who are involved in Trade, Traffick, and in continual Danger of doing Wrongs, and Injustices. *Item*, your *lively*, and *wise* will sooner find out their Sins than your *heavy*, and *stupid* People. *Item*, those, that live in the Fear of God and Sin but seldom, will much sooner comply with a true *Examen*, than those, who stop not at any Sin. A prudent *Confessor* must have these Respective Considerations before him to form a due Judgment, whether the *Penitent's Examen* was sufficient or not.

This being premised, the Authors commonly Affirm the one, or the other of these two Rules for directing *Penitents*, and *Confessors* in this matter. The first is, that that *Examen* is to be held for sufficient, and necessary, which Persons Prudent, and of tender Conscience make use of to Confess themselves. This Rule cannot be good, because it cannot be known to all; but the *Examen* of *Conscience*, and Diligence, whereby is perform'd in Prudent, and Timorous Persons, is Private, and depends so much of the Heart, that it cannot be known to others. Besides; those, whom you suppose

Suppose *pious*, and *prudent*, must have some Rule fix'd
 themselves to regulate their *Examen*, before they can
 qualify it for sufficient; this is then the Rule we are in
 quest of, to the end, it should be common to all, that
 may be directed thereby.

The other, and most frequent Rule is, that such *care*,
 and *diligence* is to be used in Examining one's *Consci-*
ence, as Prudent Men are used to take in transacting
 matters of *weight*, and *consequence*; though this Rule
 more proportion'd than the former, because it is more
 manifest to all; yet it wants some further explication,
 because in business even of Importance, some require a
 greater application of mind than others; wherefore
 that *diligence*, which would be sufficient to transact this
 important Affair, would be altogether insufficient for
 another, even of less Importance. Now to leave this
 fair to the Prudence of the *Confessor*, I think is more
 certain, and undeterminate; *First*, because they may
 perhaps vary in their sentiments, some little, and that
 some of them take not all the requisite care to regulate
 them, according to Prudence. *Secondly*, because the
Confessors themselves require Rules to go by, to form
 prudent Judgment concerning said *Examen*. *Finally*,
 because it is but reasonable, that the *Penitents* should
 know before they approach the Tribunal of Confession,
 what *Examen* is sufficient, and necessary for them, that
 the *Confessor* may admit of it for sufficient, especially
 since the obligation of making a right *examen* of Con-
 science affects more the *Penitent* than the *Confessor*.

For these Reasons, and to explain this matter with
 greater *clearness* and *solidity*, it must be observed, that
 always the means must be proportion'd to the end we pro-
 pose to acquire by them: Wherefore them means are, and
 will be called proportion'd, which are sufficient to acquire
 the end commanded, or intended, and that diligence in the
 use, or application of these means will be sufficient,
 which is sufficient for the actual obtaining of that End.
 And to the contrary, these means, and diligence in the
 application are insufficient, and unproportion'd, which are
 not sufficient for the actually obtaining that End. Since
 then the immediate end, and obligation of making an

exact *Examen* of *Conscience*, is the obligation, that a *Penitent* has by Divine Precept of making an *entire* Confession ; that diligence, which is reputed sufficient for said Confession, will also suffice to comply with that Divine Precept. Now for the *truth*, and *integrity* of Confession, it is necessary, that one should Confess all his *mortal* Sins, not in general Terms, but declaring their *kind* their *number*, and their *grievous* Circumstances and this not only as to Sins of *Deed*, which commonly are easily known, and obvious ; but also as to Sins of *Words*, *Thoughts* and *Omissions*, which are very hidden, and intricate to be discovered. Hence you may conclude, what lively, what earnest care, and diligence is necessary to comply with this Obligation in proportion to the greatness of the End, towards which it is directed, and the weight of the matter, which has under Consideration.

From whence you will infer, that there are but few human affairs, which require such exquisite diligence for their prudent management ; not only because no human affair can come up to the weight, and importance of this, but also on account of the quality, an abstruse matter, which is to be enquired into, and a *Examen* form'd upon. For example, if one is desirous to marry such a Person, he may without much trouble or difficulty certify himself of her *Quality*, *Fortune*, *Estate*, *Beauty*, &c. because all these things are obvious and easily known ; but to search into the most inward secrets of your Heart, to call to mind the several *Thoughts*, *Desires*, and *Affections* which swiftly pass through your mind, a Month, a Quarter, or a Year ago is Work enough, and a Task hard enough for the most Sagacious. This Difficulty cannot be explain'd, compared to any other matter but that of *Temporal Interest* alone ; and though it is base, not to use more care for the interest of the Soul, than for that of the Body, yet we would be contented, if Men did as carefully enquire into the Debts of the Soul, as they do into Temporal ones.

For the good of *Confessors*, as well as *Penitents* will deliver this by an example in that very Matter

If a Rich Man had lent to a Poor Man, of a large Family many Sums of Money at different Times, and upon different Occasions, and Emergencies, and in different Quantities; after this, let us suppose, that the Rich Man call'd upon the Poor Man and said thus to him: You must account with me, take as much time as you please, make what *Retrospections*, and *Reflections* you think proper to find out what Quantities of Money I have lent you from Time to Time, and how much you received at each Time. Now if your Account, and Confession upon this Matter should agree with the Accounts I have in my Book, yea though it should vary a little more, or less from them, I freely forgive you all the Sums you owe me; but if through *laziness* and *involence* you bring me a *lame defective* Account, you must pay to the last Farthing of the whole Debt.

What *Care*, what *Diligence* would this poor Debtor use? He would look back upon all the *time* he was indebted, upon all his *Expences* during that Time, upon the *Exigencies* and *pressing Necessities* of his Family; he would make use of all the Means possible, and use his Power to call to mind the many Sums he received, he would *seriously*, and very *attentively* consider them again, and again to make his Account agree as punctually as possible, with his Creditor's Book, and in this exact form he would state it to him, and would not venture to abuse his *Lenity*, and *Bounty* for want of duely examining into the several Sums he had borrowed from him. Behold exactly the *examen*, and *diligence* God requires of us to call our Debts, and Offences to mind and with that care to Confess them; so that if his *Examen*, and *Confession* agree with the Account he has of our Sins in the Book of *Eternity*, and that it is not in our Power to make it more conformable, all Sins Confessed, as well as not Confessed are Pardoned to us. But if our *Examen*, and *Confession* are performed with much *Neglect*, and *Carelessness* that our Accounts have not human Proportion, or Conformity to God's infallible account, all our Debts and Sins remain in force against us, and are even encreased, and leave us liable to the severest Judgment.

Perhaps you may *Object*, that such a diligent *Examen* as we spoke of, would be necessary, if the truth, and Integrity required for Confession were to be *real*, and *physical*; but as this *truth* and *integrity* required is to be only *moral*, as it appears in the place Cited of the Council of *Trent*, and for this *moral integrity* no more is required, than to confess Sins as they are in one's *Conscience*; hence it is, that so diligent an *Examen* is not required as we have Asserted.

Those who reason after this manner, with very little Reflection will discover themselves involved in a *vicious Circle*, and leave the matter more confuted. For the *Confession* is deem'd *morally true*, and *entire*, to which did precede a diligent *Examen* of *Conscience*; so that to pretend to explain, or regulate the diligence of the *Examen* required for the *moral truth*, and *integrity* of *Confession*, is to explain *idem per idem*, and to confound all: for it is the diligence of the *Examen* that denominates the *Confession* *morally entire*, so that to prove this *moral integrity* of *Confession* from the carefulness of the *Examen* is to prove, as we have said *idem per idem*.

And therefore we must acknowledge that the Divine Precept of Confession, commands Confession to be *Physically*, and *Really* true, and entire; for it commands us to confess all our Sins *quoad Speciem, Numerum, Circumstantias*: so that the *Penitent's* endeavour must be to tell the *real* Truth, and *physical* Integrity of all he offended God with. But as this Precept is to be complied with *More humanly* that is by human Endeavours, and Diligence: hence it is, that when this Diligence cannot attain to the *physical* Integrity of our Sins, that is, to discover all the Sins we committed; we are supposed to have complied with the divine Precept of Confession, when we confess all the Sins, we in that *careful* Manner discovered. A Witness, for example, sworn to tell the Truth of all that will be asked of him, is undoubtedly obliged to make the *necessary*, and *convenient* Reflections to certify himself of the Truth, as it is in it self, and having made these Reflections, he complies with the Oath of

Veritatis

veritate disenda, if he swears what he *bona Fide* believes to be true, though *a parte Rei*, it may be otherwise: even so the Scope of a *Penitent* must be to find out all the Sins he *really* committed; this must be the Aim of his Endeavour, the Rule and Guide of his Examen, and to this his Diligence in the Enquiry must be proportioned, and accordingly he must judge of the Efficiency, or insufficiency of his *Examen*. Now when a Penitent has so carefully examined himself, that he is convinced, and satisfied, though he should protract, and prolong his *Examen*, he will not make any new, or other discovery of Sins; such has good reason to believe, that he examined himself sufficiently, though he could not find out all the Sins he *really* committed; and though he is commanded to do so, yet this Commandment is to be observed *In quantum finis more humano, & prudentiali consequibilis est*. Hence you may infer, that we must not at all times qualify an *Examen* of *Conscience*, of insufficiency, because it did not intend to mind all the Sins committed *a parte rei*, but only when this happens through our fault, and negligence: Then it may be said to be our fault, and neglect, when we are conscious to our selves, that we could discover more Sins, if we had made a better enquiry, consequently all such *Examens* must be deem'd insufficient, and to fall short of the Divine Precept.

Hence you may infer many practical Instructions fit for *Confessors*. The *first* is, whenever you discover that your *Penitent* is deficient in his *Examen* of *Conscience* according to the above established Rule, you are by no means to Absolve him, but remit him with a great charge to examine himself better, that without this, you may absolve him, he cannot pretend to make a good Confession. Now you may discover this insufficiency of *Examen* in your *Penitent* by his delay, and study in Confessing the Number of his Sins, when he varies very much, now confessing a far greater number than he is guilty of, and now a far lesser number; all this you will find out if you ask him how often in the Day, or in the Week are you guilty of this kind of Sin? Which if you will but compare to the number he first mention'd, you will find

a great variation : You may also discover the Insufficiency of this *Examen* by the short time he employ'd in examining himself, especially if he is much addicted to Sin. You will also discover the Insufficiency of his *Examen* by the great variation in discovering the Number of his Sins, sometimes he shall tell you, that he did not commit that Sin, again he will tell you that he did, another time he shall tell you, that he committed that Sin a *Thousand* Times, though if you bring him to an Account, and ask him how often in the Day, Week, or Month was he guilty of it, you shall find he was not near so often guilty as he said : At other times he shall tell you, that he was but seldom guilty of that Sin ; but when you examine him, how often one Day, Week, or Month with the other ; you shall find he was often guilty of it : In like manner, when the *Confessor* observes, that he Confesses only at hazard, *hit*, or *miss*, these are all sure Indications of the insufficiency of your *Penitent's Examen* and that it falls very short of what he is bound to do by Divine Precept ; consequently you are bound to dismiss him without *Absolution*, till he has comply'd with this *Examen*. I could wish all *Confessors* had been observant of this, and uniform in its practise, we should have better *Penitents*, and incomparably less *Sacrileges* : Let them look to it, they shall before the just Judge give an account of their Remissness in doing their Duty : However let *Confessors* take notice, that if they find their *Penitents* very stupid, as many of the Country People are, and that they endeavour'd to examine their *Conscience* after their own way, as much as they were capable of (for such would not examine themselves right, though they took a whole Year for it) and that you believe they cannot do it better, than what they have done, do not dismiss such, but help them charitably to find out their Sins by Questioning them according to the Commandments, you think they have transgressed ; and when they own to have committed that Sin, ask them how often do they think they were guilty of it, one Day, Week, or Month with the other. I always found this to be the best and most exact way, that these kind of People are able to call to

Mind,

Mind, and confess the number of their Sins, and do recommend it as such to the practise of all *Confessors*, not only in regard to the *Ruder*, or more *Stupid* sort, but also in reference to *habitual* Sinners, or those much addicted to any kind of Sin.

The way I examine these rude People is thus. Did you swear since your last Confession? Yes; Did you swear in a Lie? No: Did you swear rashly? Yes; How often? So often: How often did you swear every Day, one with another? Did you Curse? Did you wish any great harm from your Heart to another? Did you abuse, or mislead any one? Did you discover a private failing of another? *If they are Young People*: Did you obey your Father, and Mother's Commands? Did you murmur, or speak hastily, or saucily to them? Had you unchaste Thoughts? *If Married People*: Did you grievously vex, or abuse your Husband, or Wife? Did you teach your Children how to bless themselves, the *Lord's Prayer*, the *Hail Mary*, and the *Creed*, when they could speak plainly, or at the fourth Year of their Age at most? Do you oblige them to say the *Lord's Prayer*, the *Hail Mary* and the *Creed* every Morning, before they get their Breakfast? Do you suffer your Sons, and Daughters to sleep in one Bed together after the Age of six, or seven Years? Do you suffer your Children, or Servants to Swear, Curse or do any thing contrary to the Law of God? Do you Admonish, or Punish them, when you are sensible of their Fault? Do you suffer your Daughters especially at Night time to stay abroad, to frequent *Weakes*, *Fairs*, *Patrons*, *Dances*, and such like dangerous places? These Questions are to be put to Parents, Masters, and Mistresses even of the highest Rank. I have told you already, how extremely important it is to make them carefully discharge this Duty. Did you commit any excess in Drinking? Did you pray to God Morning, and Evening? Did you lose *Mass* on *Sundays*, or *Holy Days* through your Fault, or did you cause any of yours to lose it without great necessity, or did you work on them Days? If your *Penitent* tells you, that he swore, cursed, &c. upon this you will ask him such Questions as you will find set down in the great

Table of Sins, which will hereafter be mention'd, recommend it to all *Pastors*, and *Confessors* to run over the Commandments in the aforesaid manner in regard to *Peasants*, and all *Illiterate*, and *Ignorant* People. I even say, you are bound to this ; because otherwise they never will make an *entire* Confession ; and it is every *Confessor's* business, as I have above mention'd, to take care, and do all that lyes in him to help his *Penitents* to make an *entire* Confession : However it will be convenient to let them confess as well as they can after their own way before you give them any Assistance that they may not entirely depend upon it, or neglect to examine themselves, as they are bound to do, in the best manner they are capable of, as they ought to be admonished.

The *second* Instruction is, that all those who Confess often, and Understand well the Affairs of their own *Conscience*, and in some measure live in the fear of God are deem'd to have sufficiently examined their *Conscience*, when they have found out and confessed all their *mortal* Sins they committed. The reason is, because this kind of People, who are but seldom guilty of *mortal* Sin, can without any extraordinary Pains, or diligence settle their Accounts after this manner with God much easier than other Sinners ; and if they do not, it is a Sign of their not having used sufficient diligence to examine themselves. All, who make a *Spiritual* retreat, as it is usually done, are supposed to have fully comply'd with the *Examen* of their *Conscience*.

The *third* Instruction is, those, who have their *Conscience* burthen'd with Sins, which Justice obliges them to Restitution, let it be a *pecuniary* matter, as it is the case of *Thieves*, *Robbers*, *Usurers*, *Extortioners*, *Clerks*, *Attorneys*, &c. or let it be in Fame, or Reputation, as it is the case of *Detractors*, *Revilers*, *Slandersers*, &c. such, I say, are not to be admitted to Confession, or at least to Absolution, except they can make a *proportionable* Computation of the wrongs, and injustices they have done to the Neighbour, or at least that they have made so strict an enquiry into it, that they themselves are satisfied in their *Consciences*, that they

cannot come nearer to the point, than they have

The reason is ; because this sort of People is naturally smart, and dexterous enough to state *pecuniary* accounts after the aforesaid manner (as you will always see they do, when they are the Creditors) consequently if they did not do the like in their Confession, it is because they have not seriously apply'd themselves to it. The reason for this exactness to be observed in such cases is this : Because *restitution*, or *satisfaction* must be *mathematically* adequate, and proportion'd to the damage caused or occasion'd ; that is, it must be *Shilling for Shilling, Pound for Pound* ; consequently they cannot discharge their Consciences, except they *compute*, and *explain* the Damages in that manner, that the Confessor may enjoyn them forthwith to make Restitution in that strict manner, if they are now in a Condition of doing it ; or at least, that he may exactly appoint what they are obliged to pay, and restore when required.

The *fourth* Instruction : Since it is not reasonable that any should benefit by his Iniquity, the Method to be used with those, who swallow down Sin with as little concern, as they would a draught of Water without remorse, or any uneasiness of mind, must not be, to ad- dress them instantly to *Sacramental* Confession, through persuasion, that the multiplicity of their Sins disables them from making this *Examen*, which is a very great mistake ; for though this may hinder it from being *mathematically* exact, yet it does not hinder it from being *morally* exact, or as exact as such are capable of : Therefore they are to be told, that they are under a grand Obligation of taking more time, and care to Examine themselves ; and in case they cannot compute their Sins, to the exact number, let them explain the different kinds, and how often they were guilty of each, and in the sinful *deeds*, and other *Indications*, let them collect their Sins of thought, and difference in kind ; until they have thus prepared themselves, and done what lies in their Power, they cannot without great abuse of erring in the whole be admitted to *Sacramental Absolution* ; since it is but reasonable, that they should

should do all, that lyes in their Power, as well, or rather more, than other *Penitents* towards examining themselves after the best manner they can, as the Divine precept obliges all without exception.

The *fifth* Instruction: Nevertheless, it must be granted, that them lewd Sinners, who have had a tedious, and inveterate Custom, of falling into this, or the kind of *Vice*, which admits of a daily Repetition: For example, a publick lewd Woman, exposed to all sorts and degrees of People; it must be granted, I say, that it is morally impossible for such to compute the exact number of her Sins, or even the *species*; and to insist on this, is only to expose such Sinners to tell many untruths. Therefore a *Confessor* in regard to such must be contented, if they tell what time they have followed this bad state of Life, how often they might be guilty of this Sin one Week, or Month with the other, according to the opportunity they had of Sinning? How often in the said time had they been guilty of this *species*, oftener than of the other? or were they alike? In like manner they are to confess their unchaste Thoughts, and Delights, they might have taken independant of any immediate subsequent Action. This *Examen* must be deem'd sufficient respectively to matter of *Lust*; though in other matters, as that of *wrongs or injuries*, or *injustice*, they must see to be mathematically exact in their computations, when that is possible to them, because of the strict obligation of making Satisfaction adequate for the injustice committed.

The *sixth* Instruction: Now as to these *Penitents* whose Life is uniform, and almost all of a piece, that is, every Day the same, as that of *Peasants, Country people, Labourers, Shepherds, &c.* although a *Confessor* should perceive them much addicted to one, or two kinds of Sin at most, as that of Cursing, and Swearing for example: If a *Confessor* should suppose, and that it is his Opinion (as in regard to such *Penitents* it generally ought to be) that his *Penitent* is so Rude, and Stupid that though he should pause ever so long on his Sins, he never will be able by himself to make a true *Examen* of his *Conscience*, or a just Computation of his Sins;

will do both much better by the *Confessor's* Assistance, the Light he will receive from the many Questions it will be proposed to him: With this kind of People a *Confessor*, I say, ought to behave in such a manner, though even these ought not to be admitted to Confession, except they have first endeavour'd to call their Sins to mind after their own way, and according to their Capacity; nevertheless though the *Confessor* after all this should find many Faults, and great Variation in their way of computing their Sins, as sometimes they will say they were guilty of this Sin of Swearing, and Cursing Times, they will add a thousand Times, and such other extravagancies: Notwithstanding all this, a *Confessor* is not instantly to reject them, but with Patience, Discretion, and Charity, he is to help them to call their Sins to mind, by briefly questioning them according to the order of the Commandments, as above mention'd, and by several Ways, and Questions to help them to compute their Number, as thus, How often are you guilty of Swearing one Day with another, one Week with another? which is the most familiar Method of assisting the number of their Sins according to their Capacity, which at best will not be exact, but at most *prosimilis*. *Confessors* are bound to give this help to this kind of People, because it is the common practise of the Church, and because *morally* it is not possible they can do it in a more exact manner: And we must believe, that *Christ*, who Instituted this Sacrament for this purpose, is contented, that according to every one's Way, or Ability each should prepare himself for it, and receive it being helped by his *Confessor*.

However, as to young People, it would be necessary to proceed with more Rigour in this Point, for Fear if they should rely too much on the *Confessors* Assistance, they should neglect to endeavour to examine themselves, and would run to Confession without preparing for it after the best Manner they could, and are bound to do, therefore when a *Confessor* perceives by his *Penitent*, that he did not endeavour to call to mind his Sins after his own way, and manner, let such be dismissed to examine himself, and this will teach these young People to examine,

examine, and prepare themselves for the future, before the attempt to run to *Confession*. Upon this Head, I cannot but observe to you, that I do not approve of a Rule laid down by *grave* and *pious* Divines, which is this, that a *Confessor* has no Obligation of examining his *Penitent* more than the *Penitent* should have examined himself supposing him to have used due Diligence to find out his Sins after his own Way. If this Assertion had been true, it would indeed save the *Confessors* a vast Deal of Trouble, and Labour ; and God grant that many have not laid hold on it for their own Ease, administering in that Manner many *sacrilegious* Confessions. But if the Rule be well considered, it will be found attended with many pernicious Consequences.

For as the far greater Number of *Penitents* are ignorant, and liable to many Obligations both *general*, and *particular* ; the Manner of examining themselves (though done with Care) is full of Ignorance, both as to the Way of confessing their Number, Kind, and Circumstances, and even in *general* whether it is a Sin or not. Wherefore if a *Confessor* could admit of this *Examen* and *Confession* without asking further Questions, the greater Part of such *Penitents*, would omit confessing many of their Sins, and even would not know them to be such : and tho' this in a great Measure might be excusable in *Penitents*, for not knowing them, especially such as we are discoursing of ; yet it would not be excusable in the *Confessor*, who fore-saw, and perceived it, and should be *tacens* and *consentiens*, when by his Ministry he was bound to speak, and remove that Ignorance.

The Reason *a priori* of this Obligation is, because the *Confessor* in that holy Tribunal holds, first the Office of a *Judge*, to whose Duty it appertains to inquire and direct both the Criminal, and Witness, to dive into the Truth of the Crime, according to the Saying of *Job* 29. *Causam quam resciebam diligentissime investigabam*. In the second Place, a *Confessor* holds the Place, and Office of both Master, and Teacher ; for there he does the Office of the *Penitents* proper Priest, and Pastor ; and *Penitents* do not only resort to him to be absolved, but also to be instructed : and therefore he is bound to teach them,

and for the same Reason also to free them from
 Errors and Ignorances, into which he may perceive
 them to have fallen. *Item*, a *Confessor* is bound by the
 Office of a *spiritual* Physician, to enquire into the most
 secret Accidents, which he may suppose his *Penitent* and
 incapable of explaining, that being thus inform-
 ed of the whole State of his Soul, he may be the better
 able to cure the Infirmary. The Practice of all *Confessors*,
 to understand their Duty, and have a timorous Con-
 science, signifies sufficiently the Obligation of a *Confessor*
 to dispel his *Penitents* Ignorance, and supply his Wants
 and Neglects. This Practice is expressly commanded in
 the Cannon *omnis utriusque Sexus (ibi) diligenter in-*
quirens Peccata, & Circumstantias Peccatorum, &c.
 and St. *Austin* cited by St. *Antoninus* 1. Part lib. 7.
 c. 17. §. 2. Says that a *Confessor* ought to be *diligens*
inquisitor & subtilis Investigator.

Confessors are to take Notice, that, except in extream
 necessities, as in Cases of Sickness &c. it is not lawful
 for them to absolve upon any Pretext whatsoever, those
 who have not confessed all their mortal Sins, no not
 when in the Hurry of an *Indulgence* or *Jubilee*; be-
 cause Works of Devotion must yeild to them that are
 of Divine Precept, and those which are of Ecclesiastical Pre-
 cept, as that of *Paschal Confession*, must cede to them
 that are of divine Precept, as the Integrity of *Confession*
 requires: wherefore *Confessors* are guilty of Sin, when finding
 a *Penitent* who is obliged to make a general Confessi-
 on, because of the nullity of his former ones, proceed to
 absolve him before they ask him all the necessary Ques-
 tions, upon pretence, that if they do so, they will not
 dispatch the great number of *Penitents*, who wait for
 Confession. Let the *Confessor* rather dismiss such a *Pe-*
nitent for a more opportune time.

A *Confessor* ought to have a special Eye, and Atten-
 tion to see, if the precedent Confessions of his *Penitent*
 have been *valid*, or if there is a necessity of reasuming
 them, as it is always to be feared of those, who without
 any amendment still relapse into the same Sins: Where-
 fore when a *Confessor* observes, that his *Penitent* accuses
 himself of having been often guilty of this Sin, he ought
 to

to inform himself, whether his *Penitent* fell into the Sin, soon after his precedent Confession: if he says no, ask him, did he use any considerable Efforts, or Endeavours to resist the Temptation? If you find he did not, ask him furthermore, was he guilty of this Sin before his precedent Confession? if he says yes, ask him how long he has continued in committing that Sin? how long is he enslaved to that evil Habit?

If your *Penitent* will not answer these Questions, on pretext, that he is not bound to confess the same Sin twice, you will tell him, that this is only true, when the Confession was *valid*; and that his Habit of Sin gives room enough to doubt of its *validity*; as to the rest, if he will not answer, the *Confessor* cannot pass the bounds or Absolve him, being not sufficiently disposed. We shall treat of this point more copiously hereafter. The *Confessor* must observe the same Method in regard to those, who confessed not long before, and now accuse themselves of some *mortal* Sin. You ought, I say, to ask them, are they subject to commit this Sin often? Of how long standing is it? And thus you must endeavour always to discover, whether your *Penitent's* Affliction is *habitual*, or of long Continuance, in which Case you will follow the Instructions given in the first Chapter, and hereafter to be given, when we shall Treat of *habitual* Sin. In the mean time observe, that *Innocent* the 11th, has condemned the Doctrine of them, who say, that the *Penitent* is not obliged to Answer the *Confessor's* Questions on this Head.

A *Confessor* ought to know the Condition of his *Penitent*, that is the Obligations of his state of Life, for the greatest part of the Disorders, which we behold among Christians proceeds from this, that either they are Ignorant of the Obligations of their respective States of Life, or if they are not, they do not observe them, or make the least Reflection on them. On this Occasion, I admonish *Confessors* to enquire of all Parents of what Condition soever (though they should not accuse themselves) have they instructed their Children, or order'd them to be instructed at the Age of four Years at most, to Bless themselves, to learn the

Lord's

Prayer, the Hail Mary, and Creed, which may
 be, till they arrive at six or seven Years of Age,
 on the Commandments may be taught them. If so,
 are they obliged them daily Morning, and at Night
 say their Prayers? Likewise, the *Confessor* ought al-
 so to ask the Parents, have they suffered their Chil-
 dren, or Servants to Swear, to Curse, to speak smutty
 words, or any thing else contrary to the Law of God?
 Have they Admonished, and Punished their Children,
 or Servants when guilty of these Faults? Have they
 bid them bad Company? Have they suffered their
 Daughters, and Servant-Maids to wander abroad in Night
 time, to frequent *Patrons, Weakes, Fairs*, or Publick
 places, except in their own Company, or in those, you
 would trust? For believe me, that the great neglect of
 Parents, of Masters, and Mistresses in the Instruction of
 their Children, and Servants on the one Side; and their
 Tolence of reprehending, and Punishing them for their
 own Faults on the other Side, is in the first Place
 the cause of innumerable Sins; it is the sole cause, that
 they grow up in Years, they grow up in Vice, from
 which it will be impossible without a Miracle, or the
 special Grace of God, ever to wean them; and as they
 are neglected by their Parents to be formed in Piety,
 will they neglect to Instruct, or Correct them, and
 their Servants; and thus Sin is, through the Negligence
 of Parents, propagated, and transmitted to many Gene-
 rations, which by means of a *Confessor's* care to examine
 the said neglect, might easily have been prevented.
 And therefore I always asked these Questions, let the
 penitent be *dull, or sagacious, gentle, or simple*, and
 always laid before them, the Mischiefs, that arise from
 such neglects. *Secondly*, what ever way Children have
 taken in their Infancy, they will walk in the same Way
 to their old Age, as the Holy Ghost tells us, and will
 not depart from it; so that the good, or ill success of
 their Life, is chiefly owing to their good, or bad Be-
 ginnings, to the good, or evil Practices they were used
 to in their Youth, or Infancy, and so the Holy Ghost
 says, *It is good for a Youth to carry the yoke of the*
Law of God from his Infancy; for the customs of his
Youth,

Youth, whether Good, or Bad, are what he is like bring with him to the Grave. Hence you may certainly infer, that most of the Wickedness, and Villanies which we daily behold in the Christian Common Wealth, are mostly due to the negligence of Parents in regard to their Children, of Masters, and Mistresses towards the Servants: Therefore St. Paul tells them, *That they have deny'd the Faith and are worse than Infidels, Unbelievers*; because they act contrary to what they believe, and are bound to do. I beg of all Confessors never to omit these Questions in regard to Parents, and to be very smart on them in this Point, even to refuse them intrepidly *Absolution*, if after some few warnings they find them remiss; for it is a Point of the greatest Importance to God, to the good of Souls, and to the Commonwealth, which would not abound with Thieves, Whores, Knaves, Rogues, and scandalous People of all Degrees, if this had been well observed; and what worse, Parents, Masters, and Mistresses never will accuse themselves of this neglect, except it is strictly examined into by their Confessors, who will bear the burthen of all the Mischief, that attends it, except they make their particular enquiry. A Confessor then ought to know, and have studied the different Obligations, which call upon every peculiar state of Life; and it would be advisable in him to enform himself by the Pastors of the Place where he sits down to hear Confessions, of the reigning Vice of that Place, especially if he is a stranger therein.

C H A P. VII.

Questions to be put to Penitents before Confession, with many beneficial Documents.

THE Questions to be put to Penitents before Confession are several, according to the Diversity of Persons, and Times: Part of them to be made to some, and all to others, according to the Rules of Prudence, and

and Discretion. The first Question to be asked of every *Penitent* is, How long since he had been at Confession? This Inquiry will shew you, whether he has complied with the yearly Precept of annual Confession and Communion, the Omission whereof constitutes two sins. This will also give you an Opportunity of representing to your *Penitent*, what ill Consequences follow deferring Confession too long, whereby he renders the Examen of his Conscience very difficult, especially if much addicted to Sin, whereas, he might much easier Sum up his Accounts Quarterly. In the second Place he deprives himself of the Help, and Assistance he would have received both from his Confessor, and from the Sacraments, which in a great Measure would have hinder'd, and prevented him from Relapsing, and very likely would have advanced him in Virtue.

The Second to be asked (except of those you know to be *timorate conscientie*) whether he has Performed the Penance enjoyn'd him in his former Confession? If he has fail'd in this Point, and that but the first time, you must make him promise to perform it as soon as possible, because it is his Obligation. But if you find it concerned Restitution, or quitting the immediate Occasion of Sin, or a medicinal Penance necessary, or highly conducive to avoid Sin, without going any further, dissuade him to perform it, except you find him blameless, or some other cogent Reason dissuades you to do otherwise. But suppose, that his Penance was not of this kind, and that he neglected it often, you must likewise command him to perform it, and then come to Confession: For this sort of Negligence evidently shews, that such a *Penitent* had not a firm Will of complying with the Precept of Penance, or amending his Life, for which purpose that Penance was intended, and enjoyned. Besides, if the Penance was considerable, the total omission of it was a mortal Sin.

Thirdly, If your *Penitent* is not known to you to be careful in performing his Duty, you shall ask, how much Time he employed in recollecting his Sins? by which you will the better judge whether he has sufficiently examined his Conscience, as also, how long he has been

Imploring of God the Grace of *Repentance*, and exciting in himself a *supernatural* Sorrow at least for all *mortal* Sins. If you perceive, that your *Penitent* comes without due Preparation, you must ask him, whether he used to do so formerly? if he says, he did, you must charitably inform him, that he is obliged to repeat those Confessions, in which for want of examining Conscience, or doing it very slightly, he has exposed himself to manifest danger of not confessing all his *mortal* Sins; and that having taken no time to excite himself to Sorrow, but only these few Moments, when he was at Confession, it is to be feared, he obtains nothing. It is true, that in this last Case, it is not convenient to raise scruples in *Penitents* concerning past Confessions; in as much as it may be reasonably supposed, that their *Confessors* took Care, that they had sufficient Sorrow. Notwithstanding a *Confessor* must take Care, fearing least this want of due Preparation proceeds from his *Penitent's* dullness, and want of *Capacity*, (as is generally the Case of the illiterate People in the Country) he must see to help him to examine his Conscience, and excite him to a *true* Sorrow, always supposing that his *Penitent* used his best Endeavours before, and effect all this, and if so let him be Absolved. But if you find, that your *Penitent* is sufficiently capable to examine himself thoroughly, and excite himself to Sorrow, and did not, dismiss him, and give him Time to prepare himself.

Fourthly, If you have reason to doubt, that your *Penitent* does not know the things necessary for his Salvation, Examine in the *first* Place, whether he is capable for that Ignorance, or not; and *secondly*, whether it is of things necessary to be known, as means of Salvation, or only necessary by way of Precept. The first are the Mysteries of the Holy Trinity, Incarnation, Death, and Passion of our Saviour *Jesus Christ*, who suffered to deliver us from Hell, and from Sin, and give us Heaven, and Eternal Life. No Person may be Ignorant of these things upon pain of Damnation, and no excuse can be allowed for this; so that if you find any *Penitent* so Ignorant, you are either to

away, till he is better Instructed ; or if there is any urgent necessity of giving them the Sacrament of Penance, you must endeavour to Instruct them the best you can, and Teach them to make acts of Faith upon these Mysteries, without which they are not to be absolved. The other things necessary to be known by way of Precept, are the *Lord's Prayer*, the *Angelical Salvation*, the *Creed*, the *Ten Commandments* of God, and the Precepts of the *Church*. Now if the Ignorance of these things be gross, and willful, that is, out of pure negligence, which always is such, when they have been advertised of their Obligation in this Point ; you must then anew inform such *Penitents* of their Duty to learn, and Understand all these Things, under Pain of being otherwise guilty of a grievous Sin, and advise them to confess this neglect, and specify how long it continued. Therefore if there be no other pressing Reasons to give them the *Absolution*, it is better to defer it, till they are sufficiently Instructed ; nay you ought to defer giving them *Absolution*, if hitherto they have been to no purpose Caution'd, and Admonish'd to learn these things.

Fifthly, If your *Penitent* is a Stranger to you, you are to ask him of what *Calling*, *Condition*, or *Employment* he is, whether a *Judge*, *Lawyer*, or *Physician*, *Apothecary*, *Merchant*, *Artist*, *Tradesman*, *Married*, *Single*, *Priest*, or *Religious* ; because besides the general Questions, that are to be put to every one, there are particular enquiries to be made of every Person ; there being no State, or Condition, but what has its respective Obligation, the Violating of which gives birth to diverse Kinds of Sin, and Circumstances ; as if the person be Married, or tyed by Vow, and Sin'd against the sixth Commandment ; which the *Confessor* ought to know, unless he will render himself guilty of another Man's Sins, for the Physician cannot cure the Disorder he knows nothing of.

Now let your *Penitent* begin his Confession, and if there be no absolute necessity to ask any Questions, in the time of his Confession, either for the better Understanding the matter of Fact, or for knowing the Circum-

stances, which change, or notably aggravate the nature of the Sin, which the *Penitent* does not sufficiently explain, you are not to interrupt him, for fear of discomposing, and putting him out, which may occasion him to forget the rest of his Sins, as we find by Experience. But if you are obliged to ask him any Question, do it with all the Sweetness, and Calmness imaginable, without shewing the least surprize, though you should hear the most *enormious* Sins, fearing least you should drive the *Penitent* from his design of opening his Heart to you ; and you must take care, that you do not either by your Actions, or Looks give any Sign, by which those who are near you, may perceive, that he accuses himself of some grievous Sin, or of any thing that troubles you. If you should discover your *Penitent* any way back ward in confessing his Sins through Shame, or Bashfulness, or Diffidence of Pardon, here you must magnify, and enlarge on the Goodness, and Mercy of God, and on the Seal, and Secret of Confession, the most inviolable of all Secrets, and that nothing is to be feared from thence, and the *absolute necessity* of confessing our Sins under pain of Damnation. If you are desirous to inform yourself concerning the Circumstances of Sin, read our Discourse on the *Examen of Conscience*, where you shall find them all clear'd up.

I must here inform *young Confessors*, that many Sins, which of their own Nature are *Mortal*, are not mortal in regard to this *Penitent*, either because of his *Ignorance*, or *Inadvertancy*: For Example, how many simple People make use of several Superstitious Means, either to know what is to come, or to cure this, or that Disease, or to prevent one Superstition by using another, all which is done without any Evil, merely through Ignorance : Wherefore before a *Confessor* can fix his Judgment on these and the like effects of Ignorance, he is to Examine his *Penitent*, whether or no he believed, or doubted of these things to be Sinful, when he made use of them ? for it often happens, that they accuse themselves of these things, and scrupled them, because some one, or other told them of their Unlawfulness after having practised them. If the *Confessor* finds by

their Answer, that they had no manner of Harm in making use of such Means, or that they did not suspect any Evil in them, he ought not to believe them guilty of *mortal Sin*, but of invincible Ignorance, and therefore ought to Instruct them, and let them know, that God has forbid such things, and explain to them their Levity. In like manner one accuses himself of having broke the *Fast*; a *Confessor* is not to acquiesce in this, but ought to ask his *Penitent*, whether, or no he had thought of the Prohibition, when he actually broke the *Fast*, or at least suspected it, or whether it was his fault he did not know it; for they often will tell you, that they had no thought at all of the *Fast*, for if they had, they would by no Means break it, but that this thought came into their Mind after they broke it.

In like manner, a *Confessor* must observe, that our ignorant, and simple People do not hold it, at least for a *grievous Sin* to swear in a Lie, except this turns to the Temporal prejudice of the Neighbour, and much less, if it does him a Kindness. Wherefore when one of these by your examining of him, confesses he swore in a Lie, before you determine your Judgment on this matter, you must instantly ask him, did he believe such swearing to be a *mortal Sin*? perhaps they may tell you, that they did not think it a *mortal Sin*; and why so? because it harm'd none: In this Case a *Confessor* must labour to extirpate this Ignorance, and persuade them, that the evil of a false Oath does not consist in that alone; but also in the Irreverence of bringing God to Witness, to Authorize, to give Sanction to a falsehood, which is one of the most *grievous Sins*, they can be guilty of, far beyond *Theft*, *Whoredom* and even *Murder*; and to judge, whether that kind of Swearing proceeded from invincible Ignorance in your *Penitent*, or not, ask him furthermore, was he never told, that all false Oaths are *mortal Sins*, or was it his fault he did not know it? if he owns that it was, he cannot plead Ignorance, consequently he must be judged guilty of *mortal Sin*, and let him be *Penanced* accordingly; except you find, that a total Inadvertancy excuses him, as it may happen to one, that swears in a Lie, but in a

great Passion; and so he is to be asked, whether or no he thought swearing in a Lie to be a *grievous* Sin, at the time he swore, except your *Penitent* swears out of *Habit*, and seldom, or never minds to extirpate the evil Custom, which renders its effects inexcusable. And inasmuch as *swearing* is but too general a Vice in the Nation, I fear through the great, and inexcusable neglect of *Confessors*, either for want of explaining the Matter to their *Penitents*, or for want of enjoyning proper *medicinal Penances*, the evil Practice is continued. Let *Confessors* therefore earnestly leave this Matter in clear Light before their *Penitents*, and make them sensible of the great Irreverence they are guilty of against God, by swearing even in Truth without necessity, which is no less, than to call God to Witness Trifles often in the Day, which must imply a contempt both of God, and his Holy Name, which ought not even to be mention'd, without necessity, and then with great Reverence, and Circumspection.

Let *young Confessors* also observe, that our *illiterate* and *simple* People have little, or no Notion of *inward* Sins whether of *Desire* or *Complacency*: therefore they do not scruple to entertain Thoughts and Desires of Hatred, and Revenge against the Neighbour, or of envying his Goods, of unchaste Desires, of all Kinds without Distinction of the Objects, whether married or unmarried, or of unchaste Touches, Kisses, or carnal Delights in these, and such like unchaste Things. For this Reason the *Confessor* must always examine this Sort of People in this Manner. Have you wished any Harm to your Neighbour such as *Death*, *Sickness*, *Poverty*, or any other *great Evil*? If he says he did, you must ask him what Evil? How long the hatred continued? In like Manner ask them, did they covet, or desire to have, or to take away their Neighbours Goods of any Kind whatsoever? If so, what Goods, what Quantity? was it a *shilling* Worth, &c.? did they think this, or the Evil they wished their Neighbour to be a great Sin, or not? or was it their Fault that they did not think or know it to be a Sin? And the *young People* of *sixteen* or *seventeen* Years of the *vulgar* Sort, had you any *unchaste Touches* with another?

other ? Did you suffer your self to be kissed or handled ? Did you take *carnal* Delight in these Things, or did they excite you to a Desire of *actually* committing the Sin ? Did you scruple, or believe these Kisses or Touches sinfull or not ? If your *Penitent* says, he thought no Sin, as they often do say, ask him again, did your *Pastor, or Confessor* never forbid you them things, or tell you of their Unlawfullness ? A *Confessor* must always deceive such, and make them sensible of their Errors in this Manner. When any *Thing* or *Fact* is forbid by the *Law* of God, that very *Law* forbids you to have a *Desire* to do that thing, as also to have any *complacency*, or *Delight* in it, and either of these Ways you may sin against each Commandment ; but more generally this *Desire* and *Complacency* takes Place in point of *Theft, Lust, and Revenge*. You must also tell these *dull Penitents* that the *Desire* or *deliberate Complacency* in any thing, that is *mortal*, will damn them no less than the *Deed* ; that Sin chiefly consists in the Heart, and Mind, more than in Deeds according to the Gospel, because the Heart is the *Forge*, where all Mischief is first contrived. Shew them likewise, that even the Law of God expressly forbids all *evil* Desires, when it says, *thou shalt not covet thy Neighbours Wife, Daughter, Maid, or any thing belonging to him* ; so that he transgresses this Commandment, who consents in his Mind to do what is forbid, or has a Desire to do it, or only delights himself *deliberately* in thinking on what is forbid. A *Confessor* must thus always endeavour to satisfy his *Penitent* and lay before him the Greatness of his Sins, the *evil Circumstances* and *Consequences* that attend it. In like manner, he must shew his *Penitent* the Danger of *lustfull Kisses*, and *Touches*, besides that they are sinful in themselves, they always dispose, and pave the Way to *evil Facts*, and even upon this Account *Penitents* are to abstain from them ; because we must shun the immediate Dangers, and Inducements to Sin, as well as the Sin itself.

A *Confessor* must also take Notice, of the Commandments, which forbid *Evil*, that the *opposite Good* should be practised, and that he does not comply with his Duty

by examining his *Penitent*, whether he is guilty of this *Evil*, except he likewise examines, whether he practises the *opposite Good*. The Precept, for Example of sanctifying the *Sabbath*, and *Holy-Days*, forbids a kind of servile Work, not upon their own Account, but to afford us Time and Leisure to serve God. A *Confessor* therefore must not only ask, have you broke the Days of Obligation with servile Work, but he must also enquire into the main Point, have you kept the *Holy* by hearing *Mass*, by employing a considerable Part of them in Works of Piety and Religion? It is not enough for a *Christian* to abstain from evil, but he also must do several *good Things*. The Omission of such *good Things*, as he is obliged to do, will damn him as certainly as if he had done *Evil*. In like Manner, it is not enough that we wish no Evil to the Neighbour, but likewise we must do, and wish *Good* to his Soul and Body, according as *Charity* dictates. And indeed the Virtue of *Penance* does not only oblige us to hate and detest all Evil, but also to do *penal Works*, to keep all *God's Commandments*, which oblige us, and direct us to practise all manner of Virtues. Wherefore a *Confessor* ought not only to labour to free his *Penitent* from Sin, and Vice, but must also endeavour to promote him in the Practise of Virtue, especially the Virtues which are contrary to his Vice; otherwise you must not expect him to continue long in the State of Grace. To be brief: what God intends by our Repentance is, that we should Practise *good Works*, which are the Fruits of true Repentance. If your *Penitent*, for Example, hates his Neighbour, oblige him to pray for that Neighbour, to salute him, to speak civilly to him, or to do him some particular Favour or Service. If your *Penitent* is a *Devotee*, or one that aspires, or is disposed to be promoted to *Perfection*, a *Confessor* has more to do, and ought to be spiritual himself to be able to direct, & guide such *Penitents*.

Wherefore you must observe, that I suppose this Rank of *Penitents* to be seldom guilty of *mortal Sin*, otherwise they must be managed like other Sinners, that is, all Endeavours must be used to clear, and cleanse them from this *mortal Contagion*, before you can pretend

and to bring them to any great degree of Virtue,
 perfection. Supposing them clear from *mortal Sin*,
 all Affection to it, let a *Confessor* see to free them
 degrees from *venial Sins* especially these of *Habit*,
 full *Advergency*, which are a very great obstruction
 perfection, and to a Spiritual Life; and may be call'd
rust, and *Moths* of the Soul, still disfiguring it, and
 hindring the motions of Charity, and the love of God,
 all other Virtues, which move in Proportion to this,
 renders the Practise of them *slow cool, tepid*, and
 of *Distractions*, and *Imperfections*; and have the
 effect on them, when they are to receive the Sa-
 craments. Hence it is, that on account of these frequent
venial Sins, and want of Circumspection, many devout
 persons, even Religious, advance not to any eminent degree
 the love of God, or any other Virtue. For these
 persons a *Confessor* must be carefull to see, that such
 persons endeavour to diminish their *venial Sins*,
 especially such, as I now have mention'd; and if in this
 they prove careless, and still are falling into the
 Failures, it will be advisable not to give them
 the *Absolution*, or *Communion*: advise them to keep
 strict watch over themselves, otherwise they never
 amend these Failures; and give them other *medi-*
cal Penances; advise them to abstain from *Plays*,
Games, *Dances*, from such Company, and Worldly Con-
 versation, which distract, and dissipate the Mind too
 much, and fill it with a Worldly Spirit, which is oppo-
 site to that of God. Advise them to a daily *Spiritual*
Exercise, and to a daily *Meditation*, though ever so
 short, to be *punctual* in their daily Duties, and Devo-
 tions, which ought not to be over tedious; but to do
 a little, and that very well, and advise them to frequent
Confession, and *Communion* not by way of Custom, but
 with great care, and strictness; as we have directed in
 the Discourse upon the dispositions of the Holy Com-
 munion, which the *Confessor* ought to have present to
 him, to know how to direct these pious Souls, which
 often decay through an Unskillfull, and Unspiritual *Con-*
fessor's Fault. Thus a *Confessor* must see to lead such
 Souls, and guide them from the *lower*, to the *higher*
 Virtues

Virtues by degrees, and then what *David* says will be verified, *Ibunt de virtute in virtutem, videbitur Deus Deorum in Sion, id est, in Beatitudine.* How more holy Souls should we have, especially of the devout Sex, had we Spiritual and Skillful *Confessors* enough; and without this Spirit, a *Confessor* however skilled in *Casistry*, is not fit to guide Souls to Perfection.

Finally, A *Confessor* must observe the difference between the *negative*, and *affirmative* Commandments; that is, between those which forbid *Evil*, and command *Good*. The *first* are always, and at all times in Force, because it can never be lawful to do *Evil*. The *second* are only in Force, when all Circumstances concur: For Example, we are not bound to be always forming of *Faith*, of *Hope*, or of the *Love of God*, or to be continually at our *Prayers*, &c. but you are always bound not to hate, or wish *Evil* to your Neighbour, or speak ill of him. As to the Practice, you may infer, that when a *Penitent* accuses himself of a mortal Hatred to another, the *Confessor* ought to ask him, How long had he continued in that Hatred? How often did he renew it in the Week, Month, &c.? because so often he was guilty of mortal Sin. Ask him likewise did he receive any Sacraments during the continuance of his Hatred? How often? How many? Such *Confessions* are to be suspected, yea null, and void, and therefore must be repeated. These Queries are necessary, for by means of them, a *Confessor* will discover, and give a close goal to the number of them, and discern whether it is habitual, if so, it gives the *Confessor* an opportunity to let his *Penitent* know, that his past *Confessions* were void, that he is bound to repeat them; and earnestly to present to his *Penitent* the danger of his State, and many Arguments to see to work this Cancer out of his Breast. I must further observe to *Confessors*, that there are many *Penitents*, who on account of wrongs, or injuries done to them by others, keep this Hatred lurking in their Souls for many Years, though they seem to be Reconciled, and good Friends; yet as often as the opportunity offers they will remember it to him, or be reminded either by way of Reproach, or by doing them an ill turn.

; yet they do not see this lurking Disorder, or at
will not own it, but flatly deny that they wish
Person any Harm, though it is visible in its effects,
n plainly discovers, that the old Leven was never
removed: Consequently a *Confessor* must labour
ously, and use all sorts of Arguments to convince
kind of *Penitents*, that all their *Repentances*, and
Confessions were but false, that they are deprived of all
of Salvation, except they Forgive, as *Christ* terms
om the bottom of their Hearts, this being an in-
nsable Condition to obtain Forgiveness, *Forgive*
us our Trespases, as we forgive them, &c. Now if
had thus forgiven they must be in Love, and
ndship with their Neighbour, as if he had never
them an ill turn; consequently they could not
each him with it, or remember it to him, either
doing him a Fresh ill turn on account of the old
y received, or on the same score rejoicing if ano-
did it to him.

o Conclude, If a *Confessor* finds that his *Penitent*
not accuse himself of Sins that are *notorious*, or
ins which regard his Condition, Employment, or
e of Life, and that this *Penitent* is known to be
less in discharging his Duty, and complying with
Obligation, though he should be a *Bishop*, a *Chan-*
cer, a *Pastor*, *Lawyer*, or of any other Vocation, or
ellation whatsoever; a *Confessor* is bound to ask
a, whether he is guilty of such a Sin, either of O-
sion, or Commission, whereof many accuse him; and
this *Confessor* manage this *Penitent*, as we will di-
him in the Case of a *Pastor*, in the *Examen* on the
arth Commandment. For as I told you, from the
y beginning of this Chapter, a *Confessor* is bound to
all that lies in him, that his *Penitent* should make
entire Confession, which he cannot suppose, when
has great reason to suspect him guilty of Sins, where-
he does not accuse himself, and so has an undoubted
ght to enquire into them, before he absolves him, to
serve the Sacraments from Indignity. Perhaps you
ay say, that this *Confessor* may suppose his *Prelate*,
Pastor to have confessed them Sins (suppose a Sin
of

of Omission against his Function) to some other Confessor in his Former Confession; this does not accuse the present Confessor, especially if he finds the Sin to continue, and that he sees no amendment of it; neither is this Confessor in the Case we talk of (which is that of an *habitual* Sinner) to suppose, that the former Confessor did his Duty in absolving one in *habitual* Sin, without discovering any Amendment; therefore the present Confessor has a Right to inspect into the Sin, as we will shew you, when we discourse of *habitual* Sin. In like manner a Confessor is bound to examine his Penitent, if he is *Stupid, Ignorant, Ill-instructed, Baskfull*, or when ever he suspects, that he does not make an *entire* Confession, or wants Courage to confess, or accuse himself of any Sin, or Negligence belonging to his Station of Life which by Report you know to be guilty of. You are to ask him in all these Cases pertinent Questions, as Prudence will suggest: One of the Rules whereof is, never to examine any, but only upon Sins, which are commonly known to all Men, especially in matters of impurity, ask no more, than what is precisely necessary to know the Sin, and the Quality of it; for otherwise you will bring your self, and Penitent into danger, as St. Thomas observes, in 4. *dist.* 19. in these Words: *It may happen, that a Confessor for making these enquiries (which are necessary) may expose himself, and Penitent and those, who search into Iniquity, will fall themselves in the search they make.* Wherefore, when you are sensible, that your Penitent knows his Duty, and endeavours to live an upright Life, you may be persuaded that he accuses himself of all his Sins, and so there is no need of putting Questions to him on that purpose. I told you, *when your Penitent is upright*, for there are many knowing Men Slaves to their Passions, and often careless in performing the Obligations of their Station of Life, and who deserve to be given up to a Reprobation Sense, who scarcely scruple any thing, especially grievous Sins of Omission concerning their Vocation: Therefore it is to be presumed, that they do not accuse themselves of these repeated Sins of Omission, and on that account ought to be examined,

Here

re followeth a large, and usefull *Examen* upon the
Commandments very necessary to all *Confessors*,
 ally *Beginners*; not that we design it as a Rule
 to examine every *Penitent* thereby from the beginning
 to the end, but that *Confessors* should know how to ex-
 amine every *Penitent* as to his particular state of Life,
 so should know, when a *Penitent* accuses himself
 of Sin, what Questions are to be put to him, to dis-
 cover every Circumstance of that Sin. This *Examen*,
 which comprehends the whole Moral, will be the more
 valuable, because weak *Confessors* may by means of it
 learn what Sins are mortal or not, in their *Penitents*,
 especially if they will but take along with them the
 following Observations. There are some Sins, which
 directly strike at God, which do not admit of *parvitas*
materiae, and therefore they are always mortal, except
 through the Inadvertency of your *Penitent*, or the want
 of full consent towards them: Such are *Idolatry*,
Apostasy, *Despair*, an express, and formal Hatred of God,
Superstition, through all its Branches, *Sacrilege* in regard
 to the Sacraments, *Swearing* in a Lie, for ever so little,
Perjury, *Blasphemy*, *Violatio sigilli sive secreti Sacra-*
mentalis, express contempt of the Law, and Legislator,
 which you may add all gross Sins of *Impurity*.
 There are other Sins, which admit of *parvitas mate-*
riae, and hinders them from becoming mortal, though
 committed with full Deliberation, and Consent: As
Theft, *Detraction*, *Reviling*, *Striking*, *Miscalling*,
Swearing, or *Drinking*, working on a *Sunday*, or *Holy-*
day, breaking the *Fast*, omitting of some little part
 of your *Penance*, or of *Mass* on a Day of Obligation.
 Now take notice, that this *Theft* if inconsiderable, is
 a mortal Sin; this *Detraction*, *Reviling*, *Abuse*, or
Striking, must generally be a grievous Hurt, or Discre-
 dit to the Neighbour to constitute a mortal Sin, and
 when it is only Light, it is no more than a venial Sin.
 In like manner the Omission of a small part of *Mass*, of
 your *Penance*, or promis'd Devotion, is but a venial
 Sin, as also a little excess in *Eating*, or *Drinking*, or
 the observance of the *Fast*. It is also true, that when
 these Sins are a grievous breach of the *Commandments*,
 or

or grievously Hurtful, and Prejudicial to the Neighbour, either as to his Person, Goods, or Reputation, they are always mortal; except invincible Ignorance, and blamable Inadvertency, or Indeliberation excuse them, which *Confessors* ought to attend; but this Inadvertency if it be one's own fault does not free one from Reparation of Damage if such should follow. Wherefore you shall find in the subsequent Table, that a Sin is grievous, or grievously Injurious, you may conclude, *Mortal*, according to the Rules, and Limitations given; but when you find it to be only Light, and of no great Moment, it is but *Venial*. Besides, this Table contains the Sins committed against every State of Life, many very usefull Instructions, and Remarks.

C H A P. VIII.

A compleat, and practical Examen of Conscience on the ten Commandments, adapted for the use of Confessors, &c.

Examen on the first Commandment.

One God alone, thou shalt Adore.

GOD is Worshipped by *Faith. Hope, Charity* the love of God, above all; and by the *Virtues of Religion*: For to Honour one, you must first conceive an high esteem of his Dignity, and Merits. *Secondly*, you must confide in him, for Diffidence is want of esteem, and we only Diffide in them, whom we believe to want the Will, Power, or Goodness to help. *Thirdly*, we must Love him; for to be Indifferent, or much more to Hate one, are signs of Contempt. *Fourthly*, one must give outward Signs, and Tokens of inward Value, and Regard for another, that is, to him Service, Reverence, &c. We cannot acquit ourselves of these Duties towards God, but by the mentioned *Virtues*,

is the Virtue of *Faith*, which raises, and elevates us to the knowledge of God, of a Divine Majesty : our natural Reason is too weak, and imperfect to give us a true Idea of the Grandeur of God. *Accedens ad Deum credere oportet.* It is Christian Hope, which gives us an entire Confidence in God ; for had we not been supported by this *supernatural* Virtue, we should not remain unshaken, and steadfast in the midst of so many Contradictions and Adversities, which arise from the *Devil*, the *World*, and the *Flesh*, to dishearten, and discourage us. In the *fifth* Place, we could not by the strength of Nature alone, love God as he merits to be loved, that is above ourselves, and all that we possess, were it not for the virtue of Charity, which preserves us in that happy Disposition, to be ready to lose all, rather than lose, or offend God.

Finally, The Virtue of Religion gives us Devotion to serve, and Reverence God, and all things dedicated to his worship, this supposed, the *Confessor* will Question the *Penitent* in the following Manner.

Upon Faith.

DO you consent to any thoughts contrary to *Faith*, believing that, which the Church teaches us, not to be true, and that it is only to frighten us ? for Example, that she threatens us with Hell ? How often ? Did you willfully doubt in any Point of Faith ? How often ? That a *Confessor* may discern, whether this doubt is voluntary in his *Penitent*, or not, let him ask him again, What would you have answer'd to one, that should have asked you in the time of your Trouble, and Agitation, what did you believe in regard to that Article, that gave you uneasiness of Mind ? If the *penitent* is of Opinion, that in that Moment, he could not say, *I believe it*, and that his mind was in suspense, this is a Sign he yielded to the Temptation, and that his doubt was Voluntary, of course, that he sinned *mortally* : but if he answers, that notwithstanding all his uneasiness, he would have answer'd without Hesitation, *that he believed*, his *Confessor* is to judge, that his doubt was not together willfull.

Did

Did you outwardly express your Incredulity, either Words, Signs, or any other way, that you did not believe? If so the Case is reserved, and attended with *Excommunication Major*, though no Person should have taken notice of the Signs; it is enough they were sensible.

Did you praise, or approve of a false Religion? say for Example, that one might be saved among *hereticks*? How often? And before how many?

Did you do any thing contrary to Religion, practising for Example, *Heretical Ceremonies*? How often? Did you from time to time make Acts of Faith, as every Christian is bound to do? Here Parents ought to be asked, whether they took care, that their Children endeavour'd to make Acts of Faith, when first they came to the use of Reason: It concerns the Parents to see that their Children perform this Duty.

Upon Hope.

DID you distrust in the Mercy of God, and despair of Pardon? Was this willfull? Was it accompanied with thoughts contrary to Faith, as it may sometimes happen? Did this despair binder you to do good Works? What Works? Were they Works of Counsel or Command? How often? If this kind of despair did not occasion any good Work to be omitted, it is a Sign that it was not willfull.

Did you presume on God's Mercy to commit Sin with the greater Facility, or pretend to be Saved without doing good Works?

Did you rely on your own Strength without asking God's Grace to overcome Temptations, or to fulfill the Commandments? For Example to love your Enemies? This Presumption is the cause, that many yield to the Temptation.

Here *Penitents* may be Question'd, whether they did not presume too much on their own Wit, Knowledge, Riches, Parents, and Friends: Whether they did not boast of some Evil committed? What Evil? How often, and before how many?

On Charity.

AD you any Sentiments of Aversion to God, on account of his Judgments, Justice, or Commandments, which seem'd too severe to you ? Did you consent to the Suggestions ? How often were they accompanied with Murmurs ? What were these Murmurs ? Were they in presence of another ? Did you think, or complain, that God hated you too severely, that he took no notice of you, that he commanded you to do things impossible ? Before how many ? These are as many Blasphemies.

Did you cast your Faults on God, saying that he made you so, or that he did not give you the necessary Graces to avoid them Faults ? How often ? You must observe,

Penitents are sometimes bound to repair these injuries, which are contrary to the Honour due to God, as well as the injuries, which tarnish the Neighbours reputation; whereof a *Confessor* is to take Notice, and he may Advertise his *Penitent* thereof.

Had you a distaste to things Spiritual ? What evil Effects did this produce ? St. *Thomas* teaches, that if this distaste is considerable, it is a mortal Sin, and thereby ruins *Charity*, or the love of God. However a *Confessor* is to take notice, and enquire, whether this distaste is in the *Superior*, and *Spiritual* part of the Soul, altogether willfull, or whether it is only in the *Animal* part, or rather in the *executive* Faculty ; only in the last Case, it is no Sin ; but rather a weakness, which proceeds from the difficulty we find in performing them and of Works.

Had you any Aversion to devout People ? What were the Effects of it ? Did you love the Creatures more, or more well as you loved God, resolving to Sin rather than to please a Parent, or a Friend, or to suffer any Disgrace, without consulting whether you should do the Evil, or obey God ? You must tell what Evil, and how often. We may lawfully enquire, whether this Action is sinful, or not ; consequently whether we would do it, or not ; but when we are satisfied, that the Action is Criminal, *Charity*,

which obliges us to prefer God to all things, does allow of that Deliberation.

Did Bashfulness, or human Considerations hinder from doing good Works? What good? Was it of Obligation? How often? Did you live the greater part of your Life in mortal Sin, without forming any Affection for the Love of God, or of perfect Contrition, as we are bound from time to time? And Confessors ought to notice it to their Penitents. Did you reprehend your Neighbour, when he sin'd in your Presence, and where there were hopes, that he would profit by your Correction? If there was no hopes of this, did you Advise those that might remedy his Evil? For both the Law of Nature, and that of Christian Charity obliges by all sort of means to impede God's Offence. A Penitent must tell, if the Sin he averted not, was Light or Grievous.

Did you commend, or approve of the evil others Committed? For Example, Did you tell them, they ought not to bear with that Injurious Treatment, and did you excite them to Revenge? Hence the Penitent must tell, to what Evil did he either advise or incite him, and how often.

Upon Religion.

DID you ridicule the Ceremonies of the Church? How often? Have you been in Churches, Chapels, and holy Places without due Modesty, either in Look, Words, Posture, or Actions, or Talking, or Walking in such Places?

Did you take care to Adore God, to offer him your Actions of that Day, and to Pray to him every Morning, and Evening? Did you often fail in this? This Question ought to be put almost to all Penitents, and Confessors should endeavour to oblige their Penitents to comply with this Duty, and such of them as they found remiss, to enjoyn them by way of Penance the Lord's Prayer, for Example, at least Five times every Morning, and Evening, suppose Labourers, and Tradesmen; others more, who have more Time, and

Leisure

sure ; and when they have not time in the Morning
 say them on their Knees, let them say them on their
 going to Work : Such as omit this exercise of
 live without Religion. Indeed since we stand in
 great need of God's Grace, in a manner every Mo-
 ment of our Life ; and that this Grace is commonly
 only to those, that ask it ; it follows, that we should
 Pray to God to give it to us. *Confessors* ought
 to enjoin this practise to Children. Did you Pray with-
 out Respect, and Attention ? Here the *Confessor* must
 examine, whether the Distraction was voluntary, or
 whether his *Penitent* Perceived or Reflected on it, from
 the time it became willfull ? Did this willfull Distrac-
 tion hold long ? Was it in time of the Mass of Obla-
 tion ? Or at the Divine Office ?

Did you make use of any *Superstitious*, or *Vain* ob-
 servations, perswading yourself, that there are *Lucky*,
Unlucky Days : *Unlucky*, if the first Person you
 met in the Morning should be Red Hair'd, or if a
 Dog should cross the Way before you, or if a Grave
 should be open'd on a *Tuesday*, or if a Marriage, or any
 bargain should be made on that Day of the Week, up-
 on which Holy *Innocent* fell that Year, or if Thirteen
 should sit at Table, &c. which are the remains of
Paganism, Vain, and Groundless Remarks.

Did you make use of *Superstitious* things for curing
 Diseases in Men, or Cattle, which have, or can have
 natural Connexion with these Effects, such as Billets,
 Rain Words, Prayers not approved by the Church,
 Herbs gathered before Sun rise, or on certain Days only,
 a little Stone, or Flint-Arrow dipt in Milk, Ale, or
 Water : In a Word, did you make use of Thousands
 of such like *Superstitious* Means, which naturally had
 no Proportion or Connexion with the proposed End ?
 How often ? Had you recourse to these *Magicians*, *Sor-
 cers*, or *Witches* ? How often ? Did you Advise, or
 counsel others to have recourse to them, or make use
 of them ? How often ? How many did you advise to
 do so ? Take notice, that you may discover these Super-
 stitions by some frivolous Circumstances annex'd to them,
 as the pronouncing of certain Words, gathering of Herbs

on certain Days only, in such a number, no more, no less; such a Posture of Body to be observed, and forth; when it is evident, that there can be no natural Virtue, or Connexion between the supposed Cause, and the Effect.

Did you give Credit to *Dreams*, or did you make use of unlawfull Means, as *Magicians, Sorcerers, Witchs, Fortune-tellers* to know things to come, which belong to God only, or things Past, or Present, which are known from us, or did you make use of the Wand, or Scizor for this Purpose, or on *All-Saints Eve*, did you place a Shirt, or Shift before the Fire, or use any other such Means, to know whom you should be Married to, or to know, will any of the Family Die, or be Born the Year? How often did you do this? On all these Occasions, and Cases, a *Confessor* ought to enquire of his Penitent, whether they did these things out of a Jest, or *invincible Ignorance*, as it may perhaps happen to those that were never Caution'd to the contrary, or told, that they are contrary to the true Worship of God, who alone knows, and can do all things, and none else, but by his Virtue, and Power. *Pastors* and *Confessors* ought strenuously to endeavour to banish all these degrees of Superstition out of this Nation, to which the Vulgar in some Parts is much addicted; and to punish them heartily for it.

Did you fail in performing any Vows, or Promises made to God? What Vows, and why did you fail? Did you delay too long in complying with them? How long?

Here it might be asked, whether your *Penitent* Received, or Administer'd the Sacraments, being in the state of *mortal Sin*.

C H A P. IX.

Examen on the second Commmandment.

Thou shalt not take the Name of the Lord thy God in vain.

N Oath is good, and allowable, provided, it is attended with three Circumstances, mark'd by the Prophet *Jeremy*.

Jurabis in veritate, Justitia, & Judicio.

Veritate, that is to say, that what you deny, or swear by Oath should be true,

Justitia, that it should be a thing Good, and Lawful, at least it must not be Bad.

Judicio, that is to say, you must swear with Discretion, and only when there is necessity: If any of these Conditions are wanting, it will not be lawfull to swear. A *Confessor* must examine his *Penitent*, who accuses himself of having sworn upon each of these Conditions.

In Veritate.

N Oath is not accompanied with Truth, *First*, when we affirm that a thing is so, though we know, or suspect it is not so. *Secondly*, When we swear we will do what we have no design to do. *Thirdly* When without Reason, or Necessity we violate the Oath we swore, intended to perform. Take notice, that all Oaths properly speaking, are alike, and *ejusdem speciei*; so that it is equal, whether you swear by your *Soul*, by the *Blessed Virgin*, by the *Heavens*, *Earth*, &c. or by *God*; for every Oath either Explicitely, or Implicitly calls on God, and God is the Basis, and Security of every Oath. Supposing this, a *Confessor* shall ask thus, Did you swear? What Oath did you swear? Was it against Truth? Was it before a Judge? How often? Did it cause any Damage to another? What Damage? You are bound to make adequate Reparation.

Did you swear against Truth, otherwise than before a Judge? How often? Did your Perjury cause

any Prejudice, or Damage to any ? What Prejudice You are to make compleat Satisfaction.

Let *Confessors* observe, that when Truth is wanting to an Oath, it is always a *mortal Sin*, though you swear for a Trifle, and though no Damage follow'd from such an Oath.

Did you promise by Oath to do, or perform this, that, without designing at the same time to comply with your sworn Promise ? How often ? Did any Damage follow ? What ? You are bound to repair it. The Oath is Perjury, and always a *mortal Sin*. It is common to Debtors, Tradesmen, &c. and if the *Confessor* will but enquire carefully into it he shall find many valid Confessions on account of these Perjuries.

Did you without great Reason, or Necessity fail to perform your sworn Promise ? How often ? What Damage ensued ? You must redress it.

Here we have reason to deplore the Corruption of our Age, when Oaths are look'd upon as so many Formalities only, and Violated without scruple, or taking the least notice of so great a Sin, and Abuse. None is admitted into any Society, or Corporation, or even to profess a Trade, or Calling without swearing to observe several Rules, Statutes, and Regulations, which are slightly ever afterwards Violated, as if *Perjury* (because it's become common) should become lawfull, though it is one of the greatest Sins, one can be guilty of ; and hence it follows, that many Confessions are only so many Sacrileges, though few reflect on this.

In Justitia.

GOD forbids us to swear, or do any thing, that is Base or Unjust, because it is Injurious to him, as being Witness our evil Intentions, and Designs. The most probable, and common Opinion upon this Point is, that if the Evil we swear to do to another is *grievous*, our Oath in that Case is a *mortal Sin* ; but if the threatened Evil is Light, our Oath is not a *mortal*, but a *venial Sin*, except attended with Scandal.

We must observe again, that such Oaths are seldom sworn

rn, but through Anger, and Passion, whereof a *Confessor* must thus ask his *Penitent*.

Have you sworn through Anger? What Oath did you swear? Did you thereby menace to do Harm? How often did you swear without menacing.

There are *two* Things to be observed, the *first* is, that an Oath without menacing in regard to the time to come, is more properly an *Execration*, or *Imprecation*, than an Oath; because every Oath is to assure something; but this kind of Oath is only to express, and manifest our Rage, and Anger. The *second* is, that these kind of Execrations are sometimes Blasphemous: Wherefore a *Confessor* is to examine, with what Intention were they deliver'd.

Blasphemy is Injurious to God, so when a *Penitent* accuses himself to have sworn *per Mortem*, *per Sanguinem*, *per vulnera Christi*, he is to be asked, whether he spoke these words out of contempt to the Mysteries sanctified by them? Or with Spite, and Indignation to God? In this Case, these Execrations are Blasphemous, and you must express how often you spoke them, and with that evil design.

Did you give Scandal in pronouncing them Words? How often did you swear menacing? What Menaces? Your *Penitent* swore, that he would *Beat*, *Kill*, or *injure* another, you must ask him, how often? Did you actually design it? How often did you swear with Intention? And how often without it? You are to ask the same Questions in regard to other Threats, and Menaces; because the Sin is different according to the different Evils threaten'd: And such promissory Oaths become so many Perjuries, when we have no Will, or Intention of doing the Evil, we swore to do.

In Judicio.

HAVE you sworn without necessity, though the Thing was Just, and True? It is never lawfull to swear without necessity, and though these kind of Oaths are not mortal Sins, yet the Habit, or Custom of them is dangerous; because it leads one to swear Inconsiderately,

and Insensibly makes one fall into Perjury : For one accustom'd to swear, is apt to swear on every Occasion whether it is certain, or not, whether it is *Good*, or *Just*, or *Bad*, and *Unjust*, whether there is danger of Scandalizing others, or not.

Wherefore a *Confessor* ought to ask his *Penitent* whether he swears thus without necessity out of a Custom, or Habit of swearing ? Whether it does not often happen him to swear Inconsiderately, without being certain, whether the thing is so, or not, whether it is true or false ? How often ? Whether you did not notably Scandalize the Neighbour, as it would happen, if a Church-man swore GOD, though it should be to great his Discourse. The Circumstances of *Scandal* may make such Oaths become *mortal Sins*. A *Confessor* cannot Absolve a *Penitent*, who has contracted such a Habit, except he uses good Endeavours to destroy it, especially when the *Confessor* notices, that he confesses this Sin of *Habit* without any Efforts or Care to break himself of it. And if according to the Rules immediately given, the *Confessor* observes, that this Habit is *Mortal*, that is engendred from mortal Oaths, he ought to oblige his *Penitent* to repeat all precedent Confessions since he contracted this Habit, and used no proper Means to destroy it.

Besides Oaths, and Execrations, there are *Imprecations*, *Curses*, and *Maledictions* ; for Example : *That I may die, The Devil take me, That I may be Damned, The Plague take me &c.* upon which the *Confessor* is to ask his *Penitent*. Have you Cursed yourself, or others ? What Curses ? To whom were they directed ? To your self, to your Children, to your Husband, or to Beasts ? Did you consider, or attend to what you then was saying ? Did you wish the Evil of that Curse to befall, or happen to any ? How often did you Curse in that manner ? It happens, that People often Curse by way of Joke, and without any evil Wish, or Intention in which Case it is not so grievous a Sin, except it is attended with some *aggravating Circumstances* ; as if a Child, or Inferior Person did pronounce that Curse against a Parent, or Superior. Curses on Beasts are not *mortal*

z Sins of their own nature, except they are the
ts of ones Hatred to the Owner, or of an inveto-
Corruption of the Mind.

Furthermore you are to observe, that Mothers some-
wish Death to their Children not in an unlaw-
Manner, that is, they do not wish it to them on a
out good Motive : For Example : to be freed
some great Affliction, whereof the Children are
the Cause. Notwithstanding, as these Desires are
often the effects of Impatience, and of little Sub-
on to God's Orders, seldom was it given to them,
but being guilty at least of *venial Sin*.

to those that swear by their *Faith*, they are to be
whether they make use of it, and design it, as an
ment only to their Discourse, or in a common way
eaking, which signifies nothing, or if they design it
ader what they say the more *Credible*. In this Case,
Confessor must inform himself, what Faith they intend-
whether they meant *Human Faith*, on the Word of
onest Man, or whether they meant *Divine Faith*,
whether they intended to swear ? If they meant on-
human Faith, it is not so great an Oath, and the
ation of it can be no *Perjury*, but is a *venial Sin*,
ey design'd it for an Oath, and meant thereby *Di-*
Faith, a *Confessor* must put the Questions above
ion'd to his *Penitent*, whether, what was asserted
true, and whether there was necessity for swear-

here are some who accuse themselves, and scruple
e Words, *By Gad*, *By Gash*, and so forth. These
no Oaths, consequently no Sins, except they were
ded to be Oaths, and scrupled as such. In
h Case a *Confessor* may ask, Did you believe, or
nd it for an Oath, or to be equally the same, as
ring by God ? Did you take it for a great Sin ?
l events they are to be avoided, on account of the
dal they may afford.

C H A P. X.

*Examen on the third Commandment.**Thou shalt keep holy the Sabbath.*

IF we joyn the first Commandment of the Church which obliges us to hear *Mass* on *Sundays*, and *Holy-days*, to that of keeping holy the *Sabbath*, you will find that on *Sundays*, and *Holy-days* we are bound to the things..

The *first* is to abstain from all servile Works. The *second* is to hear *Mass*. The *third* is to be employ'd on *Sundays* and *Holy-days* with Works of Piety, and Religion: for it is never allowable to be idle: From whence it follows, that if on *Sundays*, and *Holy-days* we are not to be taken up with Works of Slavery, we are bound to do Works of Piety, and Religion, to avoid Idleness. A *Confessor* will examine his *Penitent* upon the three Points in this manner.

Concerning Servile Works.

DID you employ yourself in Servile Works on *Sundays*, or *Holy-days*? What Work? Was there a necessity for that Work? What necessity? How much time have you spent in that Work? The *Moralists* say, it is a *mortal Sin* to Work on them Days the space of two Hours without great necessity.

Have you Scandalized others by your Working, and Example, and did it cause others likewise to Work? How often did you work on them Days, and how many have you induced by your bad Example to practise the same? Have you caused others to Work? How many? How often? How long did that Work continue?

Have you Bought, or Sold without necessity on *Sundays*, or *Holy-days*? Did you open your Shop, or Bail goods? How often? Have you travell'd with Loads, or made Bargains on said Days without necessity? How often? On this occasion you must undeceive your Parishioners, who in Harvest time think it lawfull to work at Hay, or Corn, tho' there should be no apparent necessity.

Con.

Concerning Mass.

A V E you neglected to hear *Mass* on *Sundays*, and *Holy days*? Why did you neglect it? Was it through necessity, or negligence? How often? If your *Confessor* should tell you, that he lost *Mass* being on his journey, you must ask him, was that Journey of necessity to dispense with the hearing of it? Perhaps he may say that he expected to hear it on the Road: Did he earnestly endeavour it? Was he on the like occasion appointed before? Did he not foresee, that by leaving home without hearing it, he would without necessity lose it? How often? Others will say they lost *Mass*, because they were at a *Fair*, or *Market*; ask them would they perform their Business, and hear *Mass* too, if they had endeavour'd well for it? If they say yes, they were guilty in losing it. For when the former is no hinderance to the latter, there is no reasonable excuse for losing it.

Have you heard an *entire Mass*? What Part of it have you omitted? Was it a considerable Part? Why did you lose it? How often? To omit a third Part of *Mass* is judged notable, and sufficient to constitute mortal Sin. How often? Did you Prate during the time of the *Mass*? Did it hold for a considerable Part of the *Mass*? How many have you thus diverted from hearing it? How often? Have you been willfully distracted during the time of *Mass*? Have you continued long in it.

First, You must see what this Distraction was. *Secondly*, Whether it was willfull. It was willfull, if during the time of *Mass* they were employ'd, rather by way of Study, than Prayer. *Thirdly*, If one comes to *Mass* employ'd with Worldly Thoughts without endeavouring to drive them aside. *Fourthly*, If after preparing to hear *Mass* devoutly, you perceive, that your Mind is carried away, and employ'd in Worldly Affairs, and did not endeavour to bring it off, or fix it on God, from whom it stray'd, these are reputed willfull Distractions; but if you had been distracted without observing, or reflecting on the Distraction, provided, that from the beginning of

of *Mass*, you had duly prepared, and recollected yourself, the Distraction would not be willfull, or imputable. Have you been during the third Part of *Mass*, thus willfully Distracted ? It is a *mortal Sin*, except *invincible Ignorance*, which is not generally to be presumed, excuses you. Have you not been before told this ? Have you often have you been since guilty of this ?

The Council of *Bordeaux*, approved by Gregory the Thirteenth, in the Year 1583, order'd the *Confessors* of that Province to ask their *Penitents*, if they fail'd to assist in their Parish Church, and to hear the High *Mass* on *Sundays*, and *Holy-days*. And the Council of Trent orders the Bishops, to admonish the Faithfull of the Obligation to hear the Word of God in the Parish Churches on *Sundays*, and *Holy-days*. Sess. 24.

Concerning Works of Piety.

HA V E you spent a considerable Part of the *Sundays* and *Holy days* in *Ale-houses*, or in *Drinking*, *Gaming*, *Hunting*, *Idleness*, *Foot-ball*, *Fives*, and such *Diversions* ? Are you often guilty of this ? According to St. *Thomas*, two Precepts here concur ; the one *Divine*, and *Ecclesiastick*, whereby all *Servile*, or *Slavish Works* are forbidden on *Sundays* and *Holy-days* ; the other is a *natural Precept*, which obliges us to employ a considerable Part of our Life in the Service of God and the grand Affair of our Salvation : for the Law of Nature dictates, that we ought to give our selves to the Service of God, as the Author of Nature. God appointed the *Sabbath* to the *Jews* for his own Service, and God and the Church has appointed *Sundays*, and *Holy-days* to *Christians* for that very end ; which both *Pastors*, and *Confessors* ought frequently to insinuate to the People ; had it been for no other Purpose, but to prevent the many Sins, and Abuses committed on *Sundays* and *Holy-days* ; I might lawfully say more than in the whole Week besides. Over and above hearing of *Mass* on days of *Obligation*, God requires of us, as well as formerly he did of the *Jews*, that we should sanctify them Days, that is, to employ the greatest Part of the

works of Piety, and Religion, such as assisting at all publick Offices of the Church, at High Mass, Vespers, Sermons, Catechisms, or in reading of Pious Books, or, Meditation, &c. for the hearing of a single Mass cannot be call'd sanctifying the Sabbath, if the greater Part of it is spent in Idleness, Visits, Plays, Drunkenness. And such as thus frequently neglect Works of Piety, and Religion on Days of Obligation, and spend the greater Part of them in sinfull works, ought not according to St. Charles Instructions to be absolved, till they amend themselves in this Point.

CH A P. XI.

Examen on the fourth Commandment.

Honour thy Father, and Mother.

CHILDREN owe four things to their Fathers, and Mothers comprized in this Commandment. *vis.* Respect, Obedience, and Succour. Wherefore it turns the care of a Confessor to examine them upon each of these obligations.

Concerning Love.

HAVE you wished your Fathers or Mothers Death ? For what Reason ? Was it out of Hatred, or Ill-will ? How often ? Was it because they used you with much Severity, or because you were concern'd for supporting them ? Did you wish them any other sort of Evil ? What Evil, and how often ?

Concerning due Respect.

HAVE you spoke to them after a Hasty, Rash, Boorish or Contemptible Manner ? What have you said to them ? How often ? You must explain, was it to your Father, or to your Mother alone ?

Have

Have you Reprimanded, or Reproached them in a haughty Manner, as you would your *Equals*, or *Inferiors* with sharp, and offensive Language? What Language? How often?

In meeting them did you refuse to salute them, or speak to them, when due Respect required it, for Example, when they spoke to you, or visited you? How often? Have you Laughed, or Ridiculed them? What have you said, or done? What was your Motive? Was it in their Presence? How often? You must tell whether you have been guilty of this Misbehaviour in the presence of you Brothers, and Sisters, or of the Domestic, and whether you engaged them in the same Crimes.

Did you neglect consulting them in your Affairs of Consequence, when bound to do so, as in undertaking a *Married State*, in signifying to them the Wife you design'd to take?

Have you spoken ill of them in their Absence? What was your Motive? What did you say? Was that true or false? Was it a secret or known to others? How often?

Did you menace them? What menaces? How often? Did you raise your Hand against them? Why? Have you considerably derogated from the Respect due? How often?

Did you dispise, or contemn them in your own Mind without giving any outward Demonstration of it? Why? How often?

Concerning Obedience.

HAVE you refused to obey your Parents, or not to do readily what they commanded? was it in a Matter of Consequence? and because Children are not competent Judges, a *Confessor* is to ask them, in what did they disobey? did your Disobedience provoke them to great Anger?

Did you disobey your Parents, when they commanded you, or forbid you any thing of Consequence, which concern'd your Salvation, and the Good of your Soul as when they did forbid you to frequent *lewd Company*?

nd Places, or to resort Taverns, or Ale-houses, or Gaming-Houses, or such like suspected Places, where both your Conscience, and Reputation might be hurt, also when they forbid you any *immodest*, and *airy* rale.

Confessors are to notice, whether Children's Disobedience to their Parents, even in light Matters, was often committed ; if so, they are guilty of *mortal Sin* ; because this Repetition, and continued Disobedience may do greater Uneasiness, and Vexation to Parents, and create greater Disturbance in the Family, than one grievous Disobedience ; as many petty Thefts cause at long run a considerable Damage, and mortal Sin.

Have you murmur'd against them, even when you obey'd their Commands ? What were these Murmurs ? Have you been often guilty of this ?

Did you provoke them to swear, or to curse, or to grieve much ? Have you foreseen, that you would be the cause of this ?

Concerning Services, and Succours.

HAVE you neglected to help, and relieve your Parents in their Wants, and Necessities ? What Wants ? How often ? Did you relieve them with Regret, and Sadness ?

Have you neglected to execute their last Will, and Testament ? Wherein ? For what Reason did you defer so long its Execution ? Was it to the apparent Prejudice of their Souls, and notable Loss to the Creditors ? Were you careful to pray for them after their Decease ?

Knowing, or Doubting, that they had left you a Fortune *ill*, or *unjustly* acquir'd ? Did you restore it, or satisfy the true Owners for it ? Or if you only doubt of that bad Acquisition left you, did you examine into it, or have you done all that lay in your Power to discover the Truth of it ? You must explain this Point and what, or how much was *unjustly* acquired.

Did you hinder your Parents from making this Requisition ? How much ? For what Motive ? How often ? Did

Did you hinder them from giving Alms?

Have you stolen, or taken away without their Consent their Goods, or Money? How much? Was it to relieve your Necessities, when they refused to give you Necessaries, or was it only for Play, Business, or innocent Diversion? How much, and how often for your Diversion? Did you employ Servants, or Domestic to steal from your Parents? How many? How often? If the Sums, or Quantity stolen was considerable, unnecessary, or much exceeded a reasonable Allowance considering the Parents Wealth, and State of Life, it is *mortally sinful*, and the *Confessor* ought to oblige his *Son* or *Daughter* to restore what they have still left, are possessed of and if by these considerable, and frequent Thefts, he has notably prejudiced the Fortune of his Brothers, and Sisters, he is bound when able to make Satisfaction.

Have you lavished, or spent unprofitably the Money your Parents sent you to support you on your Studies? Did you waste away a great Deal of your Time, instead of employing it in your Studies, according to your Parents Intention? You must examine whether the Loss of Time was considerable, as well as the Loss of Money.

Confessors cannot be too exact in this Point: it is to be fear'd that they are not exact enough, in a Matter of so great Consequence. For it is certain that a Son can scarcely be guilty of a greater Disobedience to his Parents, or of doing them a greater Injury, or of giving them a greater Cause of Vexation, Trouble, and Uneasiness of Mind, than when he mispends his Time, and lavishes his Money. By these Means *Noble-Mens* Children, and others too, become incapable of serving the King, or Country in such Offices, Stations, and Employments, to which their Birth, with this Improvement intitled them: And this loss of time in *Students* of all Degrees affects the whole Commonwealth, which by the loss of time in *Students*, and Indolence in *Confessors* of Remedying it, causes it to abound with Ignorant *Pastors*, *Judges*, *Lawyers*, *Physicians*, *Statesmen*, &c. Besides, it must affect the Children themselves in the sequel of their Lives, by depriving them

of Bread, of a good Settlement, Employment, &c. may be the cause of their eternal Ruin, for want of Capacity to perform the Obligations of their future Office, Callings, or Employments. Hence you may conclude, that *Confessors* are always bound to examine *Students* concerning this loss of Time, and charge them to make good use of it by applying assiduously to their Studies; and if they should be frequently guilty of this, to refuse them *Absolution*, till they perceived an amendment, as every good *Confessor* must allow.

The Obligation of Children and Servant being pretty much alike, a *Confessor* is to follow the same method in examining of them. Servants are bound to obey their Masters, and Mistresses lawfull Commands, and give them due Respect, their Omission in either of these Points will be *Venial*, or *Mortal*, in the same proportion as that of Children towards their Parents. Besides this: *Confessors* are to examine them carefully concerning their Honesty.

Did you take, or give away any of your Masters, or Mistresses Goods of any kind whatsoever? Did you Hire others to do your Work, being able to do it yourself, and paid them out of your Masters, or Mistresses Goods? Did you take any part of their Substance, on pretext, that you had but small Wages? If a Servant hires himself for a Shilling in the Year, he can have no right to more, yet his Master is bound to satisfy him according to his Service: Consequently it is sinfull in him to take any compensation to himself upon that score, as the condemned Proposition demonstrates: *Famuli, & nule domestica possunt occulte heris suis surripere compensandem operam suam, quam majorem judicant salario, quod percipiunt. Prop. 37. damnat. ab o.* Did you recompense those that wash'd, or wrought for you with your Master's Goods? How much? How often? This is a common Practise among Servant-maids, to pay those that Knit, or do any Jobs for their own use with their Mistresses Meat, Milk, Butter, Flour, Wax, Dow, Wool, Flax, &c. and though each Theft is but of little Damage, yet when often repeated, they amount at the Years end to a considerable Damage,

consequently they are bound to Restitution, and Satisfaction, and are severely to be Reprimanded, as being an undoubted case of Conscience, decided by this condemned Proposition: *Non tenetur quis sub pena peccati mortalis, restituere quod ablatum est per peccatum furta, quantumcunque sit magna summa totalis.* Pr. 38. dam. ab Inn. 11.

The same Rule is to be observed in regard to *Foramen, Labourers*, and such as work at so much a Day, and daily idle away a part not necessary, whereby tract of time a considerable Damage is done to the that employ them. Observe furthermore, that if a Servant gives a Bit, or a Sup now, and then to this, or that Poor Person, and that the Master can well allow it, no scruple is to be started upon this Head, especially in Wealthy Houses, where it is practised, known, and tolerated. But in those of a narrow Fortune, much less to be permitted of this kind, and renders them less to satisfaction, either in Money, or by recompencing by their future extraordinary Care, and Diligence, where Restitution otherwise can scarcely be made. The like Questions are to be put to Stewards, Managers, Overseers, &c. of great Men.

C H A P. XII.

The Reciprocal Obligations of Wedded Persons.

FOUR Things compleat the Reciprocal Obligations of Wedded People. *Love, Honour, Forbearance, and Fidelity.* Love is the tye of Society between Man and Wife, and which will make them patiently bear with one anothers Imperfections, and Infirmities, provided it will be interrupted, if each does not keep within the bounds of respective Duty. Wherefore a Wife must look on her Husband, as on one, who has a right to Govern her, and the Husband is to treat her as his Companion, and as his Servant, communicating to her his Affairs of Management, acting in concert with her, as with

no is party concern'd in all things which regard Society.

They must also treat their Bodies with reserve, and respect, and not abuse them contrary to the Rules of honesty, and Modesty. *Finally*, They owe Fidelity to each another. *First* in regard to their Oeconomy, and management, not to waste, or lavish the Goods of the community, and Society, labouring, and endeavouring to preserve, and encrease them. *Secondly* as to the use of *Matrimony* to render it to each other with Discretion, and to confine it within them bounds.

Concerning Mutual Love

Do you any Hatred, Aversion, or Indifferency to your Companion? What Harm? From whence did it proceed? How long did it continue? Does it still? Is it perhaps because you love another better? Did you neglect him, or figure him to yourself in an uncharitable manner? What is your Motive? Did you contemn, strike, or beat your Companion? For what Reason? Did you exceed? Did you attempt to do your Companion any Mischief? What way? How often?

Concerning Forbearance.

Do you speak injuriously to your Companion? What did you say? Did you Curse, and Miscal your Companion? Was it in earnest? Did you wish that Curse to befall him? How often? Did you provoke your Companion to Anger, to Curse, and Swear? Did you foresee this? What Oaths? Did you thwart, and contradict your Companion, occasion complaints and great uneasiness? Did you endeavour to bear with each others Humours, and Weakness? Did you often fail in this? Was this the cause of great uneasiness, and indifferency between you? Was you very rude in your reproaches, and usage towards your Companion? Did you disturb the Peace by your Peevish, Noisy, and Scolding Temper? Does this happen often? This

is a Fault incident to Women, and is the occasion of many Sins ; let the *Confessor* therefore look carefully to it, and refuse her *Absolution*, if she does not earnestly endeavour to amend.

Did you abandon your Companion in Sicknes ? For what reason ? Examine, is the Fault considerable ?

Concerning due Respect.

DID you treat your Wife as if she had been your Servant ? Do you do this often ? It cannot be excused from a grievous Sin. Did you with Pride, and Disdain reject her Advice ? Did you use her Body immodestly ? Did you use it contrary to the dictates of the Law of *Nature*, the holiness of *Matrimony*, or the ends of *Generation* ? How often ? Did you domineer over your Husband, or refuse to obey him in all lawful Matters ? Were you often guilty of this ? Now as the *Debitum Conjugale*, a *Confessor* must be very cautious, and bring his Questions from a distance, and is not to be asked, but when she accuses herself of having some difference with her Husband, whereof this is often the cause. Were you at Variance with your Husband ? Did that proceed from refusing to comply with your Marital Duty ? If the *Confessor* suspects, that she does not understand this term, let him explain himself as much as is necessary. Why did you refuse him ? Did your Husband acquiesce with your excuse, or was he satisfied ? Was you resolved to obey him, provided he would take your excuse ? Yes. Why then such refusal is Criminal, except it should be too often the Case. But if she should refuse him, and he not satisfied with her excuse, because it was unreasonable ; let the *Confessor* ask her then, did you apprehend the ill Consequence of such refusal, or were you aware of any Sin your Husband might commit in consequence of the denial (*puta perjurium*) If she was sensible of this Sin, or if she was Reprimanded before for it, let the *Confessor* ask her, was she often disobedient to her Husband in the aforesaid Manner ? Of how long continuance ? Except her Ignorance excused her, she would perhaps be obliged to make

ake a general Confession; because her past Confessions
 might not be good, for her continuance in a grievous
 sin, or being the means of it. *Ad evitandem prolem,*
non raro evenit in gente vulgari.

Concerning Fidelity.

W D you waste, or squander away your own, or your
 Wifes Fortune design'd for her, and Families sup-
 port? How much of her Fortune did you dissipate by
 your bad Oeconomy? Are you capable of making a-
 voids for it? Did you force her to give up her own
 maintenance, or to sign any Contract to her great Pre-
 judice? Do you endeavour to support your Family by
 your Labour, and Industry? Did you by your Intem-
 perance endanger, or occasion your Wife to Miscarry?
 Do you apprehend this danger? If so, it is a grievous

Did you endeavour to procure Abortion, or hin-
 der Generation? By what means? After what manner?
 How long after Conception? (in some places it is a
 criminal case) other Sins against *Chastity* will be ex-
 amined in the sixth Commandment.

C H A P. XIII.

*The Obligations of a Father, and Mother towards
 their Children.*

THREE things are due from the Parents to their
 Children: *Education, good Example, and Suste-*
nance. Masters, and Mistresses in proportion owe the
 same obligations towards their Servants. *First,* They
 are bound to take care, that their Servants live a *Christi-*
an Life. *Secondly,* They owe them *good Example.*
Thirdly To pay them their *Wages.* Confessors are to
 examine them on these Heads.

Concerning Education.

HAVE you neglected to Instruct your Children and
 Servants? Do they know their Catechism, or what

is necessary for them to know ? *viz.* How they are to Pray to God, to hear *Mass*, and to receive the *Sacrament*. How long have you neglected this ? If you suspect your Servant Ignorant in any of these things, you are dispensably obliged to Instruct him, or her, or get them Instructed : For whilst they are in your Service, you are bound to act the part of a Parent towards them, because they have no other Parent at Hand.

Did you take care that your Children Form after *Faith*, and of the *Love of God* at certain times as they are bound to do, and that they hear *Mass* devoutly *Sundays*, at least and *Holy days* ? Are they in your Sight, or in the sight of those, whom you can depend on ? Or do you examine whether they comply with this Duty ?

Have you been in care, that your Children when at proper Age have Confessed, and Received, especially *Easter* ?

Do you oblige them to pray to God on their *Knees* *Mornings*, and *Evenings* ? Do you give them the Example ? *Pastors* and *Confessors* ought to endeavour to induce Parents to Pray jointly with their whole Family, as it is practised in all devout Families ; because this will certify them, that their Children, and Servants comply with this Duty.

Do you take sufficient care, that no Disorders, or Scandals are committed in your Family ? Do you oblige them to Fast, when bound thereto ? How often have you neglected this ? How many transgressed this Precept through your negligence ? Do you serve them equally at their Meals without distinction ? Do you permit them to read *Lascivious Books*, *Songs*, or to speak *Smutty* ?

Do you suffer your Daughters to wear immodest Dresses, to have their Necks, and Breasts naked, or do you encourage them in this, or do you suffer them to keep private Company with young Men, or to frequent *Weak Balls*, or *Dances*, except you accompany them ? Do you take care, that they keep no bad Company, or that they keep unreasonable Hours ?

Did you forbid your Sons to keep bad Company ? Have

corrected them in good earnest, when you knew they

How often was you guilty of this Omission?

Did you immediately discharge your Maid, or Man-ser-

vant, when you found either guilty of evil Communication?

Did you Correct, or Reprimand your Children, or

servants in violent Passions? Did you beat them to

death? Did you Curse them, Abuse them, or call them

injurious Names? Do you practise this? If so, it

is a grievous Fault, and may occasion Sin in those, that

are thus treated.

Have you encouraged, or provoked your Children, or

servants to Revenge, or to do Evil for Evil, to Steal, &c.?

Or, to what Evil? Have you encouraged them to Pride,

or Vanity? The same Questions are to be asked of

masters, and Mistresses in reference to Servants; whe-

ther they commanded them to do any thing contrary to

the Law of God, or the Church, to work on Festivals

so hinder them from hearing *Mass* on *Sundays*, and

holy-days; from *Confession*, *Communion*, or such Chris-

tian like Obligations.

Did you cause, or suffer your *Male*, and *Female* Chil-

dren to sleep in one Bed, especially after five, or six Years

Age? Or did you allow them to sleep in one Bed

with yourself after said Age, or when they might take

notice of the liberty Marriage allows between Husband,

and Wife.

Parents cannot sufficiently believe, what, and how ma-

ny Sins are occasion'd thereby in their Children: where-

fore if it were Possible to contrive it otherwise, they

would not permit them to sleep even in the same Cham-

ber with themselves, and ought to be very cautious to

obtain from all freedoms of this kind in the Presence of

their Children. *In fine Pastors*, and *Confessors* ought

to advertise the Chiefs of Families in the Obligations

they lye under not to suffer any of these committed to

their Charge to offend God; for every such offence will

be imputed to them, if they could prevent it, either by

informing themselves of their Behaviour, or advising,

and punishing them, and yet have done neither; con-

sequently such cannot be in the way of Salvation, or of

receiving *Absolution*.

Concerning good Example

DID you say, or do any Bad thing, Swear, or Curse, or talk Smutty, or was you drunk in the presence of your Children, and Servants? As the old saying is, *Qualis Pater, talis Filius*, such as the Father is, such is the Son: Whoever sees the Mother sees also the Daughter: For nothing makes a greater Impression on the minds of Children, than the daily Example of the Parents.

Did they see you Morning, and Evening at your Prayers? Did they see you *Sundays*, and *Holy-days* devoutly at *Mass*? Did they even not hear you ridiculing Piety, or Pious Practises? Did they see you rather live the Life of a Beast, than of a Christian? Behold this is the School of Impiety, that now reigns in the World, and from this School all Wickedness derives to the Children, Servants, and consequently to all the Members of the Common-wealth, who from their Infancy are train'd up in Wickedness by the constant influences of the wicked Examples given to them daily, and hourly by the very Parents. O unfortunate Parents! Let Confessors take special care to Examine, Exhort, Conjure, and Punish severely such Parents.

Concerning Sustenance.

DID your Family suffer much by your Idleness, and Drinking, though it had not been to excess, by your Gaming or debauched Life, wasting what ought to support them, or settle them in the World according to your Rank, and Ability? This is a frequent case in regard to Tradesmen, who drink all they earn, and leave their Families in a starving Condition. If they are frequently guilty of this, they are guilty of a mortal Sin of Injustice, and ought to be used like *habitual* Sinners, and not to be Absolved.

Was it your thus spending, that disabled you from paying your Debts? Did you pay justly, and punctually your Servants, Labourers, Creditors? Did you delay it long

after they call'd for it ? Was this delay of great
 damage to them ? For Example, if they suffer'd Cold,
 Hunger, or were obliged to buy their necessaries thro'
 your by your disappointment ? Did they suffer much
 by this delay ? If so, it is a grievous Sin, provided it
 was your fault, and you are bound to Restitution.

Did you use your Servants, and Tenants cruelly, either
 overworking them, or obliging them to work in time
 violent, and constant Rains very much impairing their
 health ? If a Master, reflects on this, and does it often,
 is not to be excused from a grievous Sin.

Did you support them in their Sickness acquired in,
 by your Service, or did you relieve them in their
 necessities ? Have you been too Covetous, too intent
 on the World on pretext of doing for your Children ?
 Does this hinder you from complying with the Com-
 mandments, and other obligations of a Christian, such
 as *Prayer*, and *Alms giving*, &c. ? Is this frequently
 the Case ? It may be grievous. Did this covetous
 temper make you to be too severe, too hard on your
 Servants, Tenants, Creditors, &c. to enrich your self ?
 Does excess may grievously wound Christian Charity,
 and Compassion.

This is now so much in practise with regard to Mas-
 ters and Servants, to Landlords, and Tenants, who screw
 every vitals out of them with hard Labour, and rack-
 rents, Chasing, Driving, Beggaring, &c. to enrich
 themselves, which is a great Sin, and the source of many.
 Did you keep your new born Infants in one Bed with
 yourself before they were a Year old ? Did you overlay,
 and danger them to be overlaid ? Experience confirms
 this practise to be dangerous, and therefore in many
 places it's forbid under pain of Excommunication.

Was you any way in the fault of Miscarrying ? What
 reason did you give ? Did you foresee it ?

Did you force your Child to embrace an *Ecclesiastick*
 life ? Did you thrust him into a Benefice he was un-
 qualified for ? Did you concur to promote him in any Em-
 ployment in the Common wealth, that he was not capable
 to exercise ? In this Case a *Confessor* must advertise the
 Parents, that they are guilty of the Sins, that such an
 one is incapable

incapable Child is guilty of in the exercise of his Employment, as also the Damages done to the Commonwealth by his Incapacity, since they were the cause by his Promotion. And the *Confessor* in such Cases bound to bid them to do their utmost to persuade the Son to give up the Charge of which he is unworthy.

Did you promote your Son to a Parish, or a Benefice by *Simony*, or unlawful Means? How long since? He is bound to quit that Benefice, and restore its Profits.

Did you cause Jealousy between your Children, giving some great Signs, and Tokens of your Love, Kindness to one more than to the rest? A *Confessor* must not here neglect to reprehend such Parents, and oblige them to remove the cause of this Jealousy, Offspring of many Sins, and *irreconcilable* Animosity and Hatreds. Was it not this Folly, that made *Joseph's* Brothers design his Murder, and though they were dissuaded from it, yet they sold him to the *maelites*, a foreign Nation,

Did you inhumanly treat your Step Children, or your own by the first Wife, or Husband? This is also frequently the cause of great disorders in a Family, of many Sins. Besides this, the cause of perpetual Jealousy, it's the cause of these Infants being ill Educated, throws them into Dispair, Fury, and Rage against their Step-Mother, or cruel Father. The *Confessor* ought to inquire, how long has this usage continued, and to bid the Person, that is guilty, that he, or she is not capable of *Absolution*, except they instantly amend their grievous Faults.

Have you done injustice to your first Wives Children, or to your Step-Children? Did you give them their just Tunes? Did you improve it as you would your own? If you have defrauded them, you are bound to Restitution: And if the *Confessor* finds him unwilling, or dilatory in so doing, let him be dismissed without *Absolution*.

C H A P. XIV.

The Obligation of Ecclesiasticks.

Judgment is to begin from the House of God, I
 ar many *Confessors* will undergo a severe one, for
 discharging well their Duty: For though it is very
 to hear the Confession of a *Church-man*, who has
 Spirit, and Vocation of a *Church man*; that is, who
 estly endeavours to comply with the Obligation of
 Profession, and Office; there is nothing more dan-
 us, than to be a *Confessor* to the *Ecclesiasticks*, who
 these Qualities. For some Church-men (and I
 that there may not be many such) look upon
 selves to be above the Law, and the Canons of the
 ch, and take it for a discredit to follow the ad-
 of *Sages*. In a word, they do not scruple to violate
 e Obligations, which the Church, and Nature of their
 ession, and Office prescribe to them; and how will
 accuse themselves of these Omissions? Therefore
 , more than any other *Penitents* would require a
 n'd *Confessor* to examine them concerning their Obli-
 ons; and not only learn'd, but also a resolute, and
 as one, who would generously refuse them *Absolution*,
 hey would not submit to his Dictates, and amend
 r Faults, though thereby he would draw upon him-
 their Censure, Indignation, and Ridicule. For as
 Vocation of the *Ecclesiastick* State is more Eminent,
 n any other station of Life; so ought a *Church-man*
 excell all Classes of Men in Virtue, and Perfection.
 ould be very tedious to examine here all the Obli-
 ions of *Ecclesiasticks* of so many different Ranks:
 erefore we will only examine into the *Ecclesiastick*
 te in general, and shall only notice these Faults,
 d Sins, which are mostly committed, and less
 own, though exposed to the View of the whole
 orld, which make the Good to Blush, Scandalizes the
 mple, and gives an Handle to the Wicked to Cen-
 re *Ecclesiasticks*. Let *Confessors* ask the following
 uestions.

Did

Did you wear *Ecclesiastick* Robes, use the *Tonsure*, *Short Hair* ? (I mean in *Catholick* Countrys) who ever will inspect into the Canons, and Ordinances of Church, will judge it a grievous Sin to be wanting this exterior ; and to continue therein, would render that *Ecclesiastick* incapable of *Absolution*.

Have you ridiculed the *Virtuous*, or censured the *Virtues* for *Hypocrisy* ? Was it a *Church man*, or *Laity* you thus spoke so ill of ? How often ? This may be a grievous Sin.

Did you hinder Preachers or Missioners to exhort your Flock, to advance the Glory of God, though they have exhorted them yourself at due times, (except those gabonds, who go about to Preach purely for Lucre, and are of an Irregular Life.)

Did you oppose the Truth, Depreciate, and Ridicule the Preaching, and Doctrine of other Clergymen, because it did not square with your manner of living ? What did you say of them ? How often ? Before how many ?

Did you out of envy lessen them ? A *Confessor* or *Confessor* to oblige such *Ecclesiasticks* to recant what they have said, and to do all that lyes in them to wipe off the ill impression, they gave of others,

Did you blame the Conduct of Superiors, and Bishops &c. censuring their Statutes, good Regulations, and Ordinances against Vice, and Disorder ? Did you endeavour to make them pass for severe, and ambitious Measures ? What did you say of them ? Before how many ?

Did you ridicule those, that were submissive to the just Ordinances ? And did you praise them that were Disobedient, and found no fault with them ? How often ? Before how many ? Have you discommended, and discouraged Disobedience to just and important Instructions, or vilified the Character, or Person of a Bishop, or Dean, or Parson, or Rectory ? It's no small Sin.

Did you take the liberty to judge rashly of others of their Sayings, and Actions, to speak, and write, or cause others to speak, or to write Scandalously of them ? It is surprizing to see, how much this is practised by many of our Clergy, either out of Envy, or Ambition.

scandalously of those in Dignity, or likely to be noted. This is enough for such unworthy Pretensions to tear the Reputation of other worthy Men, when they look upon as Rivals for the same Dignity, these scandalous Members had no other Merit to themselves, but upon the ruin of others; though the main I fear it is in the eternal ruin of themselves, when are these Sins of *Envy*, and *Detraction* pleaded, or confessed? When are they retracted, or satisfaction perform'd for them? Where can you find *Avails*, except *Macbiavels*, to justify such flagitious actions? Or how can such being so unworthy approach to Altars, or Administer Sacraments? Such are *unlawfully* Absolved without satisfaction made *parti lease*, a speedy amendment of so black a Crime. O *Confessors*, *Confessors*! that have not the Courage to Reprove, and severely Reprehend such proceedings, though too publick. How will you Answer for such Conscience?

Did you censure, and speak ill of others, though your *superiors*? What did you say of them? Do you think liberty of speaking ill of others, or lessening them, allow'd to you, more than to the *Laity*? No but a deal less: For a *Clergyman* can never be too reprov'd; and what would you say, if a *Laick* spoke as you have done? O *Tempora*! O *mores Ecclesiastico-*rum! and yet you will venture to offer that tremendous Sacrifice without scruple, as if every thing had been lawful for you, because you are a *Clergyman*.

Did you decide Cases without consulting, or reading Authors, to know what the Law of God, in such cases orders? What would you say of a *Judge*, or *Magistrate*, that would follow that Method, and expose himself to decide, or give an unjust Opinion, following the dictates of his own Brains alone?

Did you spend a considerable part of your Time in Idleness, and in Worldly, and Unprofitable Company, *Fairs*, *Patrons*, *Weddings*, *Horse Races*, *Carrouzing* in improper places for *Clergymen*, only whilst they are discharging their Duty, exposing themselves to the censures of *Seculars*, exposing themselves to many Sinfull

Sinfull, Idle, and Unedifying Discourses, exposing themselves to commit Excesses, to give bad Example, to Imbibe a Worldly Spirit, besides the loss of their Time so short, and precious, for enabling themselves to be good *Confessors*, to Exhort their Flock, to Direct, and Instruct the Pastors of their Diocese, to say their Office, and perform other Spiritual Exercises Leisurely, and with Deliberation.

Did you commit excess in Drinking? How often? How many seen you in that Condition? What Sacraments did you Administer? Let not a *Clergyman* imagine, that there is nothing in drinking himself ever so Full, provided he can Walk, or that he has not intirely lost his Senses. But I take it, that when a *Clergyman* drinks to that degree, that he Faulters in his Speech, or Walk, that he becomes Overtouches, Abusive, and Talkative, and that his excess is perceptible, or that he becomes very Morose, and Furious in his Behaviour, or that he has divested himself of the Qualities, that ought to be the Ornaments of a good *Clergyman*, I think that he is guilty of a grievous Sin, either of *Excess*, or *Scandal*, or rather of both; for when Liquor causes him to break out into these Failures, which are no *Peccadillos*, considering his Station, and Obligation of being Exemplary in all his Words, and Actions, a Patren to *Laicks*, who will very much censure such Behaviours. I think this is Proof enough of *Excess*; and much more, if he makes a practise of drinking, or what the World calls in a more soft Expression *Company keeping*. Pray call to mind what we have said in one of our Discourses upon *Holy Orders* on this Head. How many of our *Clergy* loses themselves (and God grant, that they may not be eternally lost) by means of that accursed Habit of Drinking, who otherwise would have been profitable to themselves, and the Faithfull, and great Ornaments of the Church: Wherefore I could wish that some Law, or Method had been devised to put a stop to that growing Vice.

Did you take Vanity in Preaching, or in the Exercise of other *Ecclesiastical* Functions? Did you judge yourself more learn'd than others, and did you upon this

core depreciate them, or expose them, or behaved to them with Scorn, and Contempt? How often? How many did you use after that manner? Which I take to be no light Sin, if done with Arrogancy, and much Contempt.

Did you behave immodestly in the Church, or Chapel, Prattleing, Whispering, or Laughing? Do you do this frequently? Take notice, that though *Vanity, Talkativeness, Company-keeping, and Intemperance*, I mean a little *Intemperance*, are not always a mortal Sin, and that many *venial Sins* cannot be equal to the malice of a *Mortal*; notwithstanding a *venial Sin*, may by means of some Circumstances become *Mortal*, or at least dispose one to fall into it, according to that saying of the Holy Ghost, *Qui modica spernit, paulatim decideret*; first on account of the Scandal, that accompanies it, for certainly nothing more alienates the mind of the Faithfull from Piety, than when they see *Churchmen* without Respect, or Devotion in the Churches, and Chappels, and without the Church constantly, in the Company of *Seculars*, Prattleing, Jestling, Laughing, not always with that Caution, that becomes them; and what do you say, if they see them too often in Taverns, or Ale-houses, losing their time? Secondly, A *venial Sin* may become *Mortal*, because the practice of living thus, and frequently in Worldly Conversation, must destroy the *Spiritual Life* properly a *Clergyman's Life*, Nam *Sacerdos qui in deliciis est vivens mortuus est*. This must make them live in continual Distraction, and Dissipation of Mind, having it fill'd with so many Worldly Ideas: With this Distraction they say the Divine Office in hurry, and haste; thus they also Celebrate *Mass*, without reflecting on what they are doing, or without a serious thought of the great Mysteries, which they daily offer; so that they do these things more out of Custom, than Devotion.

Thirdly, As the Faults mention'd must be the Subject of frequent Confession of *Ecclesiasticks*, this may cause them to fall into many *Sacrileges*; for how can they have true Sorrow for these Sins, they daily commit, neither do they earnestly endeavour to amend these frequent Faults, as the sequel of their Life makes it evident;

evident ; consequently what must their Confessions be but *Null*, and *Sacrilegious* ? And what must it be to say *Mass* so often, and perhaps Administer Sacraments in that deadly Condition ? Therefore let *Confessors* look to this, and examine better into these evil Practises, and see if they are such, and refuse *Absolution*, without respect of Persons, when they see no Amendment of this frequent Disorder.

Did you run in an hurry to say the Divine Office without ever Reflecting, Recollecting, or Preparing your Mind for it, or without once considering, that it was to the God of Glory, you were going to offer them Prayers and Praises, as the Tribute of your Vocation, and Submission to him ? Or did you rather commence this Holy Work with your Mind fill'd, and possessed with Worldly Thoughts ? Or did you before Prayer endeavour to banish all Worldly Thoughts, and imagine to yourself that it was to the King of Heaven, to the Lord of Lords that you were to address yourself : You may easily conceive, what presence of Mind, and decent Composure this requires.

Did you endeavour to remove the Distractions during your Office, as often as they occur'd, and you reflected on them ? Have you been remiss in this for a considerable part of your Office ? And how often ?

Did you make choice of a place to say your Office, wherein you could not have due Attention, on account of its being too noisy, or because others were in Discourse near you, which must make an Impression on your Mind, and distract you ? Did you repeat your Office with Precipitation, Pronouncing the Words by Halves, and not Distinctly, or in an unintelligible Manner, with a view of finishing speedily ? How often did that happen to you ? Pray consider, *my Brethren*, that the Divine Office is a Prayer, an act of Worship, and Religion offer'd to God, and as you would direct a *Layman* to Pray, and would reprehend him, if he had not Pray'd with Attention ; observe the same Instructions, as to your own Practise, and be pleased to Read my Discourse on Prayer, and forget not that Sentence of the Holy Ghost, *Maledictus homo, qui facit opus Dei negligenter.*

If this touches even a *Lay man* carelessly Praying, how much more the *Ecclesiasticks*, whose peculiar Duty, and Employment it is to Pray, and Praise God, not with the Tongue alone, as the *Pharisees* did, but chiefly with the Heart join'd to the Tongue. A *Confessor* must also reform himself, whether his *Penitent Priest* said *Mass* with the same Indevotion, and Precipitation.

Did you read *Mass* leisurely, and distinctly, in a plain audible Manner? Did you observe, and perform the Ceremonies of *Mass* with that Majesty, Pause, and Gravity, that is due to so venerable a Mystery? Did you pronounce all the words of the Canon? It is intolerable to see some say *Mass* with such a low Voice, that you cannot hear what they say, others dragging the Words, and stopping every Minute, as if they were learning to Spell; others read *Mass* with as much haste, and precipitation, as if they were doing it for a Wager; others pronounce the words of *Consecration* in such an harsh, and forcible Manner, and with such a long interval between each Word, as if they imagined, that the Virtue of the Words consisted in the material Sound of them; whereas they ought to be pronounced, if you believe your *Rubricks* *secreti, & attenti*, and in the same manner as to the Voice, and Distinctness, as you would pronounce the rest of the Canon. Others perform their Ceremonies of *Mass* especially the *Crosses* with so much Velocity, and in such an unusual Manner, as if they had been upon a Stage to provoke People to Laughter, rather than to represent the greatest, and gravest of Tragedies.

Therefore I often said, and wished, that every Diocese had a Master of Ceremonies (which might be easily done) appointed by the Ordinary, that no young Priest should be allowed to say his first *Mass*, without the Master of Ceremonies Approbation in Writing, in order that these Novices should be rightly Instructed in Voice, Pronunciation, Ceremonies, &c.

Those who have Benefices are bound to make Restitution to the Church out of the Fruits of their Benefices in proportion to the Parts, they omitted of the Canonical Office, or said with willfull Distraction, and without Devotion. The same Rule is to be observed in

regard to other Offices of the Church, as for Example that of the Dead.

Have you lost at Play, or ventured to lose a considerable Sum of Money out of the Revenues of your Benefice? Have you enriched your Parents, or Relations out of the same, or did you expend much of it in unprofitable uses, or did you hoard it, living too sparingly, and unprofitably.

All Divines are agreed, that Beneficiaries cannot appropriate any more to themselves of the Rents of their Benefices, than what is necessary for their decent Maintenance, and Support, according to their respective Stations in the Church. What ever Rents they have to spare above this, are to be distributed to the Poor, or left for the use of the Church, *Sive ex titulo justitie, ut aliqui volunt Theologi, sive ex titulo Religionis, ut alii tenent.*

Have you resigned your Benefice to your Friend, or Relation, who was unworthy of it, or much less Qualified than others whom you rejected, and postponed.

Was it a Benefice annexed to the charge of Souls? The Resigner is accountable for all the Faults, and Commissions chargeable on the Person it was resign'd to, regard to his Function.

Have you agreed, or made a Convention with the Person, in whose Favour you resigned, that he should possess himself of the Benefice you resign'd to him, after a certain space of Time, suppose till after your Death; or that he would return that same Benefice to you, if you recover'd your Health, or that he would reimburse you all the Charges you have been at to obtain and to be possessed of it, or that he should buy your House, or Household Goods, or that he would give the Benefice he had before, to your Nephew for Example on Condition you would give him yours? All Simony. Have you possessed yourself of any Benefice without a design of retaining it, but with a view of giving it to another, or to permute it for a better.

Have you kept to yourself more Benefices than were necessary for your decent Support, confiding in Dispensations obtain'd by false Allegations without any manner of Necessity, or Advantage of the Church.

The *Confessor* must observe, if his *Penitent* is a Parish Priest, or Curate, their proper Obligation is, first to Catechize, and Instruct their Flock in the Mysteries of Faith contain'd in the *Creed*, to instruct them in the *ten commandments* of God, and the *Church*, in the Sacraments, which they are to receive, particularly that of *Penance*, and the *Eucharist*, that they may know the necessary Dispositions to receive them with Profit, and in all other things either necessary, or conducing to the Salvation of those committed to their Charge. The Council of *Trent* determines the time, they are bound to instruct their Flocks, which is on *Sundays*, and great *Festivals* of the Year, whereupon the Chief of the Christian Mysteries are Solempnized, such as the *Nativity* of our *LORD*, *Resurrection*, &c. " *Archipresbiteri, Plebani, & quicunque Parochiales, vel alias, animarum curam habentes, Ecclesias, quomodocunque obtineant, per se, vel per alios idoneos (nisi legitime impediti fuerint) diebus saltem Dominicis, & Festis Solemnibus, Plebes sibi commissas, pro sua, & earum capacitate, pascant. Salutaribus verbis docendo, quæ scire omnibus necessarium est ad salutem, annunciando quæ eis cum brevitate, et facilitate Sermonis, Vitia, quæ eis declinare, et Vitutes, quas sectari oporteat, ut Penam Æternam evadere, et Cælestem Gloriam consequi valeant. Si ab Episcopo moniti trium mensium spatio suo muneri defuerint, per censuras Ecclesiasticas, seu alias penas, ad ipsius Episcopi Arbitrium cogantur: ita ut, si Expedire visum fuerit, ex Beneficiorum fructibus, alteri, qui id præstet, honesta aliqua merces persolvatur, donec Principalis ipse, respiciens officium suum impleat. Trid. Sess. 5 de Reform. Cap. 2. and Sess. 24, Cap. 7. Sacra Eloquentia, & salutis monita, vernacula lingua explanent*". All Divines suppose, that they are bound to this by a *Divine, Natural, and Ecclesiastical* Law under pain of *Damnation*; and the thing is in it self evident: for every one in Church, or State is bound not to take upon himself any Employment, that he is not capble to discharge, when his Capacity affects a third Person, who may be thereby considerably prejudiced; as if you

lose your Cause by your *Lawyer's* Ignorance. In like manner, if you take such an Employment, you are bound to discharge the Obligations attending it, consequently you must be capable of discharging said Obligations ; and over and above, you must be watchfull, and carefull in their Performance : For it is equal to you, if you lose your Cause by your *Lawyer's* Carelessness and Neglect, or by his Ignorance, and he will be obliged in both Cases to make Restitution ; and in the Case of Ignorance, he must either study to make himself Capable, or quit his Employ. If this exactness is required in *Temporal* Employments, whereof a *Temporal* loss only depends ; how much more is it required in *Spiritual* Offices, or Employs, as that of *Pastors*, of which an Eternal Loss, not only of one Soul, but of many depends, together with the loss of the *Pastor's* own Soul. It is God himself says by his Prophet *Ezekiel* Chap 33. *Si me dicente ad impium (per legem meam) morte morieris (puta pro tali Peccato commissionis, vel omissionis) non fueris locutus, ut se custodiat impius a via sua mala, ipse impius in impietate sua morietur, sanguinem autem ejus (id est animam ejus) de manu tua requiram.* Let every one take that care of his Flock, that he may say with St. *Paul*, *Mundus sum a sanguine omnium.* Why so ? *Non enim subterfugi quominus annunciarem omne Consilium Dei vobis.* Now the Canon says : *Mundus a sanguine eorum non esset, si eis Dei Consilium annunciare nolisset, quia cum increpare delinquentes noluerit, eos proculdubio tacendo, Pastor occidit.* Dist. 4. 3. Cap. *Ephes.*

In the *Second* Place, though I ought to have said it in the *First*, he is bound to live, and reside in the place of his Charge, and not to absent himself from it without a sufficient cause, which must be approved of by his Bishop in Writing, and in his absence a capable Person substituted to take care of the Flock, that is capable of instructing it, and performing all *Pastoral* Duties, except the *Pastor* absented himself for a Week, or two only, which is but a short space, which Liberty some Authors allow him without having recourse to the
Ordinary,

Ordinary, provided he leaves one capable of hearing *Confessions* residing in his Parish to supply his Absence.

In the *Third* Place, he is bound to Administer the Sacraments to his Flock, not only in cases of necessity, *Sed toties quoties id rationabiliter exigunt*, but also for Devotion sake, and for that purpose, the Country *Pastors* ought to be on *Sundays*, and *Holy-days* in their Chapels an Hour before the time appointed for the first *Mass*, and to sit down in the *Confessional Seat*, that such as have Devotion may boldly approach them. In the *Fourth* Place, he ought to Pray, and offer his *Mass* on *Sundays* and great Solemnities for the Salvation of his Flock, and as often as he says *Mass*, he ought to remember them in his first *Memento*, mentally at least after this manner: *Item, ut populum mihi commissum in finem salutis eterne virtute hujus Sacrificii dirrigere dignor.* In the *fifth* Place, he is bound as much as possible to prevent their Sins both private, and publick by sweet Admonitions; and if this will not do, by Menaces; also to take away all abuses, and wicked, or dangerous Practices, and to punish Publickly, publick, and scandalous Sinners, not with Halts, and such like ridiculous Instruments, which only occasion the Congregation to Laugh, and distracts them the whole time of *Mass*; but to place the Transgressor on the Epistle side of the Altar with his Face to the Congregation, holding a *Candle*, or *Crucifix* with both his Hands, the Back of the *Crucifix* facing himself, as one, that by Sin turn'd his Back to God. In the *sixth* Place, he ought to visit the Sick as often as he conveniently can, and give them proper, and comfortable Instructions. *Finally*, he must Preach to his People not only with the Tongue, but chiefly with his good Example, and be to them a Pattern of all good Works, and by all ways, and means strive to advance his Flock in all manner of Piety. Supposing all this, these are the proper Questions the *Confessor* ought to ask of such.

Have you served your Parish Personally? Did you trust all this to another? Let *Pastors* take notice, that they are bound *per se* to serve Personally, and not *per alium*, except they have a lawful impediment, according

to the Council of Trent, Sess. 5. Cap. 2. de Reformat. *Quicumque*, says the Council, *Parochiales, vel alias curam animarum habentes, Ecclesias, quocunque modo obtinent per se, vel alios idoneos (si legitime impediti fuerint) diebus saltem Dominicis, & Festis Solemnibus, plebes sibi commissas, pro sua, & earum capacitate pascunt salutaribus verbis, docendo, quæ scire omnibus necessarium est ad salutem, &c.* You see the Council says, that all Pastors *tenetur per se docere plebem, nisi legitime impediti fuerint*, these Impediments, I have already mention'd, as all Authors are agreed upon. Neither will that Axiom of the Law screen them, *Potest quis per alium, quod potest facere per seipsum. Reg. Juris. 68. in. 6.* This is only verified of them Employes, and Commissions, for which a Person is not industriously chosen, or appointed, or any peculiar Qualifications required for the execution of it. This is not our Case, for the Church *ex industria* chuses Pastors, which ought to be endued with certain Qualifications to exercise this Function; otherwise, why should the Council require their residence, or desire the Bishops to confer the Parishes on the most meritorious. All this would go for nothing, if a Pastor *non impeditus* could serve his Parish altogether *per alium*, and not as an helper. This is the exposition, and Sentiment of all *Canonists*, and the nature of the thing it self bespeaks it. Besides, what Title can such an idle Pastor pretend to have to the Emoluments of the Parish, which are not decreed, or given for having the Title of Pastor, but for doing the Office of one, since this is the only Motive of receiving the Dues of a Pastor according to that saying, *Beneficium datur propter Officium*; consequently he that does not perform the *Officium*, (*nisi legitime impeditus ut supra*) can have no lawful Title to the *Beneficium*, or *fructus Beneficii*.

Do you reside in your Parish? Have you a fix'd dwelling for that purpose? Have you been absent from it a Month in the whole without your Bishop's Leave, and Approbation? If so, you are guilty of a grievous Sin. Did you leave an approved Clergyman in your Stead, and if your absence was for a considerable Time, suppose

suppose two Months, was that *Substitute* capable of exhorting, or Catechizing? If not the Pastor is inexcusable from a grievous Sin, neither can the *Ordinary* dispense with him from this, because to Catechize, or Exhort is *de jure Divino*.

Did you omit to Catechize, or Exhort your Flock? How often did you neglect this Duty? Was it through Idleness or want of Application? It is still a greater Sin, in the Country, where the very same Doctrine must be explain'd oftener, before they are brought to understand it: nay a less Omission is yet a more grievous Sin, where the People are Ignorant of matters necessary for Salvation.

Does your Omission proceed from your Incapacity? If so, you must strive to enable your self, or quit your Charge. Did you know this before, and did not endeavour to amend this grievous Fault? I cannot Absolve you: And you are bound to make a *general Confession*, because your past Confessions were *Null*, and *Sacrilegious* for want of a good Purpose, either to have quitted your Parish, or to have render'd your self capable of performing your Duty.

If this Omission of Catechizing proceeded in your *Penitent* not for want of Ability, (which seldom is to be supposed, for what great Learning is requisite for a plain Catechism) but rather out of Sloth, ask him how often, as before, and if you find, that he has been three, or four Times successively guilty of it during the space of a Month without any reasonable excuse, and that he knew, or was advertised of these sinful Omissions, do not *Absolve* him, till he has amended this grievous Fault; and if this Omission has been continually such, suppose for a Year, or two, he is bound to a *general Confession*: For what can you make of his past Confessions? If after many Tryals dismissed without *Absolution*, there appears no prospect of his Amendment, as there does not in those, who have been many Years silent, when bound to speak, and teach, such are bound to resign his Parish into the hands of the *Ordinary*, whose business it is to provide an able *Pastor* for it. In like manner, if a *Pastor* should give up the entire Charge of one Parish

to a *Coadjutor*, if this *Curate* does not Catechize the People of that Parish; the *Pastor*, who appointed that *Curate* is not safe, but a partaker of that *Curates* Omissions, from the instant he knew his Failures: The *Curate* is also guilty for undertaking, what he did not discharge; and the *Confessor* is to put the same Questions to him, as to *Pastors*, and proceed, after the same manner; and let him know, if for the future, he does not strenuously endeavour to perform his Duty, or quit his *Curacy*, that you cannot Absolve him, and though you had, it would avail him nothing.

O God! O God! what will become of them unhappy *Pastors*, who do not Catechize ten Times in the Year, no not once in Ten, or perhaps during the time of their Incumbency; and what shall we say of his *Confessor*, who knows full well that he does not do this essential Part of his Duty, and yet frequently absolves him? And what of his *Ordinary*, who ought not to be Ignorant of his *Pastor's* Omissions? *Ipsi viderint*. These grievous Omissions are not only the cause of the Peoples Ignorance in the Mysteries of the Christian Religion, but also of Immorality, and decay of Virtue through all Ranks, as St *Chrysostom* well observed. *Ubi populus sui Pastoris incuria, Spiritualem famem Celestis doctrine patitur, ibi est omnis pietatis, & Religionis exterminium*. Hom. 54. in Genes. God Almighty had long before advertised us of this by his Prophet *Osee* Cap. 4. *Non est scientia Dei in Terra*: And what was the sequel of this? The Text immediately adds: *Maledictum, mendacium, homicidium, furtum, & adulterium inundaverunt. Subintelligitur Terram*. Our daily experience confirms all this; for you shall find in them Parishes, where the People are often exhorted, that they are seldom guilty of *Mortal Sins*, and that they frequent the Sacraments often, because they have been told of their great Virtue in healing our Sins, and making us Holy, and Devout.

Did you neglect to Administer the Sacraments in Cases of Necessity? A grievous Sin. How often?

Did you give your Parishoners Time, and Opportunity to offer themselves to *Confession Sundays*, and *Holy-days*?

ys? Are you often guilty of this? If so, it is also grievous Sin.

Did you behave among them with too much Pride, insolence? Did you use them harshly in Publick, in Confession, a method rather capable to drive them away from you, and from the Sacraments, than to attract them? How often? How many did you use in that manner? This may be a grievous Sin, if the usage is grievous, or in publick, and very often is a Double Sin on account of the Scandal.

I recommend to all Pastors Mildness, and Sweetness towards all, but especially to those of their Cure, and such, that they may confidently approach them either with their Complaints, or to frequent the Sacraments. And even in Punishing notorious Sinners, let this be done with Mildness, as to the manner, without making use of abusive, or opprobrious Language, which only serves to harden them in their Vice.

Did you give your People bad Example by your frequent resorts to Ale-houses, or Taverns, by flying out in a Passion, or by abusing them grossly, or treating them with Scorn, and Disdain; Qualities very repugnant to a Father of a large Family, who ought to outdo the Carnal Parents in his Love, and Mildness towards his Ghostly Children, for whom he ought to give even his Life, if occasion required, which demonstrates, that he ought to treat them with Bowels of Charity together with great Affability to gain them for *Christ*, as it is his Duty, and Office.

Did you give them bad Example by telling their faults here and there, and by speaking uncharitably of them? A great Fault in every *Clergyman* to be censorious, not reserved, and not to abstain from Detraction, and disedifying Discourses, wherein he should keep great Guard over himself, for many obvious Reasons, now not to be mention'd. How disedifying must it be, to hear a *Churchman*, or *Religious* quoted by the *City* as Authors of this, or that Story, and of relating Chats, as they call it, of the Town; an Argument of a Vain, Worldly, and Dissipated Spirit, no way respected, or intent on the State of the inward Man.

Did

Did you give bad Example in publick Meetings Arguing. or Defending in an hot passionate Manner frequently attended with unbecoming Language to the great Scandal of the *Clergy*, and *Laity* present. I have observed a great deal of this at *Burials*, *Months min* and in publick *Functions*; and have been surprized to see Men of Years, and one would think of Sense, to forget themselves so prodigiously, where the Case is not to discover the Truth of the Question, but to discover Pride, Vanitiy, and Contempt of others, to Shine in the Eyes of the *Laity*, at the Expence of others.

Did you proclaim the *Feasts*, and *Fasts* of the Week at your Parish Altar on the *Sunday* before? How often have you been guilty of this neglect? Nothing but total Inadvertancy can excuse this from a mortal Sin, not only one Sin, but as many as broke the *Fast*, the *Holy-day*, and lost *Mass* on said Days, by this Omission. When you discover'd your Forgetfullness, did you instantly send a Messenger to all the Villages of your Parish to notify the *Fast*, and *Feast* of that Week? Or did you neglect this? If so, it's as many Sins as Persons thereby lost *Mass* or broke the *Fast*. *Nam quod unum commisit Peccatum, Virtualiter multiplex.*

Did any Dye without *Baptism*, or other Sacrament by your delay in Administering them, though advertised of the danger? How many? And if they did dye without the Sacraments in said dangers, was your delay considerable, suppose a Night, a Day, or both. It is also a grievous Sin; because you exposed them to the great danger of dying without them.

Have you appointed a fixt Hour for saying of *Mass* at both Stations? Do you without great necessity say *Mass* after Twelve? It is contrary to the Canons of the Church to commence *Mass* after Twelve, and indeed there is no necessity for it among us; even in Winter if a *Pastor* appoints to say his first *Mass*, suppose at Nine, I give him to Ten to say *Mass*, and Catechize his Flock: And if he is at his first Station half an Hour (as he ought) before Nine, he has time enough to say a few Confessions, which may offer. Surely from Ten to Eleven, he will reach his Second Station, and if he

Station

tion do not exceed two Miles, he may in Winter
 in his *Pastoral Functions* at Half an Hour after
 one ; and let him always appoint his first Station for
 the hearing of *Confessions*, because it affords him more
 time. It is intolerable to see a *Pastor* saying his last
Mass at One, even at Two of the Clock, as I am told
 he do practise, which is not only unwarrantable, but
 very uneasy, and troublesome to the Flock to wait
 two, or three Hours for *Mass*, exposed to the inclemen-
 cy of the Air, and Weather. Besides this, some *Pas-*
tors are guilty of another great abuse in bringing the
Mass may be a Mile from the usual Station, on account
 of a Corpse, *quo animo ipsi viderint*. Many ill Con-
 sequences attend this : *First*, Children, and aged People
 may be able to go to the usual Station, though not a
 Mile, or half a Mile beyond it ; of course all these
 must lose *Mass*, if removed at so far a distance. *Se-*
condly, That Corpse, which is to be buried on a *Sun-*
day must have died the *Friday*, or *Saturday* before ;
 the *Pastor* will hardly take Pains to warn all that come
 to the usual Station to come to such a Place the *Sunday*
 following, consequently many must lose *Mass* on that
 day, which will be charged to the said *Pastor*. To
 this you may add, that the Publick Good is preferable
 to the Private, and it is of less Consequence, that the
 Corpse should be interr'd without *Mass*, than that many
 should lose it on a Day of Obligation ; for it is easier
 to bring the Corpse to the Station, than the whole Pa-
 rish, or perhaps many Parishes to where the Corpse is.
 Besides a Station is generally fixed, and deputed with,
 and by the consent of the *Pastor*, and Flock, for the
 Divine Service at least on Days of Obligation ; so that
 without the Peoples consent, it is Injurious to remove
 the *Mass* from its deputed Place.

Another abuse is, if the *Pastor* does not observe the
 hour proclaim'd for *Mass*, wherein he ought to be very
 punctual, as all good *Pastors* are : This will make the
 parishioners punctual, also : but if on this *Sunday*, *Mass*
 is said an Hour before the fixed Time, or an Hour after,
 this uneven practise must cause many to lose it ; not
 to mention the trouble, and uneasiness of the Flock to
 wait

wait for it so long after the appointed Hour, which is not safe, or warrantable, except it had been to serve an Article. Wherefore in that Case the Congregation ought to be inform'd, that they should not rashly Censure, or take in ill Part the *Pastor's* Delay. Suppose these Instructions, let the *Confessor* ask,

Have you said *Mass* in your Stations at the Hour appointed, or thereabouts? Did you anticipate *Mass* to that Hour? As many Sins you are guilty of, as Persons lost *Mass* by this Anticipation. Have you postponed *Mass* to the fix'd Hour? Was it a considerable Time after? Are you often guilty of this delay? Does this cause many to lose *Mass*? How many? Did you remove the Parish *Mass* from the usual Station on *Sundays*, or *Holy days*? How many do you think lost *Mass* for that Removal? Did you take care, that People should not be Laughing, Talking, Jesting, Whistling, or doing any Irreverence in the Chappel? Did you endeavour a *Decorum* to be kept in the Time of *Mass*?

Have you Proclaim'd the Banns of Marriage Thus as the Council of *Lateran*, and *Trent* directs? And supposing we had no Decrees of Council that enjoin yet since every thinking Man is sensible of the Sins, and Abuses these Banns are apt to prevent; this surely *natura rei*, obliges every Pastor to make use of the necessary, and only visible Means to prevent so many Sins and inseperable Inconveniencies as follow, from not making use of the Banns, which was the very Motive the Council had to Form that Decree. I do not deny, but that rarely, and upon great Occasions, they may be omitted, but this ought to be *ex consensu*, & *approbatione Ordinarii loci*.

Let *Pastors* take Notice, that it is not lawfull for them to Marry another *Pastor's* Parishoner without his Licence *in Scriptis*, on Pretext, that this Parishoner is for some short, and inconsiderable Time living in his Parish with a design to remain there; because he or she is still a Stranger in the Parish; consequently the Impediments he, or she had Contracted, are not likely to be detected there, as they might have been

ere he, or she lived so lately before ; and therefore
 h Stranger can acquire no Right to be Married there
 exclusive of his, or her former *Pastor's* Licence, till
 or she have continued their Habitation there for at
 least three, or four Months. It has been decided by
 the sacred Congregation, and quoted in the Margin by
 the Council of *Mechlin*, which delivers it self thus on
 its Head : *Si Matrimonium contracturi in Parochia,*
quæ est moderna eorum habitatio, brevem moram
exerint, ita ut ibi non sint satis noti ; etsi ibidem
matrimonio jungi possint, nihilominus in Parochia,
quæ prius habitaverunt, ubi veri similis est fore ut
sedimenta sciantur, denunciationes omnes fieri vo-
lunt. Synod. Provin. 2. Mech. tit. 9. Cap. 8. The
 same is the same, whether they are both Strangers
 to the Parish, or one of them only. *vid. Van Espen.*
m. 1. Part 2. tit. 12. de sponsal. Cap. 3. Barbosa
off. & Potest. Episc. Part. 2. allegat. 2. Num. 11.
 here he Cites many Authors ; and the Reason al-
 leged is sufficient to convince any unbiass'd Person.
 either would I have mention'd it here, but that I saw
 some *Pastors* practise the contrary.

Have you been too severe on the Poor of your Parish
 Churching, Marriage dues, Certificates of Marriage,
 &c. ? Did you on these Occasions exact any thing of
 them beyond the *Ordinary's* Regulation ; or if there
 be no such, did you exact more than is Customary in the
 Diocese at large ? Let not *Pastors* think, that they have
 a Right to charge either Poor, or Rich, as they please
 with yearly Wages, Marriage Fees, &c. no ; they are
 bound to stand to the general Custom of the Diocese :
 One Shilling for Example, is usually demanded for a Cer-
 tificate of Marriage, half a Crown, or three Shillings
 for Marriage Dues, one Shilling for Wages of Poor La-
 bourers, &c. any thing that a *Pastor* exacts of his Pa-
 rishioners beyond Law, or Custom, it is not his, and is
 not his own right *Simony* : Therefore is obliged to the Res-
 titution of the overplus, because he can shew no Title
 to it. This I here set down, because I have observed
 some *Pastors* to exact a good deal more than this from
 their Parishioners for Wages, Marriage Money Certifi-
 cates

cates of Marriage, &c. which I am sure is Unjust, and there is no written Law, Statute, or Diocessian Custom to Authorize it, consequently if you exceed notably at this Point, you are guilty of a *mortal* Sin, and bound to Restitution, not but that you may receive more what is freely given out of Generosity.

Did you expose or use such of your Parishoners with Rigour, Slight, or Contempt, as you thought did not care for you, or were unwilling to receive you, or were otherwise opposite to your Interest? Did you keep great distance with them, instead of seeking to gain them with strong Reasons, Mildness, and Sweetness? You are surely bound to seek, and recall the stray'd Sheep, and do what prudently lyes in you to have them reconciled to you, and not give them fresh cause of persisting in their Obstinacy, or Aversion to you, and your neglect, or occasion of this, may amount to a *mortal* Sin, because you do not endeavour to remove your Parishoners grievous Sin, or hinder its continuance. Wherefore your *Confessor* ought to ask you, how long are you in that State? What Sacraments did you Receive, and Administer during that Time?

If you are a *Confessor*, did you Absolve any *Penitent* not sorry for his Sins? Did you endeavour to know the Means, whereby you are to judge, whether your *Penitent* had true Sorrow, or not?

Did you Absolve *Penitents*, who did not earnestly endeavour to amend their Faults, to pay their Debts, to satisfy for Wrongs committed, or who lived in the immediate occasion of Sin, or who did not heartily strive to destroy their Vicious Habits, or who were ignorant of the chief Mysteries of Faith?

Did you prescribe the proper Means for their Amendment? Was this omitted out of Ignorance, or for Human Motives, and Respect?

There are *Confessors*, and I fear not a few, who are so Blind, that they do not perceive themselves guilty of these grievous Faults, into which they daily plunge themselves, on account of which, they are not in the way of Salvation, or capable of receiving *Absolution*, because they continue in the same Indolence, by which

many Sacrileges are daily committed. For as I told above in the Case of a *Pastor*, if he is not in every respect capable to discharge his Duty, especially as to the essentials of it, he is either bound to make himself immediately Capable, or to resign his Office : The same may be said of a *Confessor* of a *Spiritual Physician*, who does not know, when he ought not to *Absolve*, who does not know, or mind, whether his *Penitent* is very, or not, by looking well to the usual Signs, and Tokens of this, which is the Amendment of his Life, who does not know, how to prescribe fit Remedies against every Spiritual Ailment.

Did you oblige your *Penitents* to make Restitution, when obliged thereunto ? Or did you pass this by in silence ? Did you oblige them to make this Restitution to the Owners, or to their Heirs, or Executors, when these are to be found ? Or did you rather order them to make this Restitution to the Poor, who in that case could have no Right to it ? How often was you guilty of this ? What Damage did the Owner or Creditor suffer by your Omission ? The *Confessor* in this case is obliged to make Restitution, if his *Penitent* is in it ; because a *Confessor* by his employ is bound to justice to advertise his *Penitent* of his Obligation to make Restitution, because this is necessary to his salvation, when he can perform it. No Person will deny, but that an Omission against Justice, founds an Obligation of making Satisfaction to the Party that suffers by said Omission, and is the immediate cause thereof.

If your *Penitent* is a *Canon*, or *Prebendary* : Did you act in any respect contrary to the Oath you took when received into that Body ? What did you do ? How often ? Did you receive any Sacraments in that state ?

Have you been absent from the *Choir* beyond the Time, and Cases allow'd by the Canons ? Was it often ? Seldom, and for an inconsiderable time only, the Sin will not be *Mortal*.

Being deputed to transact some Affairs of the Chapter, did you prolong the Time on purpose to gain the more

more time to be absent from the *Choir*, because your absence on that Occasion was allowed to be as Beneficial to you, as if you had been present? How long have you delay'd beyond necessity? Besides the Sin, there is an Obligation of making Restitution.

Have you been absent from the *Choir*, and Canonical Office, on pretext of being present at the beginning of Canonical Hour, and gain'd the entire Retribution? Have you received the Sacraments in that State? There is an Obligation of Restoring.

Have you been the cause of others to absent themselves without necessity? How many? And how often?

Have you resorted to the *Choir* purely, or chiefly to gain the Retribution, and not to Sing God's Praises? How often? St. *Thomas* teaches, that this is both *Simony*, and a mortal Sin: *Si hujusmodi Distributiones recipit quasi finem sui operis principaliter intentum Simoniam committit, & ita mortaliter peccat.*

Did you content yourself by being in the *Choir* corporally present only, and there otherwise Idle, or willfully Distracted? Besides the Sin, there is an Obligation of Restitution.

Have you said the Divine Office in particular, instead of saying it with the rest in general? It is the common Opinion of both the Antient, and Modern Doctors, that it is a Sin not to say it with the *Choir*.

Have you said the Office either carelessly, or with Precipitation, without expecting the other Side to have finished? Does this happen often?

Did you mark, or allow him as Present, who according to the Canons was not present at the Divine Function? How often? Was the Sum thereby gain'd considerable? There is an Obligation of Restitution.

C H A P. XV.

Of the Obligations of Magistrates, Judges, and Ministers of Justice.

DID you Act any way contrary to the Oath Administer'd to you when you undertook your Office? What did you do? How often? Did you receive the Sacraments in that evil State?

Are you, or have you been Ignorant of any thing relating to your Office, which occasion'd you to commit Faults, or to linger the Time to instruct, or inform your self, much more than one of your Station, or Profession should take, that had been well Instructed? What Damage did the Parties sustain by this delay? If it is any way considerable, he is bound to make Restitution, and then to quit his Charge, if he cannot acquire the necessary Knowledge to discharge it well, and speedily.

Did you receive, or Promote an unfit, or unworthy Person to be a Member of your Profession, or to any Charge of Consequence? Did you take Money, or Money Worth for so doing? You are bound to Restitution. Have you without necessity, notably delay'd Pronouncing of Sentence between the Parties, either because you charged your self with too much Business, or because you were Lazy, and Negligent in dispatching the Business of your Charge? What Damage did the Parties sustain thereby? You must make them Satisfaction in proportion to the Loss they suffer'd.

Have you made any Solicitations in Favour of one of the Parties, or Concessions contrary to Justice, and by your Influence biass'd the Judge in the Sentence, or Proceedings? You must explain the Damage, and make Restitution.

Did you suffer your self to be gain'd upon by Gifts, Commendations? In what? How often? There is likewise an Obligation of Restitution.

Did you Counsel, or permit *Chicaneries*, or trifling Law Suits, or made use of unnecessary Means as an End to encrease the Expences, to prolong the Law Suit,

Suit, to werry one of the Parties, or give way to unjust Appeals, when the Former Sentence seem'd to you Equitable? All these things found an Obligation of Restitution.

Did you advise the Parties to agree, when you saw your Friend, or Favourite to have little, or no right on his Side? Though it is according to Charity to advise Parties to accommodate Matters, when the Right of both is doubtfull: but when the Right is evident on one Side, and that there is no risk in pursuing of it, it is down right Fraud to advise that Party to an Accommodation, or to a Reference, The *Confessor* is to examine into the Damage occasion'd by that fraudulent Advice to the Party, and oblige the guilty to Reparation.

Have you Pronounced Sentence in a manner doubtfull, and Ambiguous, which gave occasion to fresh Law Suits? Did you do so designedly, or inadvertently? What Damage did it cause? The Judge is bound to recompence this Damage, if through his Fault it happen'd.

Have you dismissed the Parties without Cost, to favour one of them, who according to the Rules of Justice ought to be condemned? You are bound to make Satisfaction for the Damage.

Have you pronounced an unjust Sentence, either thro' fear of displeasing any one, or thro' a desire of pleasing another on pretext, that the Party injured may be redressed by Appealing to another Tribunal? This Conduct is manifestly unjust, and consequently leaves the Judge liable to Restitution.

The same Questions are to be put to *Arbitrators*, *Referees*, or *Commissioners*, wherein I have observed very grievous Abuses, and Injustices committed, which is this: That a *Referee*, or *Arbitrator* will not attend, or enquire into the Merit of the Cause on both Sides, but *per fas*, or *nefas*, or let the Party that chose him be ever so much in the Wrong, he thinks he must Favour, and stand by him, as if he had it despotically in his Power to dispose of the contrary Parties Goods, or Rights according to his own Will, and Pleasure, which is a very damnable, and unjust Notion. For an *Arbitra*
tor

tor, Commissioner, or Referee is bound in Conscience, as much as the *Lord Chancellor* to inspect equally into the Evidences, Deeds, or Instruments on both Sides, and into every thing else, that conduces to find out, on which Side Right, and Justice lye ; and accordingly without Favour, or Affection to give their Verdict, or Sentence, adhering as close as they can to the Rules of Truth, and Equity ; and if contrary to this, either, or any of the said *Arbitrators, Referees, or Commissioners* lean to one Side, they are bound to make Restitution to the Party Injured, as much as any formal Judge whatsoever : for they act as Judges, and with the Rigour of upright Judges they are to proceed. Now what is more common in regard to *Arbitrators, Referees, &c.* than to divide equally the Matter in Contest, and as the saying is, Leave your Coat to *Arbitration*, or to a *Reference*, the *Referees* will order it to be cut in the middle, and to be equally divided between the *Litigants*, which I would approve of, when the Right on both Sides is equally doubtful, and obscure ; but when the Right on one Side is either evident, or more probable, and apparent, then it is down right Injustice to decide the Matter in Contest equally between them ; or to adjudge it to that Party, whose right seems Inferior, and less probable, than the others ; and such *Arbitrators, and Referees* are in Conscience bound to recompence the Damage done to the Party Injured. Neither will it excuse them from the Sin of Injustice, or free them from Restitution, though the Party Injured by their Means consented to stand to their Award, or Decree, as it is said above in the case of a Judge, who would advise the Parties to compound the difference, though he saw clearly, that Justice was on one Side. Indeed it would be Charity in *Arbitrators, and Referees*, if they foresaw, that the Party *Noctent*, as being Rich, and Powerful would Appeal from their Decree, and worry the Weaker, and Innocent Party out of his Right by future Law-Suits : It would be in this case Charity I say, in the *Arbitrators* to tell the Party Innocent, that he had the Right on his Side, and that notwithstanding for the Reasons mention'd, they do advise him to give the

said *Arbitrators* leave to compound Matters, (rather than proceed to a definitive Sentence) by way of Proposal, as also to give up some Part of his Right to his Adversary to avoid greater Damage by future Law-Suits on the same Head. Now when the Party Innocent is thus made sensible of his own Right, and for the Reasons mention'd, is induced to give up Part of his Right, and impowers the said *Arbitrators*, if they find it necessary to do so; the *Arbitrators* in this Supposition does him no wrong, by giving or perswading him to give up Part of his Right, because he freely, and knowingly does it. But to make him do it by Force, or by way of Award, Decree, or Sentence or Fraudulently to induce him to approve, or acquiesce to said Award, or Sentence, would be down right Injustice; because it is not in any *Judges*, or *Arbitrators* Power to give up, or lessen another Person's Right, even on the pretext of doing it for his Good, except, as above said, he freely, and knowingly consents to it: otherwise all *Judges*, *Arbitrators*, *Referees*, and *Commissioners* will be liable to a Sin of Injustice, and consequently to Restitution in Proportion to the Damage sustain'd by their unjust proceedings, though tending to a good End. *Non sunt facienda mala, ut eveniant bona.* So strict are the Rules of Justice, and it is fit they should be so, to take away all excuses, or pretexts of doing Injustice.

The same Questions are to be put by *Confessors* to *Jurymen*, who are also sworn to give their Verdict according to Conscience, that is, according to Evidence unless they doubt of the probity of the Witness, or Instruments whereby they are to guide their Conscience, and Judgment. If they act contrary to these Principles they are guilty of Perjury, and Injustice, and bound to Restitution, as in Cases, or Tryals of Lands, Goods, &c. or in valuing the Price, or common Rates of Things, or in making Estimates of Wastes, or Damages committed, in which Cases they are bound to proceed impartially according to Law, and Conscience, without Favour, or Affection to one Side, or the other, under the said Obligations, and Penalties. And in Cases, or Trials of *Malfactors*, that is, of *Thieves*, *Robbers*, *Murderers*, &c.

Incendaries, Vagabonds, &c. they are to proceed with the same uprightness to save their Oath, and do Justice, and not to decline from it under any pretext whatsoever of Clemency, or Compassion, which only concerns the *Lawgiver* to consider of, or on account of any unwillingness to have a Hand in the Sentence of Death, or any other corporal Punishment that may be justly inflicted on *Malefactors* of all Degrees, according as the Law directs ; if they should refuse to give their Vote, and Verdict on these, or any other such Frivolous pretexts, they are guilty of *Perjury*, and accountable to God, and the Common-wealth of actual Injustice, and of all the Damages such *Malefactors* may hereafter be guilty of, for not having proceeded against them according to the just Laws of the Common-wealth.

Now to return again to *Judges*, and *Magistrates* : Did you Fine, or Tax, or allow of any Cost beyond the Rules, or Ordinance of the Law, or Common-wealth ? It would be necessary to know the Cases, or Ordinances, wherein *Judges, Officers* of the Courts, *Attorneys, Solicitors* are forbid to take any thing ; as also the Cases, wherein they may take something of the Parties ; and how much does the Law, or Ordinance allow them in such, and such Cases, for such, and such Business. So much as this Ordinance permits, they may take, and no more : For in some Courts of *Judicature*, the Officers belonging to them of what Denomination so ever, think that they have full Liberty to take, and Tax those that are so unhappy as to come under their Clutches without regarding, or conforming their Demands, Dues, and Fees to the Regulation of the Court, under pretext that none observes them, or that every one must live by his Calling ; and thus the Publick, but particularly the Poor suffers by their unjust Exactions. This is the Practise, not only of those, who have any Office, or Employment in the Greater Courts of *Judicature*, but also in the Lesser, as in time of Assizes, and Sessions, Sheriff, and Manor Courts, where People are charged to the Double, contrary to the Publick Ordinance : Wherefore a *Confessor* is not to suppose, that those of that Profession do accuse themselves of all their Sins without

any further enquiry : And if a *Confessor* finds them to exceed the regulated Taxation, if this excess is considerable, they are guilty of a grievous Sin of Injustice, and bound to Restitution.

Did you protract the Law-Suit ? Did you allow of unnecessary Pleas ? Did you tolerate short Answers not to the Purpose, but to delay the hearing of the Cause, or permit any superfluous Measures, Means, or Methods, particularly in Bills, or Answers, to put the Parties to more Cost, and Charges, or to Prejudice either of them, or to create the more Business for *Lawyers, Attorneys, &c.* ? If so, the Judge is bound to Restitution for all, and each of these unnecessary Expences. Were the Sheets of Pleadings compleatly Written, according to the Regulations of the Court, without mixture of unprofitable things, calculated only to put the *Clients* to the greater Expence ? If so, from thence arises an Obligation of Restitution.

Did you receive Presents, or Gifts from the *Litigants*, or from any other on that score ? This is forbid by the Holy Scriptures, and by the Laws of the Nation ; and I believe by all civilized Nations. The same Questions are to be put to those, that lend Money and receive considerable Presents from their Debtors on account of forbearing with them, or giving them more Time ; which is an Injustice liable to Restitution. The same is to be said of Receivers of Rents, who receive Gifts, and extort Money from Tenants upon the same forbearing Score, to which they have no manner of Right, except indeed, that they advance a Tenant's Rent out of their own Purses to their own disadvantage.

Did you take any Money to stifle a Law-Suit to another Person's Prejudice ? How much ? How often ? You must Restore.

Did you permit a Composition in Criminal Cases ? How many Injustices of this kind did you allow of ? How many Persons were concerned in them ? You are bound to Restitution.

Did you permit your *Clerks, or Secretaries* to receive any Money by way of Gifts from the contending Parties ?

Did

Did you encrease the Writings after the Law-Suit was adjudged, on account of getting larger Fees? You are bound to restore the Surplus. Did you Fine any, and apply the Fines to your own Use?

Did you suffer any Crimes to pass Unpunished through Neglect, Weakness, Interest, or Human Respect? The *Confessor* is to examine, if any one suffer'd Damage by his Connivance; if the same Exactions continued, or Extortions still went on; or the same bad Measure, and Weights were used in Selling, or Buying, or bad Merchandizes vended through the *Magistrates* neglect, which is liable to Restitution.

Did you fail in the Obligations of your Office, to inspect into the Weights, and Measures of Shop-keepers, Dealers, &c. to see were they Just? Did you suffer the *Sundays*, and *Holy days* to be Profaned by *Servile Works, Carriages, Carrs, Carts, &c.* *Inns, Taverns, Ale-houses* to be open, except to Strangers, especially in the time of Divine Services? Did you receive Gifts, or Money from Merchants, Traders, or Tradesmen to wink at abuses committed by them? How much, and how often? You are bound to Restitution. The same Questions are to be put to *Excisemen, Harth-money-men, Sub-Sheriffs, Constables, &c.* who appropriate to themselves some part of the Money they Collect, or receive Bribes, Gifts, &c. to overlook Wrongs, and Injustices, or to fail in the Execution of their Offices to the Prejudice of those, that employ them, and are bound to Restitution.

Did you encourage any to Strifes, or vexatious Law-Suits for Trifles, or things of little, or no Importance, tending more to Revenge, or to Benefit yourself, than to publick Justice? How many? Did they take your Advice? What Damage ensued by your Means? You are to make Restitution.

Did you hinder People from composing their differences, being disposed for it? For what Reason? What did you say, or do? Did you use any deceit, or fraudulent Means?

Did you by your Authority, or Interest oppress the Poor? What was your Motive? Did you unjustly distribute

distribute the Employments, or Offices of the Commonwealth, Taxes, Sesses, and Presses, Quarters of Soldiers to exempt your Friends, or out of Hatred, or Revenge, which could not be done without overcharging of others. You are bound to Restitution.

Did you in your Accounts charge any Article, Expence, &c. that ought not to be allowed, or charged, or did you exceed in the charge of any one Article? How much? How often? This is Injustice, consequently you are liable to Restitution.

Did you undertake any Affair, Journey, Voyage, &c. for the Publick? Did you overcharge them? Did you advise the Publick to things needless, and unprofitable, expecting to benefit yourself thereby? Did you waste more Time, than was necessary? Did you manage the Publick Affairs, as you would your own? In all these Cases there may be an Obligation of Restitution, if *mala fide* he puts the Publick to unnecessary, or superfluous Charges, or does not Faithfully manage its Affairs. The *Confessor* must examine how long it is, since these Injustices happen'd, and whether these were Confessed: For it frequently happens, that People of this Profession do not scruple, or accuse themselves of these Injuries committed in publick Affairs, Employs, or Offices.

Did you permit *Lawyers, Advocates, Proctors or Attorneys* to Scandalize, or Blacken either of the *Litigating* Parties with things not to the Purpose in the Point debated?

If your *Penitent* is a *Lawyer, Advocate, Proctor* &c. besides the precedent Questions to be asked of them, and of all People concerned in publick Justice the following Questions are also to be put to them.

Did you support any Cause, which you knew to be unjust, either when you first undertook it, or in some short Time afterwards? If so, you are bound to make Restitution, for all the unjust Damage you occasion'd.

Did you deceive the *Clients*, that consulted you, assuring them, that their Cause was Good, or Probable though you knew it was not, or at least, that it was doubtful, in which your *Client* would not engage himself

you had told him the truth of your Sentiment ? If so, you are bound to the Damage. Did you discover the secrets of the Parties ? What Damages ensued ? How often ?

Did you refuse to give the Party a Copy of the Bill, Answer, or any other Instrument, to which he had a right, except he paid you more than the usual Dues ? You are bound to Restore not only the Overplus, but also the Damages he sustain'd by your unjust retention, if they occasion'd any.

The same, and the following Questions are to be put to *Notary publicks*, or other Members of the Law, who draw up Bargains, Wills, Contracts, Settlements, &c. Was this done on *Sundays*, or *Holy-days* ? Did you omit, or fail in any essential Clause, or Formality, which annulled the Deed, or Contract ? You must Restore the Damage the Party suffer'd, if your Fault was gross. Did you do it designedly ?

Did you make use of doubtful Terms, Clauses, &c. which gave room to Law-Suits ? Was it done designedly, or through Ignorance ? You must make Satisfaction for the Damage that ensued.

Did you draw up, or perclose *Simoniackal* Bargains, and Contracts ? What Contracts ? How often ? Did you advise the Parties to it ? How many did you advise ? The same Questions may be put, as to Contracts of *Usury*, and whether these *Notaries*, *Attorneys*, &c. were the Agents, and Transactors. If so, in this, and in the former Case of *Simony*, besides Violating their Oaths they are bound to Restitution.

Did you do any Injury to any, by antedating Bills, Bonds, or Contracts ? How often ? What Damage did you thereby occasion ? You are bound to Restitution.

Did you occasion one to lend his Money to another, whom you knew was not safe, and to whom the other would not have lent it, but on your account, and Assurance ? You are bound to repair his Loss, and Damage.

Did you neglect to tell the Parties, what they were bound to do, or to say ? If a *Bayliff*, *Sheriff*, or *Sub-Sheriff*, or *Messenger* sent to execute Writs, to Distrain, Sell, &c. who have by Ordinances appointed fixt Salaries

ries for each Day they spend in these Exploits.

Did you take many Sallaries for the same Day, being intituled only to one? The same Question is to be put to *Attorneys, Receivers, &c.* who hire a Bailiff by the Day to Drive, Seize, &c. many in one Day, and charge each Party Seized, Driven, &c. with a full Day Sallery.

Did you make use of any Writs, or Executions put into your Hands to vex, and harass those against whom they were Issued, loading them with unnecessary Charges and Costs, Driving, and Seizing in a cruel Manner, and making of Sham Sale of their Goods with too much Precipitation, and at a considerable Undervalue?

The *Confessor* is to examine, how far this kind of proceeding was unjust, or contrary to the Laws of the Land; and oblige this Person to restore in Proportion to the unjust Damage he was guilty of, whereof himself is to inform his *Confessor*.

Did you proclaim the Goods, Lease, or Cattle Seized and to be sold for Debt, &c. as the Law directs? Did you designedly Sell them, and strike them off at an undervalue? Was there any Collussion in the Case? Did you employ People to buy any such thing in trust for yourself? Or was you Bribed to strike them off for another? If so, you are in these Cases bound to Restitution.

Did you give up to the Parties the Deeds of Sale? Did you take Money, or a Bribe for not executing a Writ, Bond, or Warrant? You are bound to restore this Money, and make Satisfaction to the Party for the Damage he sustained by your Knavery, and Delays. This is a Piece of Roguery common to *Sub-sheriffs, Bayliffs, Serjeants, &c.*

Did you issue out a *false Writ of Out-lawry*, or without the due Formalities of Law, Proclamations, Warnings &c? you are bound to restore, what you extorted upon this Account, and all other Damages occasion'd by it. Did you make a true Inventory in the Case, as the Law requires? How far did you err in this? How much was the Damage? You must restore it.

Such like Questions are to be put to the *Collector* and

Receivers of the Kings Revenue ; and besides the
 owing. Did you receive *Gold* or *Silver* Coin want-
 in the Weight, which was made up to you, and did
 pass them as weighty ? How much Injustice of this
 have you committed ? You are bound to restore.
 you put the People to superfluous Charges in levy-
 or collecting ? you are bound to Restitution. Did
 permit those, that acted under you to do the same ?
 are bound to pay the Damage. Did you press the
 iculars to pay these Taxes, that you might Nego-
 e with it for your own Benefit, before you paid it
 the Treasury ?

By these Questions, it will appear, that many of these,
 are in publick Stations from the highest to the
 est Degree, who for their Injustices, Depredations,
 Oppressions are not in the State of Salvation ; and
 before make bad Confessions, which might in a great
 asure be Remedied, if *Confessors* had the necessary
 ht, and *Knowledge* of discharging their Duty, with-
 having any regard to the *Qualities*, or *Conditions*
 he Transgressors, by means of which, they would
 der many *Sacrileges*, and abuses against *Religion*,
 well as Injustices against the State. When the *Con-*
 r then has discover'd these *Evils*, let him endea-
 to pluck them out of his *Penitent's* Soul, adver-
 g each to live upright in his Station, and not to
 et to enrich themselves with unjust Acquisitions :
 ause in the *first* Place they ruin the Soul ; and se-
 lly the Family that is rais'd upon it, will not
 enjoy these bad Possessions, according to that old,
 True Observation : *De male acquisitis vix gaudet*
ius heres. Besides all this, the *Confessor* must per-
 de them, that in their respective Stations, they
 nt to be like the Members of the *Natural Body*,
 of which looks to the good not of it self alone, but
 the whole Body ; the *Eyes* for Example, do not
 guide themselves, but the Hands, Feet, and the
 ple Body : the Feet likewise do not only support
 mselves, but also the whole Body ; even so, there
 no state of Life, but is designed for the Publick Good,
 Benefit, so that each Person in his peculiar Profession
 ought

ought not to look to his own Interest alone, but also that of the Publick, consequently he will deal fairly and Honestly with the Publick, and with each Member thereof, as he could wish himself to be dealt with had he been in their Condition : And so the Confessor ought to endeavour, when he enquires into the Sins of different Professions, to destroy that *self Interested Spirit* which reigns in those, that are in Publick Employment which is the sole Cause of so many, and so grievous injustices committed by them, so much felt, and lamented by the Members in general of the Common-wealth, it would be very proper to oblige such to examine themselves every Night, whether they had done any Injustice that Day, and to make a Resolution every Morning to serve God in doing all the Justice they can to their Neighbour, as their Employment obliges them.

C H A P. XVI.

Examen of Physicians, Apothecaries, and Chirurgeons.

D ID you delay the Cure, that you might be a greater Gainer ? How often ? How much was the Damage ? Restore it. Did you without necessity multiply Remedies, perhaps to oblige the *Apothecary*, who furnished them ? Value the Damage, as near as you can in your Conscience, and make Restitution.

Did you apply doubtful Remedies, having more than at Hand ? You are accountable for the Evil that ensues. Did you put your *Patient* in great Pains, and Sufferings through your Ignorance ? What Evil succeeded this ? He that is not sufficiently Learned, is bound to renounce his Profession, or make himself capable, before he attempts to practise ; otherwise he is not in a Condition to be absolved.

Have you not been attached too much out of Vanity to your own Opinion (though you saw the others Opinion better) whereby the *Patient* suffer'd ? W

he suffer ? Did you put him to greater Expences ?
 are bound to make Restitution.

Did you demand greater Fees, or take a greater Price
 your *Druggs*, than you had a Right to ? How much
 ? How often ? Did you give old, and unprofitable
Druggs, and perhaps hurtfull to the Sick Person ?
 the *Apothecary* is bound to restore, and in his Default
 Physician that concurr'd to this Injustice : Whereof
Confessor ought to ask him : Did you endeavour to
 diminish, or diminish the Fame, or Credit of those of
 your Profession ? What did you say ? Did your Say-
 Prejudice them ? How often ? You are bound to
 repair the Damage.

When you have been sent for to give your Opinion
 a Wounded Person, did you make a false Report, or
 exaggerate the Matter to have the adverse Party con-
 demned, and put to greater Expences ? How often ?
 how much was the Damage ? You must repair it.

Did you upon slight, and frivellous Motives give Peo-
 ple leave to be dispensed from Fasting the *Lent*, or to
 eat *Flesh Meat* on other forbidden Times of the Year ?
 how often ? Let *Physicians* know, that the Motive
 giving leave to be dispensed in the Fast, and from
 observance of this Commandment, ought to be
 right, and that he prudently believes, that if his
 Patient should keep that Commandment, it would
 probably Prejudice his *Patient's* Health. *Confessors*
 ought narrowly to Examine *Physicians* in this Point,
 because now a Days they commit great abuses in re-
 gard to it.

Did you act any way contrary to the Oath of your
 Profession ? What was it ? How often ?

Did you do any thing to prevent *Conception*, or to
 procure *Abortion* ? Was this after, or before the *ani-*
matio fetus according to your Sentiment ? This Case
 commonly reserved, especially if Means are directly
 used to cause Miscarriage.

Did you discover, or reveal your *Patient's* secret, and
 namefull Diseases ? How often ? You are bound to Re-
 paration of the Damage, if any attended. Did you sell
Poison without the necessary Precautions ? What Evil
 ensued ? You are bound to Reparation.

CHAP.

C H A P. XVII.

Examen of Gentry.

TH E *Confessor* must observe, that Lords in his Stations, and Gentlemen of the Peace, or in Employments relating to Justice, are also accountable for the Faults remarked above in Magistrates, Judges, &c. also, if they do not use their Authority, to oblige Magistrates, Judges, &c. to do Justice, and their Duty. Besides what is already said on that Head, the *Confessor* is to ask them the following Questions.

Did you suffer Crimes unpunished on pretext of voiding some Trouble, or Charges. These *Lords, and Gentlemen* are accountable for the Evils, Wrongs, and Oppressions done in their Districts by *Sub-sheriffs, Sheriffs, Clerks of the Crown, and of the Peace, also many Collectors, &c.* if they do not endeavour to Remedy them, as far as it lyes in their Power: They are bound to this in Justice, if they are in Stations, or Offices, that concern it, as it may be the Case of the *Lieutenant of a County, of a Justice of the Peace, &c.* The *Gentry* in general are bound in Charity to avert the Evils, they daily see done to the Neighbours, especially to the Poorer Sort, who must stoop to several kinds of Injustices, and Injuries, because they are not able to vindicate themselves: therefore it concerns the *Gentry* not to tolerate it: And indeed none of them is capable of *Absolution*, if they can remedy these Publick and Private Evils, and will not endeavour it.

Did you refuse to pay *Tythes*? How much was the Damage? How often? You are bound to make equal Satisfaction.

Did you concern yourself in Appointments of Publick use Money, Sesses, or Presses, or in Quartering of Soldiers, &c. to exempt your own Tenants, Friends, &c. to ease them of these Publick Burthens, which ought to be in proportion distributed? How often? What disorder ensued? What Damage to the rest of the Parish, Barony, County, &c.? You are bound

Restitution in default of those, that benefited by your justice.

Did you trample the *Corn*, or spoil *Fences*, or *Inclosures*, *Vines*, *Plantations*, &c. by Hunting? This is contrary to the Law of *Nature*, and the *Land*; you are bound to Restitution for the Damage as often as this is done; besides it was a grievous Sin, if the Damage is considerable.

Did you behave unbecomingly in the Church, Chapel, &c. scandalizing those present with indecent Poses of Body, Whispering, Talking, and Staring about? Did you Prophane the *Sabboth*, or *Festivals* with Hunting, Hawking, Fishing, Balls, Dances. &c.? How often? Did you treat *Priests* with Scorn, or Unworthy? Was this ill Treatment Notable?

Did you hinder the Execution of *Sentences*, *Judgments*, *Processes*, *Publications*, *Monitions*, &c.? What Damage ensued? You are bound to Reparation.

Did you neglect to pay your Debts? Did you with Violence hinder your Creditors to prosecute you? Did you Fraudulently protect any Debtor? How often? What Damage have you caused? You are obliged to Satisfaction.

Did you retrench your Expences to enable yourself Pay your Debts? Did you live Frugally for that Purpose? Did you vex your Tenants, or those of the Parish obliging them to work for you, to repair your private Roads, though not bound to these Services? Or did you oblige them to Sell to you whatever you wanted against their Will, at an Undervalue? Examine how much Cheaper? What Damage did they sustain? Did you receive the Sacraments in that Condition? How often? You are bound to repeat your Confessions, and make Restitution.

Did you abuse your Servants, and Inferiors very grossly?

Did you hurt or wound them, or do them any Damage, or Injustice? If so, you are bound to Reparation.

Did you lead an Idle, and Voluptuous Life?

Did you engage, or encourage others in the same way?

Did you cause them to neglect complying with the Duty of their Soul, and Families. A Confessor must see,

Person lived in this Disorder

Have

Have you been very uneasy, and severe to your *Tenants*, or *Domesticks*, an *Idolator* to yourself, despising all others, particularly your *Tenants*, or *Vassals*? How often have you used them in this odious Manner? Did you oblige your *Tenants* to Sell their Corn, Cattle, &c. at a great disadvantage, though you could forbear a while longer? Did you ruin them through your non-forbearance? Did you give them reasonable Times to pay their Rents, or have you without necessity Seized *Drove*, and put them to great Loss, or Damage out of a Pique Hatred, &c.? Did you envy your *Tenant's* Prosperity?

C H A P. XVIII.

Examen of Merchants, Dealers, Artists, Tradesmen, &c.

DID you Sell bad Ware, or Merchandizes for good, or as dear as if they had been good? For Example, if you are a *Wine Merchant*, or *Vintner*, did you mix Water with the Wine? *Shoemaker*, did you put bad Leather in Shoes? *Cooper, Carpenter, Joiner, &c.* did you use faulty Wood? *Jockey*, did you Sell an inward distemper'd, or faulty Horse? These are not only bound to restore what ever they took above the Just Price, but also to repair the damage, that ensued from these faulty Goods; if the Barrel or Hogshead v: g: Leaked, if the Roof fell in, because the Structure was not Sound. *Tradesmen*, did you Sell ill made Work, or not well Manufactured? *Hats*, v: g: *Cloathing Stuff*, *Stockens* ill wrought; a *Wall* for Example, ill Built, a *Glove* ill Stitched, a *Hat* ill Dressed &c. you are bound to restore whatever you took above the Just Price for your Labour, or Work, and you are accountable for the damages your bad Work occasion'd, as if a *Carr*, or *Cart* you Sold for Good fail'd in a Journey either through the bad Stuff it was made of, or through your neglect, or Ignorance in the Working, and Joyning

of it, the Owner came to great Damage upon either account.

Did you Sell, or pass one kind of Goods for another ? One kind of Wine for another ? One Cloath, or Stuff for another ?

Did you put those, that employed you to more Cost, or Expences, than the Thing required ? For Example, did you fall more of a Wall, than was faulty ? Stripped more of a Roofed House than was requisite, to make more Work, and Profit for yourself ? In all these Cases you are bound to Restitution.

Did you Sell above the just Price ? Or did you oblige one in your Debt to take your Goods above their real Value ? In both Cases you are bound to Restitution.

Had you not both a Will, and Desire to sell you Goods as Dear as you could, taking advantage of the buyer's simplicity, or Ignorance, who knew not their just Price, or Value ? How long are you in that Disposition of Mind ? How often have you reiterated that Will, and Desire, which is manifestly Unjust ? Did you receive the Sacraments with that evil disposition of Mind ? How often ?

Ale-sellers, Inn-keepers, and Tavern keepers are to be particularly examined on this Head, who frequently are unreasonable in their Bills, and Demands. We know, that your Merchants, and Dealers, do not want pretences to excuse their unjust Conduct ; that they are themselves often Cheated by those, they buy their Goods from, and by those, they sell to ; and that they cannot stand it, or indemnify themselves, except they sell as dear, as they can, and distribute their faulty Goods at the Price they cost themselves. But this is an unjustifiable way of Reasoning : for if the Deliverer of these Goods cheated this Merchant, this gives him no right to Cheat, or Impose on another, who did him no manner of Wrong : Or can you believe, that because your Pocket was Picked, this makes it lawfull for you to Pick another Man's Pocket.

Did you, and others of your Calling make an Agreement not to Sell but at such a Price, which was too cheap, and that you would not Buy, but at such a Price,

K

which

which was too Low ? This is Unjust, and called *Monopolizing*.

Did you perswade those, that confided in you, to buy such Goods dearer than they were worth, to please that Merchant, from whom you expected some Recompence ? Or did you do the same, being entrusted by another ? In both Cases you are bound to Restitution.

Did you buy Goods at an Undervalue, either because you advanced the Money without any Damage to your self, or because the Seller was under a necessity of Selling, and begged of you to buy his Goods, *Fund Annuities*, &c. ? In these Cases there is Injustice committed, and an Obligation of Restitution.

Did you sell your Goods at an high Price to buy them instantly back at a low one ? Did you sell much dearer upon Credit ? You are bound to Restitution.

Did you buy Goods, which you knew, or suspected had been Stolen ? Or did you refuse to restore the Goods you bought *bona fide*, when you had been made sensible, that they had been stolen ?

Did you sell with light Weights, and short Measures ? Did you change the Matter put into your Hands, a *Miller*, for Example, received good fine Wheat to Grind, and he return'd Wheat Meal of a worse Grain. He is bound to Restitution.

Did you take *Interest* for lent Money, though you suffer'd no Damage by the Loan ?

Did you receive any Presents from your Debtors, which you knew was not freely offer'd, but rather out of fear of being oppress'd by you to Payment ?

Did you pass, or give feign'd Letters of Exchange to *London* for Money given here, though you knew, you were to be paid here ? Which is *palliated Usury*, consequently an Obligation of Restitution.

Did you tell lies buying, or selling, and even swear falsely to boot ?

Did you exclaim at, and cry down other Peoples Goods to enhance your own ? What did you say ? What Damage did you occasion ? You must repair it. Did you take *Interest* upon *Interest* ? Which the Law forbids.

Being

Being sworn, did you conceal the Wrongs, or Injustice you had been sensible of, and received Money for that Purpose? You must not only restore what you thus received, but also make Satisfaction for these Wrongs, which you are bound to prevent.

Did you *matriculate* the unworthy, or Vote for their *Graduation*, upon the account of Gifts, Bribes, &c.? Or did you receive more upon these accounts, than the Ordinance allow'd? You are bound to Restitution, and accountable for all the evils that ensued from such unworthy Promotions.

Being chosen, or appointed an Apprizer, or to value Damages, Goods, Work, &c. did you act according to *Equity*? Did you do Injustice? How much? How often? Restitution.

Being Treasurer of the Publick did you embezel, or misapply any part thereof? What Injustice have you done?

Trading in Society, did you take any more than the just, or more than your due on any false pretext?

Working by Day hire, did you Idle away any considerable part of the Day? The *Confessor* is to examine how much the Injustice is, and oblige him to Restitution. The *Confessor* is to examine how long *Penitents* have lived, or continued in these unjust Practices; because this obliges them to repeat their former *Confessions* in a *general* one.

C H A P. XIX.

Examen on the fifth Commandment.

God does not only forbid us to do any harm, or evil to our Neighbour, but besides he commands us to love him, to wish him well, and as the occasions offer to do him Good. The *Confessor* is to examine his *Penitents* concerning both these Obligations: *First*, Whether he wished his Neighbour Ill; *Secondly*, Whether he was wanting in Charity to his Neighbour.

Concerning the continuance of Enmity.

THREE Things the *Confessor* is to consider, and examine into in cases of *Enmity*. *First* its continuance, *secondly* its Cause, *thirdly* its Effects. *First* It is necessary, that the *Confessor* should know, how long this *Enmity* lasted, because it is against a *negative Precept*, which is every Moment binding : consequently, he that has continued in *Enmity*, or *ill Wishes* to another, two Months, is proportionably more guilty than he, who continued only for one in it. *Secondly*, It is necessary to know the continuance of this *Hatred*, that the *Confessor* may see, whether his *Penitent* has received any Sacrament during that Time, which would render him guilty of a *grievous Sacrilege* : *Thirdly*, Because the *Confessor* is to know, whether his *Penitent* is reconciled to his Neighbour, and whether this Reconciliation is Sincere, whereof the *Confessor* is to judge by the Sequel, or Effects.

The *Confessor* then is instantly to ask his *Penitent*, Did you bear great *Hatred*, *Enmity*, or *ill Will* to any? How long did it hold? Did you receive any Sacrament during that time? How long is it since you have been reconciled to him? Generally speaking a *Confessor* ought to send his *Penitent* to be reconciled to his Neighbour, before he would Absolve him. For we know by experience, that though a *Penitent* is disposed to be reconciled, yet he finds so much Repugnance in the first Step towards it, that he will hardly overcome it, except pressed thereunto, by the fear of being denied *Absolution*. This is to be understood, when the *Hatred* passes from the Heart, to outward Injuries, Signs, and Tokens of it. It would be Charity sometimes, in the *Confessor* to offer himself a *Mediator* to reconcile both Parties, especially if he found that he could not bring him otherwise to due Submission.

If your *Penitent* says, that he is Reconciled, and made Peace with his Neighbour; let the *Confessor* see whether it is Sincere, and ask, how long since they were Reconciled? Did you since that time behave to him according to the Rules of Charity, and Civility?

the *Confessor* does not discover Marks of a true Reconciliation, or if he apprehends, (as sometimes it happens) that it is an outward Reconciliation only to procure *Abolution*, which the *Penitent* foresaw would otherwise be refused to him, let him not obtain it.

Concerning the cause of Enmity.

AS to the Cause of *Enmity*, the *Confessor* is to see, whether it still continues, and whether it is not an immediate cause of Relapsing, as generally Law Suits are: Wherefore the *Confessor* must ask, from whence does this *Enmity* proceed? What is the Cause of it? the *Penitent* says, it is a Law-Suit occasions it; the *Confessor* is to ask, whether the Law-Suit is ended? If not, let him be on his Guard, and take care, that it is not the immediate occasion of *Enmity* to his *Penitent*: Undoubtedly it is such, if he observes, that his *Penitent* upon every adverse turn of the Law-Suit is accusom'd to be enraged, and transported with Anger, and Spleen against his *Antagonist*; in which Case you are not to resolve him, till that occasion is removed, or at least, till he has given proof of his Constancy, and strong hopes, that he will pursue his Suit without Detriment to Neighbourly Love, and Charity.

Concerning the Effects of Enmity.

AS to the Effects of *Enmity* they may be numberless; for once, that Hatred, and Aversion has master'd the heart, it employs, and influences all the Faculties of the Soul, and all the Senses, and Members of the Body compass its Premeditated Revenge: Therefore, that many Questions, which on these Occasions are to be put to the *Penitents*, may not confound the *Confessor*, we will lay here before him a sure, and easy Method, relating to all the Senses, and Faculties, which will comprehend all the Sins, that *Hatred* can produce: therefore examine your *Penitent* in the following order.

Examen on the Hands.

DID you do any Evil, or Prejudice to your Neighbour? What evil? If he says he struck him grievously,

ously, a *Mortal Sin*. Did you repair the Damage? Did you design him greater Mischief? How often?

Did you engage any Person in this Quarrel to assist you? How many did you engage? Did you premeditate, or often resolve upon this in your own Mind, before it was Executed? Was this only as to yourself, or did you concert it with others? How often as to yourself alone? How often with others? How many did you concert it with at each Time?

Did you do him any other Evil? If he says, he Damaged him, in his Goods, or Substance, consult the Queries on the seventh Commandment, which will fully satisfy you on this Head.

Examen on the Tongue.

DID you give him Injurious, or *opprobrious* Language? What Language? Was it in the Presence of others? Was what you upbraided him true, or false? Was it a secret, or was it publick?

Did you speak ill of him in his Absence? What did you say of him? Consult the eight Commandment, where all the Sins of the Tongue are consider'd.

Examen on the Ears.

DID you take Pleasure in hearing him ill spoke of? What was said of him? How often? Did you press them to tell you more of him? How often? Was what they laid to his Charge a Secret?

Examen on the Eyes.

DID you industriously avoid seeing him, as if his Sight had been insupportable to you? How often? The *Confessor* is to examine, as hereafter will be caution'd, whether there is any tie of Kindred, Neighbourhood, or Partnership, which obliges them to see one another more, or less frequent, according to the tie, that is between them.

Examen on the Will.

HATRED excites three different motions on the Will: a desire, that Evil should happen to the Person hated

ated ; Joy, when the Evil happen'd to him. A Sad-
ness for his good Success.

Besides the Evil you did to your Enemy, did you
wish him other Evils ? What Evils ? If he says, that
he wished him Death, Poverty. Did you wish him
Death in good earnest, or with Reflexion ? Would
you kill him if you could, or did you wish another
should do it ? Yes, How often ?

Did you wish *Poverty* to him, or any considerable
Temporal Loss, or Misfortune ? How often ? Did this
desire reach his whole Family, or his Person only ?

Did you take Pleasure in hearing of his Losses, or
Misfortunes ? What Loss was it ?

Did you communicate your cause of Joy to others,
and make them enter into your Sentiments ? How often ?
How many ?

Was you grieved, troubled, or dejected for his Pros-
perity, or good Success ? What good was it ? How ma-
ny did you bring over to your Sentiments ?

Examen upon the Thoughts.

DID you judge rashly of him ? Doubted, or suspect-
ed his probity ? These Queries you will find ex-
plain'd towards the end of the eight Commandment.

C H A P. XX.

*The Precept of Charity, or Neighbourly Love ex-
plained.*

E T none imagine, that all actions of Charity are
only a point of Counsel ; no ; some are rigourously
commanded by a special Precept ; for we are bound to
love our Neighbour by an express command of God,
with a *formal*, or *internal* Love (a) : So that we do
not comply with this Precept by rendering him out-
ward Services, but those must proceed from the inward
Dilection we have for him : otherwise these Actions

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might

(a) *Non tenemur proximum diligere actu interno,
sed formali. Damnat, ab Innoc. II.*

might take their offspring from a canker'd Diffimulation, and Hatred (a). Now this inward Love, that we are bound to have for our Neighbour, is a *pure Love*, a *disinterested Love*, and does not proceed from Conjunction in Blood, from Kindness, and Benefits received, from agreeableness, or likeness of Genius, Friendship, &c. These Motives of Love are common to the Heathens, and to Brutes. Ours must be a *Christian Love* for our Neighbour, such as *Christ* commanded; its Motive must be *Divine*, and *Supernatural*, and the effect of God's Grace (b). *Christian Love*, and *Charity* then is a *Supernatural* Virtue, which moves us to love, and seeks our Neighbour's good, purely for a Divine Motive of loving him, not on his own account, but for God, and for the love of God: So that we must not look upon our Neighbour, or consider him as he is in himself, but as God is in him, by his Immensity, Essence, and Power, or as he is the Image of God, and Redeemed by the precious Blood of *Christ*, who commands us to love him. This Reason, and Precept reaches all Mankind without exception; for all are Images of God, and Redeemed by *Christ*: upon this account we are to love all without exception, whether they are Agreeable, or Disagreeable to us, Beneficial, or Hurtful, Friends, or Enemies; because the Reason we are to love them for, is not upon their own account, but for God, who is the same God, and Redeemer of all (c). I will explain this to you by this Example: A Child in the Womb is inclosed, and on all sides surrounded by the Mother, the Life it lives, is from the Mother, it Breaths by the Mother, and is Nourished by the Mother, and moves by the Mother: Even so we are contain'd in the immense Bosom of God, who on all sides surrounds

(a) *Qui non diligit, manet in morte.* (b) *Nihil terrenum unde illa dilectio nascatur, quem admodum corporalis: non ex consuetudine nascitur, non ex natura, tempore, sed e supernis descendit ex ipso Caelo. Et quid miraris, quod ad conservationem ejus, nulla opus est beneficentia, quando nec illata injuria subvertitur.* *Chrysost.* (c) *Proximum nostrum omnem hominem oportet intelligi.* *August.* in *Psal.* 41,

surrounds us, by him we Breathe, Live, and Move, and
 as we are also comprized in the Charitable Bowels
 of *Jesus Christ* (a). What follows from hence? What
 but that as you cannot wound an Infant in the Mother's
 Womb without wounding first the Mother; even so
 you cannot Hate, Hurt, or wish Ill to your Neighbour
 without wounding, or striking first at God, in whose
 Womb, and Bowels of Charity (if I may be allowed to
 speak so) the Neighbour is contain'd: From this it
 follows, that we cannot love God, except we love our
 Neighbour, who is as we may say, contain'd in God:
 neither can we wish Evil to our Neighbour without
 offending God. *If any one* (says *St. John*) *shall say*
he loves God, and hates his Brother, he is a Liar. So
 that the love of God, and the love of our Neighbour are
 linked to one another, and inseparable; and therefore
Christ join'd together both them Commandments, and
 of such Importance, that he reckons them the *First,*
Chiefest, and *Greatest* of the Commandments, and
 the scope of them all; so that all other Commandments
 but means to comply the better with the love of
 God, and the love of the Neighbour (b). And conse-
 quently these two Commandments are of a stricter Oblig-
 ation, than all the rest (c). Wherefore no good Work,
 nor even *Martyrdom* can please God, or avail us
 without the love of our Neighbour.

The Question is now, how are we bound to love our
 Neighbour? *Christ* resolves the Question, when he
 commands us to love our Neighbour as our selves: And
 how are we to love our selves? We are bound to do it
 in this manner: To strive, and endeavour with the ut-
 most of our Power to love, and serve God with all the
 powers of our Soul, and with all the Senses, and Facul-
 ties of our Body; hence it follows, that to love our
 Neigh-

(a) *Testis est mihi Deus quomodo cupiam vos in-
 scribere Jeshu Christi. Paul. ad Philip. i.* (b) *In
 his duobus mandatis universa lex pendet, & Prophetia.
 Qui proximum diligit, legem implevit. Nam non
 ulterabis—& si quod est aliud mandatum in hoc ver-
 instauratur, diliges proximum tuum sicut teipsum—
 sententia ergo legis est dilectio.*

Neighbour, as we are commanded, in an holy Manner we ought with our best endeavours to move him, to excite him, to induce him to love, and serve God, with all his Heart, and with all his Strength, by giving him good Example, by Instructing him, by Admonishing him, by Praying for him, by suffering Patiently, and Meekly with his Imperfections, by condoling and forgiving him his Faults, and Injuries against us, and by endeavouring earnestly to keep him from falling into Sin, or Error, and to strive efficaciously to recover him when Fallen. If thus you love your Neighbour, you will love him as your self, and you will comply with that great Commandment.

The Reason of this is, because the love we are to have for our Neighbour is like unto the love we have for God (a). God alone is the Motive of our love in both Cases, we love God for his own sake, and the Neighbour for God's sake, according to Aristotle (b). And according to all Philosophers and Divines, to love is to wish well to another, and what can we Mortals wish to God, but that he should be Honour'd, and Glorified by all People, and this is the only good we can promote, or procure to him: for Love is no idle Affection of the Mind, but a very active one, which puts all the Faculties, and Powers of the Soul, and Body to work to procure content to the Person beloved. What greater Content, Glory, or Happiness can we procure to God; but that all rational Creatures should Love, Praise and Serve him, as it is incumbent on them; consequently to love our Neighbour, must be to use our best endeavours, to engage him to Love, and Serve God (c).

(a) *Diliges Dominum Deum tuum ex toto corde tuo hoc est primum, & maximum mandatum. Secundum autem simile est huic Diliges proximum tuum sicut teipsum.* (b) *Arist. 1. Rhet. Cap. 4.* (c) *Nec potest dilectio Dei esse in homine, qui non diligit proximum nec dilectio proximi in eo, qui non diligit Deum. Non potestis ostendere quantum amatis Deum, nisi quantum apparueritis amare iura Dei. Quid habetis prestare Deo? Quod prestabat Petrus; totum pasce oves meas. Aug. lib. de fide, & bon. oper. Cap. 1.*

Now if we consider the Reason, or Motive for which we must love our Neighbour, which is no other, than on God's account; this extends itself to all Men, whether Enemies, or Friends, whether they did us Good, or Hurt; because we must love them out of a *Supernatural*, and *Divine* Motive, as they are God's Images, and Remember'd by *Jesus Christ*, who is the Mystical Head of Christians, and by this love are united to him as Mystical Members, and with one another: Therefore we ought to have that Love, and tender Regard for one another, as the Members of the Natural Body have for each other, which are not incensed against the Member, that Hurts or causes Pain to the rest, but compassionate the Sore, or Disorder of this Member, and all the rest act their different Parts to ease, and relieve it; we ought to do in regard to our Neighbour, though he should Hurt us, Abuse us, and do Mischief to us; in which Case we must look upon him as a Member disorder'd with a *Spiritual Phrensie*, who is to be cured by Patience, and long Forbearance, and by frequent good Offices, from which we are not to cease, though he should do us all the Hurt, and Injury in his Power, in which Case, he does not act as a *Christian*, but as one disorder'd in the Head, hurts himself, and irritates our Compassion; and in this light we are to consider him (a); or like a Child in a raging Fever, who strikes at his Father, or Mother, which does not hinder them from rendering him all the Service, and Assistance they are capable of. *Christ* also loved us, though we had been his Enemies: What did he not do, and suffer for us? And does he not now even endure us, when we become his Enemies through Sin: this does

(a) *Quod ad misericordiam pertinere, hic maxime sentiunt, qui eis, quos multum diligunt, tantam filijs, vel quibuslibet agrotantibus servant, et parvulis, vel phreneticis, a quibus multa sepe contingunt: Et si eorum salus id exigat, prebet se tam ut plura patiantur, donec vel statis, vel ubi infirmitas transeat. Aug. lib. 1. de Serm. dom. in monte.*

does not hinder him to Sollicit in sundry ways our Conversion, and Eternal Happiness. Thus are we to behave to our Neighbours according to his Precept when he bids us to love them, as he loved us.

This Precept of *Charity* does not only extend itself to the Soul, but also to the Body, not only to the *Spirituals*, but also to the *Temporals*: Wherefore all *Moralists* agree, that we are bound by this Precept to relieve the Neighbour in his Corporal necessities: If this necessity is extream, we are bound to succour him out of what is even necessary to keep up our Rank, because his corporal Life is preferable to that State; and we are bound to expose even our own Corporal Life when this is necessary to gain Eternal Life for our Neighbour: Suppose to Baptize a Child, who otherwise would die without *Baptism*. Take notice, that particular Persons are not bound to seek out for all these occasions of Charity; it is enough for them to act according to Charity, when Providence presents the occasion to them: But *Pastors*, and others, to whom the Care of miserable Persons is committed, ought to inquire, and endeavour to discover at least the *Spiritual* necessities of Souls entrusted to their Charge.

Now as to the love we owe to our Neighbour in regard to his Spiritual Good, that is of Advising, and Admonishing him for the good of his Soul, must be understood with the same Limitation. But you must observe, that we are bound by the Precept of Charity to be always ready, and disposed to discharge the Obligations of that Precept, whenever the occasion presents itself; and it is a grievous Sin not to have that Disposition of Mind.

This Precept of Charity obliges us also to love our Enemies, that is, those that Hate us, that Injured, and Abused us, and are ready to do us every ill Turn, that comes in their way. The Gospel reduces this Allegation to these three Heads: *Do good to those, that Hate you, Bless them, that Curse you, and Pray for those, that Slander you* (a). That is to say, that we must wish well to our Enemies, and return them Good for Evil.

(a) *Luke 6.*

evil, when the occasion offers ; we must give them Marks, and Tokens of the good Esteem we have for them, and be ready to render them any Service in our Power, as if they never had offended us. To wish well to our Enemies does not consist in a simple complaisance to his Wellfare, or in a speculative Compassion of his Evils, and Sufferings ; it is an *Efficacious* one, which supplies the Means to relieve him in his necessities ; and if it is not in your Power to relieve him, you are to use your good Offices with others, that are able, and may do it. But to behave indifferently towards those, that have injured you, to contemn, and despise them, to seek for every opportunity to vex them, to withdraw your former Kindness from them, to worry them with Law-Suits, to drive, Apprise, and Sell all they have in the World : you are delighted, when you have Vexed, Reduced, and Mortified your Enemy, if out of the same Spirit of Revenge you press, and Imprison your Debtor ; remember what happen'd to the Servant of the Gospel in the Person of St *Matthew*, who was cast into perpetual Imprisonment by his Lord, for having unmercifully demanded Payment of a just Debt. All these things are directly against the Precept of Charity, and are grievous Sins ; yet nothing is more frequently practised, and scarcely confessed, or scrupled. I am sensible, that Worldlings will pretend to justify this Conduct with the pretext of Justice, Self Preservation, Motives of Fear, and Correction, &c. This may Cloak their proceedings as to the World, but never as to God, who plainly sees, that these Actions, and Usages proceed on from a Spirit of Revenge, and to gratify themselves, and satisfy their own selfish Passions, exclusive to all Consideration of Charity, and Humanity.

In the *second* Place we are bound to respect, and esteem our Neighbour though he had Injured us ; not for the Injury done, because it may be a bad Action ; but as he is a fellow Member of the Mystical Body of Christ, as he is the Image of God, and may be our fellow Citizen in Heaven. Besides, how often do we take a thing for an Injury, which was never intended to be such ; If we had but Christian Charity, we would easily

easily excuse many such Actions : But we are apt to put the worst Construction on every thing, one says, he does, when we have no love for him ; whereas we are apt to excuse every such Word, and Action in those that we have Love, or Esteem for : A plain Proof of the want of Charity in regard to those, that any will offend us.

Hence a *Confessor* must conclude, that his *Penitent* has not *Christian love*, or *Charity* to that Person, for whom he has no Esteem : for to love one, and to have no Value, or Esteem for him, are two Things opposite : for the one is not to be loved, or valued for his Wick- edness, or ill Qualities, yet he is Valuable as being God's Image, and one Redeemed by the Blood of *Christ*. It is in this Light we must look upon them, that Inju- red us, and compassionate them for their Injury, and Folly, and Pray to God for them. We Sin then against the Respect due to the Neighbour, when we despise him, and refuse him certain Tokens of Civility, which cannot be omitted without testifying our Contempt : as when we refuse to see one, who Injured us, to speak to him, to Salute him, to Visit him, when the occasion presents it self, and Custom or good Manners require it.

We Sin against the Assistance due to the Neighbour, when we refuse to oblige him in his necessities, or when we refuse to give him Alms, to lend him, what may relieve him in his present Pressures, or Necessities, or to recommend him to others, that can, and ought to do it ; when we refuse to Visit him, or Comfort him in his Afflictions. The Rich in particular are wanting in this Assistance, when instead of giving what they have superfluous to the Poor, they employ it to raise themselves higher in the World, or to lay up Treasures on Earth, or to waste them at Play, or at other sinfull, or unprofitable ways. These ought to reflect, that the Kingdom of Heaven is promised, not to them, that have done no Harm to the Neighbour, but to him that has done him Service. *I was Hungry, and you gave me to Eat ; I was a Stranger, and you took me in ; I was Thirsty, and you gave me to Drink ; I was Na- ked, and you Cloathed me ; Sick, and you Visited me ;*

I was

was in Prison, and you came to see me. St. Mat. 25. and that you may not imagine, that this is only a Point of Counsel, *Christ* attributes Salvation to these Works, and Damnation to the want of them. For as the intention Men have of living together in Towns, and Villages was to defend each other ; even so the Tye, and Bond of Charity, which knits us, or ought to unite us, is for no other end intended, than that we should live as Brothers to succour each other in our corporal necessities, and promote one another to Virtue, and to a happy End.

I must advertise you, that there is an order to be observed in Charity, and that our obligation is more, or less according to the Tye we have to one another. Commonly speaking we are more to our Parents, and Relations, and among Relations to those, that are nearer, than to those, that are distant : We owe more to our Neighbours, and to those we are engaged to by Society, than to Strangers. There are also obligations, which we have a regard to our Parents, and Relations only, such as to visit one another more frequently, and to do them the peculiar Honours, in assisting for Example, at their *Burials, Christenings, Marriages*, and on all occasions, on which Relations are used to meet, or Honour one another. There are also obligations, which we have a regard to Neighbours, or those that live *Contiguous*, such as to see, to speak, to salute one another, sometimes, and to render them some particular Office, Kindness, and Service. Hence it follows, that certain Omissions, which would be no Sin in regard to some, would become Sins in regard to others (a).

In fine, the Confessor ought to know, that there are essential, and inseperable Obligations annexed to the Precept of Charity, and Obligations accidental only, which proceed from certain foreign Circumstances, wherein a Person

(a) *Omnes homines aequè diligendi sunt : sed cum omnibus prodesse non possis, his potissimum consulendum est, qui pro locorum, & temporum, vel qualibet rerum opportunitate constrictius tibi, quasi quadam sorte, junguntur. Aug. lib. 1, de Doctr. Christ. Cap. 28.*

Person by meer Chance finds himself bound to exercise and practise Charity, and fulfil the Obligation of it. To know which are the Obligations of the first kind you are to call to Mind what has been already said that the Precept of Charity has been given to us, to reform us all into a perfect Society; so that the most Natural, and Essential Effect of it must be to unite us one to another, as Members of the same Mystical Body. Therefore St. Paul (a) calls it, *the Bond of Perfection* from whence it follows, that the inseparable Effects of the Precept of Charity are *Good will, Kindness, Compassion, Joy, Support, Good Opinion, Respect, Assistance* at certain *Functions*, without which, neither Union or Society can subsist. From hence it follows, that he who is indifferent towards others, and is not touched at their Good, or Evil, Miseries, and Sufferings, Sins against the first Obligation of Charity; because he has neither Tye, Union, or Communication with the Neighbour, he is an unprofitable wither'd Member without Life, or Sap of God's Grace. Such Men will be in the latter Days, which St. Paul calls (b) *dangerous Times*, when Charity is grown cold, *Men, he says, shall be lovers of themselves, Covetous, without Affection, Unmerciful without Kindness.*

Those then, who shun People with whom they have had any Difference, or Debate, as they would shun many excommunicated Persons, and who would not go into the same House, or Company, where they knew these Persons to be; or if by chance they fell into their Company, which they could not quit in a civil manner in the mean time will not afford a good Look to that Person, or speak a Word to him, or even answer him, though he should speak to him, he thereby Sins against the Obligation of Charity. The Obligations, which are accidental to the Precept of Charity may proceed from *three* Circumstances: the first is that of *Scandal*, which one might sometimes cause, if he did not salute, or speak to that Person, with whom he had a debate, though he had no particular Tye to him.

(a) *Vinculum perfectionis.* 1 Collos. (b) 2 Tim. 3.

him, though he had not been bound to practise these Actions in regard to the generality of Men. For as in Matter of Religion, a Man, who had publickly professed *Heresy*, would be obliged on his Conversion to give signal Proofs of his Faith, otherwise we should be apt to judge, that he still persevered in his *Heresy*, and Infidelity, which we would not presume of one, who always appeared a good *Catholic*; even so, if you should treat that Man indifferently, with whom you had some Debate; if you did use him, I say, as you use Men in general, to whom you have no particular Tye, whom you are not obliged to Salute, or speak to, those that would see you behave so indifferently to that Person, with whom you had that difference, would with Foundation be perswaded, that you hated his Person, and that this Hatred hinder'd you to take Notice, Salute, or speak to him, especially if afterwards you paid him these Civilities.

When a *Confessor* then finds, that his *Penitent* will acquiesce in his Advice; that he will not for Example, Salute one, that Injured him, because he is not obliged to Salute every one, and that he is no more indebted to this Man, that offended him, than to Strangers, who never offended him: the *Confessor* must tell him, that it's never lawfull to give *Scandal*, and that if he does not Salute his Enemy, infallibly he will give scandal, which would not follow, if he omitted this Ceremony to a Stranger.

The *Second* Circumstance proceeds from a violent Temptation, and desire of Revenge, which often cannot overcome, but by forming acts of Neighbourly Love: for as thus we are bound frequently to Form acts of *Truth*, and of *Chastity* in proportion to the Temptations, we may suffer against these Virtues; even so we must give greater Marks of our Love to those, against whom we feel our selves moved to Revenge, especially when these efforts of love are necessary to prevent our yielding to the impulse of Hatred, and Revenge (a). Wherefore,

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(a) *Si vis vindicari de inimico, prius & ira tua vindicare*

though in the common Prayer, which we are bound to offer to God for all in general ; as that, *Give us our daily Bread, and forgive us our Trespases*, though it is not necessary according to St *Thomas*, to remember, or offer it for our Enemies in particular ; notwithstanding we may sometimes feel so great an Aversion to a certain Person, that he cannot be deem'd comprized in that Prayer, except we offer it for him to God in particular.

The *Third* Circumstance proceeds from the concurrence of another Commandment, which cannot be complied with, without the intervention of Charity. This we see to be so in matters of *Faith* : Let us suppose a *Priest*, who is bound to Celebrate often, it is certain, that in this Circumstance he is bound to make acts of Faith the oftener, not precisely on account of the Precept of Faith ; but because he is to Celebrate, which he cannot duely perform without stirring up in himself acts of Faith concerning the greatness of these Divine Mysteries. Even so we may reason in point of Charity : A *Pastor* for Example, who by his Office is bound to seek for the stray'd Sheep : for though the Commandment of loving our Enemies does not oblige us to seek for them, who offended us without giving them on our Part any occasion, in which Case it suffices to forgive them from our Heart, and that we are disposed to receive them, when they return to us for Pardon : Notwithstanding a *Pastor*, who is sensible, that his Parishoner Damns himself for the mortal Hatred he bears to him, is bound in the quality of a *Pastor*, not only to forgive him from his Heart, as every good Christian is bound to do, but besides he is bound to use his best endeavours to recall his stray'd Sheep to his Duty : This concerns him, as he is the Pastor of that unhappy Sheep. However, if the *Pastor* reasonably fear'd, that his Enemy would not listen to him, but abuse his Goodness, he ought

vindicare, quæ est tibi maxime inimica. Quid enim justius, quam ut suis unusquisque Peccatis, quam alienis potius irascatur, seque ipsum punians mactat. De Aug.

ght then by means of others to see to regain his Pa-
honors ; *Ne dum nimia servatur humilitas regendi
angatur Authoritas.*

The concurrence of the Precept of Fraternal Correc-
tion may sometimes also oblige the Innocent Party to
make the first attempt to be reconciled, to one, that
has injured him ; if you are morally certain, that there
is no need of any more, but to speak a Word, or to Sa-
tisfaction, or use some like Civility to cure the Person, that
has a mortal Hatred to you, which is a mortal Sin, and
the source of many : There is no manner of doubt, but
the Precept of Brotherly Correction obliges you to do
these, and the like things, which you think proper to
remove that Hatred, that great Sin of your Neighbours
to cease ; nay though you had been Superior to the
Person, that Hates you, and that you believed you would
win him, by using Means of a more difficult Nature,
provided it did not very much unbecome your Station ;
you are bound to all this, nay St. John says, that we
ought even to give our very Life for the Salvation of a
brother (a). And Christ bids us, to love our Neigh-
bour, as he loved us. What did he do, and suffer for
us ? What Labour, what Fatigue, and Torment did he
undergo for us ? All this then is only an Exposition of
the Commandments, he gave us to love our Neighbour,
to love our Enemies, and thus St. John understood that
Commandment: when he tells us in the now mention'd
text : *By this (says he) we have known the Cha-
racter of God, because he laid down his Life for us, and
ought to lay down our Lives for our Brethren, that
when necessity would require it. Pray how much
ought we to use Means of less consequence to gain
peace, that mortally Hate us, if we are prudently per-
suaded, that such Means would have their due effects.
We think that the Love we are to have for the Glory of
God, obliges us to all this ; since the greatest Glory we
can give to him, is to save an erring Soul, is to prevent*

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God's

(a) *In hoc cognoscimus Charitatem Dei, quoniam
animam suam pro nobis posuit, Et nos debemus
fratribus animam ponere. 1 Joan. 3.*

God's Offence, and the Damnation of our Fellow Creature, and a Member of the same Body. I thought it necessary to give you all these Instructions relating to the Love of the Neighbour, (which is now a Days so much neglected) that *Pastors* might have a thorough Notion of that great Commandment, the greatest of all, that concerns the Neighbour, the Fence, and Scope of them all, and to which they are all reduced, that he may know how to reconcile jarring Parties, that he may know how to insinuate the Precept of Charity, and direct the *Penitent*, and by the subsequent *Examen* see these Truths reduced to Practice.

Examen concerning Fraternal Correction.

HAVE you been carefull to Pray to God to give you Grace to love your Neighbour, as he commands you, since you believe this to be a *Supernatural* Love, and a Gift of God ?

Do you endeavour from Time to Time to stir up this Love in yourself towards your Neighbour, considering him as he is the Image of God, and a Member of the Mystical Body of *Christ*, designed for the same Eternal Glory with yourself, rather than as he is your Relation, Friend, or Benefactor, which are only the Foundations of a *Human*, and *Temporal* Love ?

Do you endeavour to be always ready, and prepared to do, and suffer any thing for the Neighbour, if God is pleased to present you with the occasion, as *Jesus Christ* commands us, both by his Word, and Example ?

Have you not been indifferent in regard to some particular Person, not elevated at his Good, or touched with his Misery, and Misfortunes ? How long have you continued in that state of Indifferency ? When it was not in your Power to relieve him in his Miseries, and Necessities, did you Pray to God to do it.

Were your good Wishes to the Neighbour *self interested*, loving them only for the Pleasure, or Benefit they afforded you ? Have you despised any one ? When you have been irritated against one, did you apply your Mind to remind yourself of his bad Qualities, to stir

the good Esteem you formerly had for him, without ever thinking on his good Parts, Station or what he is in the eyes, and designs of God, by his vocation to Christianity? How long have you continued in that Contempt, and Undervalue? Did you endeavour to make others have the same disregard for him? How many?

Did you speak Harsh, and Uncivily to your Neighbour? Did you oblige him, when the occasion offer'd? Did you assist him with your Advice, and Service? Did you give him Loan, or did you afford him your Charity according to your Ability, and his Necessities? Did you visit, or comfort him in his Affliction?

Have you consumed your superfluous Rents, and Money either in Gaming, or Idle Expences, or to raise yourself through Ambition to an higher Station?

Did you consult Pious, and Prudent People to Regulate your Domestick Expences, or did you rather conform to the Custom of vain People? Did you faithfully distribute your Superfluities to the Poor?

Have you been sordidly Miserable, and Saving on pretext of leaving considerable Pious Legacies, in the mean Time, suffering the Poor to Languish for Want, and giving bad Example by your Nearness? Did you show yourself Peevish, and Cross, when the Neighbour apply'd to you in his necessities? Was your Charity accompanied with Harsh, Bitter Language, to the Confusion of your needy Petitioner?

Did you with Impatience bear the Rudeness, or Weakness of the Neighbour?

When any one displeased you, did you refuse to relieve him in his wants, recall the Favours you had granted him, not out of a true Motive of Correction, but rather for Revenge?

Did you boast of this refusal, and thereby Scandalize others?

Did you passionately ask the needy Craver, what was due to him?

Did you wish your Enemy had been depending on you, that you might have the Pleasure to see him suffer?

Did you not give him to understand, and even seek the occasion to make him feel the effects of your Indignation?

Did you designedly keep some Papers with a view to be some time or other vexatious to him ?

Did you frequently fly into a Passion, on pretext of Correcting, or Reprimanding others ?

Did you give Reins to your Anger and Revenge on pretext of supporting your Authority, and of keeping others in due Submission ?

Did you not give bad Example in threatening those you thought had offended you, and telling publicly, that you would be revenged on them ?

Had you recourse to Prayer, when you found yourself unfit to resist the motions of Revenge ? When you consider'd, that a small Civility, or Address on your Part would put a stop to the Hatred, and other Sins of your Enemy, did you refuse to do so ?

Did you render to your Parents the Duties, which ought not to be refused to them, without offending them ? Did you behave towards your Neighbour as you would to Strangers, or were you wanting in lending to them, as one Neighbour should do to another ?

CHAP. XXI.

Examen on the sixth Commandment.

Of Sins of Lust.

HERE the *Confessor* would need the Chastity of an Angel. that he should not defile himself in touching, and so, so unclean a Matter : Therefore in his Questions on this Head, let him use modest Words, and Expressions ; let him take care to know no more of this Matter, than is necessary ; let him endeavour to forget what has been told him on this Subject, and never to reflect on it ; let him use Prudence in his Questions, for there may be danger in pretending to discover the Evil, by instructing in Evil ; and so no Question is to be asked of the *Penitent* in this Point, whereof you believe him Ignorant. On the other Hand, because

because the Sins which God forbids by this Commandment, are Shamefull, *Penitents* are often Bashfull to confess them, except the *Confessor* discreetly pumps them; many will not sufficiently explain themselves on this Head, which may be their Ruin, if a *Confessor* makes himself too delicate, and not exact enough in Questioning them. To avoid these inconveniencies, let the *Confessor* observe the following Rules.

First, He will ask his *Penitent* in what is most universal in this Matter, as Thoughts, and Sensual Pleasures seem to be. Had you unchaste Thoughts, or did you feel any Sensual, and Carnal motions of Pleasure, without resisting them? Did you consent to the Action, or Pleasure? If your *Penitent* tells you, he did not, it is certain he committed no Sin against this Commandment; and therefore all the following Questions are omitted, except your *Penitent* be very Ignorant, and gross, as we find some are, who do not know how to reflect on their own Thoughts, or on what passes within themselves. In this Case you are to examine them concerning outward Sins, such as Persons of their Sort are used to fall into. If your *Penitent* should answer, that he had unchaste Thoughts, then the *Confessor* is instantly to ask, whether this Thought led him to any outward unbecoming Action; then examine the Species, or Circumstance, reserving for the latter end the Examination of Thoughts not accompanied with any Action. The Reason of this is, that if you immediately ask the number of these evil Thoughts, your *Penitent* will cast into that number even the bad Thoughts, that were attended with bad Actions.

Secondly, The *Confessor* will take care not to explain himself too much on these Questions, but will ask them in such a Manner, as the *Penitent* may be brought to satisfy his Sin. For Example: If the *Penitent* says he was guilty of an unchaste Action, the *Confessor* hereupon must not ask, whether it was *Pollution*, *Incest*, &c. but he is to ask, what Action, with whom was it committed? After what Manner? By these means he will discover from the *Penitent's* own Mouth the Species of *Luxury* committed, without putting himself in danger

of giving his *Penitent* any insight in any other Species.

Thirdly, The *Confessor* will inform himself of his *Penitent's* State, and Condition of Life ; if he is tied by *Vow*, or *Holy Orders*, or by the Bonds of *Marriage*, because these Circumstances change the Species of Sin, or considerably aggravate it. If your *Penitent* is making a *general* Confession, whereby it appears, that he was a long time liable to that Sin, the *Confessor* is to ask his *Penitent*, how often had he been guilty of it before his *Marriage*, or before he was Ordain'd ? How often in *Holy Orders*, especially being a *Priest* ?

Fourthly, The *Confessor* ought to inform himself of the Condition of the Person, with whom his *Penitent* Sin'd ; and ask him, with whom did he commit that Sin ? Was it with a Young Woman, a Married Woman, or one Consecrated to God, a Relation, or Wifes Relation, in what Degree ? Let us suppose that your *Penitent* sin'd with his Wifes Relation in a degree, that would have annull'd his *Marriage* : The *Confessor* is to take care, whether this unchaste Commerce began after *Marriage* ; for if it was before, it is certain, his *Marriage* was Invalid, and once the *Penitent* is made sensible of this, he can neither demand, or render the *Marriage Debt* upon any pretext whatsoever ; because the *Marriage* does not subsist, as being null. Wherefore a *Confessor* ought in this, and the like Cases to proceed with great Caution, and Prudence, and consider, whether he ought to advertise his *Penitent* of the secret Impediment he contracted, or whether it is better to leave him in his Ignorance, which if invincible, does not hurt his Conscience. Wherefore if a *Confessor* foresees, that great Inconveniencies, and Difficulties will be the Sequel, if he should be advertised of his Impediment ; for Example, if the Man knows, that he is free from the Bond of Wedlock, he will forsake the Woman, now charged with Children, or if it was the Woman, that brought the Impediment, it will be as inconvenient, to bid her not ask, or render the *Debitum Conjugale*, this will be only throwing her into the immediate occasion of Sin ; for how can she proceed to keep

keep herself clear from the supposed Husband, who
 will insist on his pretended Right. In these two, and
 such like Cases, a *Confessor* is to be silent, and not ma-
 nifest to the Parties the Impediment, which is supposed
 to be Secret; and to use some pretext to delay the *Ab-
 solution*, until he consults the *Ordinary*, and then let
 him proceed, as he will be directed to revalidate the
 marriage. But if your *Penitent* had this bad Com-
 merce with his Wife's Relation, or the Wife with the
 husband, not before, but after Marriage, this does not
 null the precedent Marriage, it only deprives the
 criminal Party, of all Right to ask the *Debitum Con-
 jugale*, till dispensed with; in the mean time he is to
 consider it, because the Marriage always subsists, and the
 Party Innocent lost nothing of his Right by the Crime
 of the Companion, but he is not to ask it.

Fifthly, The Scandal is to be consider'd, which adds
 to the evil Action a new kind of Malice, equivalent to
 a new Sin, and therefore is to be manifested in Con-
 fession. Scandal is given, when the Neighbour is in-
 duced to Sin: A *Fornicator*, for Example, has by his
 words, and Means first induced the Partner of his Sin to
 unchaste Thoughts, and Delights, and to a desire of
 committing that Criminal Action with him, whose
 sins are also his Sins, and is accountable for them. Let
 us now suppose, that your *Penitent* accuses himself of
 an outward Sin against the sixth Commandment, and
 that he does not sufficiently explain himself: The *Con-
 fessor* will ask him, what was your Condition then? Was
 you Married, or bound by any Vow to *Chastity*? With
 whom did you commit that Sin? Was she Married,
 Single? How often? Was you the cause, and occa-
 sion of your Partner's Sin? Did you excite her to un-
 chaste Thoughts, and Desires? How often was your
 time attended with these Circumstances? It happens
 not seldom to come suddenly to the Action, without
 having first several unchaste Desires, which were occa-
 sion'd by the Means he took to bring that Young, or
 married Woman to consent to his Crime: for Exam-
 ple, he made use of *Billets*, or *Love Letters*, of *Visits*,
Kisses, *Touches*, *Immodest Discourses*, &c. Therefore
 the

the *Confessor* is to ask, what time pass'd since your first design of committing that Criminal Action; till you compleated it? How often did you visit her with the evil Intention? How often did you signify to her your design? Did you kiss, or touch her Immodestly during that space? How often? Did these unchaste Touches, Kisses, &c. cause in you *Pollution*? How often? Do you think they had the like effect on your Partner?

Even when you were absent from that Person, have you not had unchaste Desires for her? What Desires? How often? Did you not often call her to Mind, and your Imagination, without any further design, but to please yourself in your Lustfull Thoughts? How often? Have you been guilty of the like Sins in regard to any other Person? The *Confessor* is to regulate himself already directed to find out the matter of Fact.

Sixtly, The *Confessor* is to ask his *Penitent*, whether the Person with whom he, or she fin'd, lives in the same House, or whether he has access to her, where she is, or if he visits her often? In which Case, the *Confessor* is not to give his *Penitent Absolution*, till the occasion is removed, of which we will hereafter more Treat. Furthermore the *Confessor* is to ask, whether he had a Child by her? Did he take care of its Education? Did he, or she do any thing to cause Mischief, whether this was done before, or after the Fornication was Animated? Whether or no his frequenting her caused Scandal? How often did he resort to her, since the People began to suspect them, and talk of them? Supposing him to be a Married Man, the *Confessor* is to ask him, did he behave ill to his Wife? Did he give her bad usage? What usage? Since when? How often?

Supposing him to be a Single Man, the *Confessor* is to ask him, did you give her a Promise of Marriage? Did you design to fulfill your Promise? If it was a false Promise, that is, he had no mind of complying therewith; if he will not, let the *Confessor* not Absolve him, except the *Penitent* has good reason not to Marry her, suppose that she was common to others. But suppose, that your *Penitent* had given her no Promise of Marriage, and that she had lost her Reputation by him.

The *Confessor* ought to induce him to Marry her, except the inequality is very great, or that she first tempted him to Sin, or was as willing as himself, *Sed preceptio legis est in contrarium*; and when Marriage can't be the Case, he is bound to Portion her according to his Ability. When ever the *Confessor*, in these difficult Cases, is doubtful of his *Penitent's* Amendment, or Sincerity in his Promises; let *Absolution* be deny'd, till he performs what was enjoyn'd him, which will be a good tryal of his Purpose.

Finally, As there are infinite ways to offend Chastity by all the Senses, and Faculties of the Soul; the *Confessor* will observe the Method given on the fifth Commandment; that is, to run through all the Senses one after another; afterwards let him examine the Heart, and Finally the Thoughts,

Examen upon the Touch.

AD you unchaste Touches? What Touches? With whom? If he says, he had these touches on himself, for what End, or Motive? Was it out of Simplicity, Childishness, or Curiosity, or was it to excite carnal, and Sensual Motions? How often? If the *Penitent* pretends, that he was but a Child, that he had no harm in them, or that he had them with Children; the *Confessor* ask him, did he offer to touch himself, or others after that manner in the Presence of his Parents, or of the Neighbours, or did he, and them Children, with whom he had these Touches, make choice of private Places; If so, it is a clear Token, that there was Malice, and sufficient Advertancy in the Touch.

Did not the thought of some Person excite you to these touches? Did these touches occasion *Seminiis* *conceptionem*? How often? Had you these unchaste touches in the Presence of others? Was it you, that promoted them, or solicited them? How often? What Persons did you touch, and how many at each time? Were you moved to these touches by thinking on a certain Person? What Persons were they? How often? Did these Thoughts

Thoughts lead you to a desire of a Criminal Communication with that Person? How often? Did you speak to others to promote Reciprocal Touches? How often? Did you touch each other? How often? What kind of touches were they? Was it you promoted, or began them? It happens sometimes, that *Penitents* accuse themselves of the Sin of *Fornication*, or *Adultery* by accusing themselves of an unchaste Touch, which does not explain the fullness of the Sin: therefore the *Confessor* is to examine what kind of touches were these, he must also take care to know if they were *Sodomitical*, which in several Dioceses is a reserved Case. Did you pollute yourself by these touches? With what design? The rest to be asked as above.

Did you give, or take Kisses? To whom, or from whom? Were they Lascivious? Or as accompanied with Sensuality? The same Question is to be asked in reference to touches even, in modest Parts; for it is never lawfull, except in a Married State, and between Married Persons to procure them sorts of Sensual Pleasures, or to do any thing, which of it's own Nature, is apt to excite them; because such Pleasures are mortal Sins; and therefore *Alexander* the Seventh censures the following Proposition: *Est probabilis opinio, quod dicit, tantum esse veniale, osculum habitum ob deletionem carnalem, & sensibilem, quæ ex osculo oritur, secluso periculo consensus ulterioris, & pollutionis.* Prop. 40.

Examen upon the Sight.

DID you cast your Eyes on immodest Things, or Objects? What Objects? For what End, or Design? Were them Looks accompanied with Sensual Pleasures? How often? Did these Pleasures lead you to desires, or wishes of things unlawful? What Things? How often? Did you look on beautiful People for Sensual End? Was this Sensuality accompanied with unchaste Thoughts, attended with the like motions of Complacency? Did this bring you to desire to do with them Persons what is forbid you? What Persons? your *Penitents* tells you, that some of them were Married Persons.

sons, some Unmarried, some Relations, some Strangers, some times of the same Sex, &c. to every different Answer of this kind, the *Confessor* is to inform himself of the Number, in regard to each different Object; for Example: How often did you look upon married Women with a Lustfull Eye? How often was your Sight attended with Sensual Delight only? How often with a desire of Carnal Conjunction? The same questions are to be put, if she was Unmarried, if a Relation; the same in reference from one Man to another, from one Woman to another. The same in reference to Pictures, Statues, Beasts, &c. because all these Sins are of the same kind.

Had you any immodest Lectures? How often? Had you any unclean Thoughts in them Lectures? Were they accompanied with evil Desires? What Desires? How often after this Manner? And how often after the former? Have you them Books, Songs, or Pamphlets still in your Possession? If so, the *Confessor* must oblige his *Penitent* to burn them, and never read them hereafter. How long have you had them Books, Songs, or Pamphlets? For what design did you keep them? If he says, it was to read them; how often had you them thoughts? Did you Confess since you got them Books? How often? Take notice, that Confessions made after that manner, and with a bad design, or a design to continue still the reading of such things, were many *Sacrileges*, the same is to be said of the Communion, and other Sacraments, which the *Penitent* during that time might have received, whereof the *Confessor* is to ask him. Thus are they to be examined, who keep Lascivious Pictures, or Statues; and the *Confessor* must oblige them, either to burn them, or have them alter'd. It is not enough to hide them, or cover them, for still they might fall into Hands, who would abuse themselves by them, I mean would Sin by their Means. Did you lend, or shew them Books, Songs, or Pamphlets to others? How often? And how many?

Examen

Examen on the Tongue.

DID you speak unchaste, or smutty Words, or had you immodest Discourses? For what Motive, or End? Was it out of a Frolick alone, and without an evil Meaning? How often with an evil Design, or Mind? Were these thoughts attended with evil Desires? What Desires? How often did you commence them Discourses? Were they capable of giving ill Impressions to others? To whom? How often? How many, and what kind of Persons were Present at each Discourse? Did you apprehend any difference between them? Did you sing Lascivious Songs? Here the same Questions are to be asked after the same manner, as concerning immodest Discourses, whether they were sung with, or without an evil Meaning? How often with an evil Meaning? Was this accompanied with evil Desires? What Desires? Were they sung in the Presence of others? Who, and how many Persons? Were they capable of giving them ill Impressions?

Examen on the Ears.

BESIDES the Sins, which are committed by unchaste Songs, and Discourses, as to the Person, that delivers them, and besides the Sin he is guilty of by giving them, by others the occasion of sinning, many may Sin by means of such Songs and Discourses without contributing to them. It is to explain these kind of Sins, that the following Questions are calculated; for as to what regards the first, it has been sufficiently clear'd in the precedent Article.

Had you evil Thoughts by listening to unchaste Songs, and Discourses? What Thoughts? How often? Did these Thoughts bring you to evil Desires? What Desires? How often? Did you by your Countenance, and Behaviour give to understand, that these evil Songs, and Discourses were pleasing to you? How often? It being in your Power to hinder them such Songs, and Discourses, did you neglect to do it? How often?

Examen

Examen on the whole Exterior.

Did you use any lascivious Gestures, or Postures ? For what End ? How often ? Were there any Persons present ? What Persons, Married, or Unmarried ? How many ? Did you Dress, or set yourself out all in to please any ? Whom ? For what design ? How ? Was your Dress any way Lascivious ? Was Neck, or Breasts for Example, Naked ? How have you followed this Practice ? St. Charles for the Confessors of his Diocese to Absolve Women Dress'd, or give them any other Sacrament : therefore the Confessor is to ask them, whether they received any Sacrament during that Practice.

Did you promote any kind of Plays unbecoming that different Sex ? Did you feel in yourself Sensual Motions, and have you consented to the unchaste Thoughts, excited in you ? What Thoughts ? What Persons the Object of your Thoughts ? How often did you promote such Plays, and Diversions, and how many Persons did you engage in it at every Time ? Among the Plays you may reckon *Frumfy Framsy* used at wakes by the Vulgar young People, the cause of a multitude of Sins. These Games, and Plays are *Holy Artifices*, which the Devil makes use of to convey without scruple unchaste Love, and Thoughts into the heart, because many of them are looked upon in the world, as so many innocent Recreations, but in truth are dangerous, and Malignant, and therefore absolutely to be forbidden.

At Balls, or Dances did you perceive any Sensual Motions in yourself, either by taking one of a different Sex by the Hand, or in beholding another Person's Posture, or Effeminate Carriage, or in hearing the Voice, Smell, or Air of another ? Did you consent to them Sensual Motions, or Thoughts ? Here you must explain the Time, Place, and Circumstances, as in other Cases. It commands all good People to discountenance Balls, and to dissuade People from going to them. But absolutely must be forbid to such Men, and Women, to whom an immediate occasion of falling into Sensualities,

or unchaste Motions, and Carnal Delights ; and refuse them *Absolution*, if they will not refrain them. The *Confessor* must also examine, and take care, whether they have received the Sacraments, with a Will of quitting, or forgoing said Dances.

Have you not been too free, and familiar in your Conversation with those of a different Sex ? It is not easy to tell all the Sins, and Mischief both Married, and Unmarried Women are guilty of in this Point, and occasion others to be guilty of the like Evils ; for many of your *Coquets* love to be Praised, Worshipped, and Admired ; others of them take Pleasure to see Men passionately Fond of them, and often endeavour to heighten their Flames ; others pretending to be immoveable Men's Careffes, do take, and give all kind of Liberty to them, under pretext, that they are above all Temptations : They will say, that they had no Harm in all this. However the *Confessor* is not only to judge, but also to make them sensible, that they are guilty of all the Sins which their Immodesty causes others to commit : for you are consenting to your Neighbour's Sins, when it is in your Power to hinder them, and you become negligent therein ; therefore do not doubt but that you partake of his Sins, when without necessity, or any good Motive you afford him the occasion, and thereby expose yourself to danger. Besides, the liberty, which many Women give themselves, exposes them to other filthy Indecencies, which they do not scruple, because they happen against their Will, and they range them in the number of indeliberate Motions, or natural Passions where free will has no share. But they ought not to forget that Maxim, which condemns them : whosoever Wills the Cause, wills also the Effect, which of necessity follows from it.

The *Confessor* then, who has reason to doubt, that his *Penitents* might have sin'd in this Point, will ask them, have you been too free in the Company of Men doing, or saying, what might, and was sufficient to induce them to Sin ? What did you say, or do ? To what End, or Purpose ? How often ? How many Persons were present at each Time ? Did you cause, or procure unchaste

chaste Motions in yourself by the aforesaid Liberty?
 And these Motions lead you to greater disorders?
 Did you receive Love Letters, Presents, or Tokens
 of Friendship? From whom? What Thoughts, or un-
 chaste Sentiments did they occasion in you? Do you
 keep them Things still? How long have you kept them?
 Do you read them Love Letters sometimes? How of-
 ten? For what Motive? What evil Effect did they
 produce in you? The *Confessor* must order his *Penitent*
 to burn them, and dispose of the Love Presents, and To-
 kens, which inspire a Criminal Fondness, and Tender-
 ness towards the Giver. The *Confessor* must also take
 care, what Sacraments his *Penitent* received in that
 State, or Occasion of Sin. Did you write such kind of
 Love Letters? Did you give any Presents, or Tokens
 of a Sensual Love? To whom? How often? Did you
 scandalize others, or give them occasion to speak ill of
 you by means of your Licentious Behaviour, and Con-
 fession? Did you not condemn these Murmurs on pretext
 of your Innocence, and that you did no Evil? How of-
 ten? And how long have you continued therein?

Examen on Desires.

BEFORE I commence the *Examen* on Thoughts, and
 Desires, it is fit we should know their difference,
 that we may know to Distinguish them, and Confess
 them separately: Wherefore you must know, that what
 is forbid us by the Law of God, is not only a Sin
 to do it, but also to have a desire of doing it, or think-
 ing on it with *Complacency*, *Delight*, or *Satisfaction*,
 though you had no desire to do it. These Sins of
 thought generally take place in point of Lust, and Re-
 venge, and in other matters as Covetousness. Take fur-
 ther notice, that no thoughts of Evil can be mortal
 sins, except we entertain them with *Reflexion*, and
 make them ours, by the act of our own Will. And
 therefore a Person, preparing himself for Confession, is
 to enquire, how many evil Thoughts he has had in
 his Mind, but how many he has given way to, and
 committed Willingly, and Knowingly without endea-
 vouring

ouring to remove, or reject them. And as many he finds of these, so many Sins he must Repent for, being *Mortal*, if the thing he thought of is *Mortal*; generally it is in matter of Lust, and nothing but *Incertancy*, or *Indeliberation*, can hinder it from being so. These Thoughts are also called *Morose*, because knowingly, and willfully entertain them, and dwell on them, on account of the Sensual Pleasure, we take in them, though without consenting to any evil Desire; that there is this difference between the Sin of *Thought* and Sin of *Desire*, that the Desire tends to execute, compleat the Work, but the *Morose* Thought content itself, with pleasing, and delighting it self on the Object thought of, without going any farther, or designing to compleat an unchaste Action.

Have you had unchaste Desires, separately from other sinfull Actions, such as we have hitherto talk'd of, by calling to Mind some sinfull Occasions, where you had been, and wished to be in the same again, figuring some Object to yourself, to which you have conceived evil Desires? What Desires had you? How often?

Examen on Thoughts.

Notwithstanding the Instructions already given concerning *Morose* Thoughts, which are sinfull, as we have said, when they are Willfull; all this does not take away the scruples, and uneasiness of Mind, which arises from this matter; because the difficulty still consists to know them practically, or discern, when they are Willfull; because these Thoughts commonly excite such a sensible, and tenacious Pleasure, that the *Spirit*, and *Will* seem to have a part in it: for though we Reject, and give it a Repulse, in a Minute it turns again with such Violence, that it takes up our Imagination in such a manner, that we seem to be under necessity of bearing with it. A Chaste Soul bears patiently with it, except it inflames the *Sensual Appetite*, or the *Inferior* Part; or whilst it does not make us feel a Sensual Pleasure, which seems to have mounted up, and even reached the Will: so that your discerning

governing Souls, though of a timorous Conscience, accuse themselves as if they had consented to them, moved unto by the Sensual Delight, they perceived in themselves, which confounds them, and leaves them more perplexing, and Spiritual at best doubtfull. Wherefore the *Confessor* is to regulate his own Judgment, and Instruct his *Penitent*, by the following Remarks.

First, To feel this Sensual Pleasure, is no sign of having consented to it, because this Pleasure may be involuntary, as the thought, from which it arises.

Secondly, This Pleasure is not to be presumed voluntary in those, that fear God, and live in that happy disposition of Mind, to die sooner than to Sin, unless they reflect on the Sensual Pleasure without disproving

You may understand this Instruction by the Example taken from the Habit of Swearing; for those, who have renounced this Habit, are not guilty of them, which escapes them without thinking on them, they are, who swear out of a voluntary Habit. After this manner a *Confessor* may resolve the Doubts of his *Penitent*, whether he consented to them unchaste Pleasures, and Delights; and if he sufficiently reflected on them Sensual Pleasures, the *Confessor* is to inspect into the *Penitent's* ordinary Disposition, and if he finds that he is averse to this kind of Sin, and that he would choose to die, sooner than willfully admit them Sensual Delights, the *Confessor* will judge him not guilty; if he observes his *Penitent* to be a loose liver, he will judge him otherwise, that is, guilty.

Thirdly, The *Confessor* is to ask his *Penitent*, whether he was troubled, and could wish to be rid of them Sensual Motions; if he used the proper endeavours, though to no purpose, to rid himself of them, when he reflected on himself, and first perceived them; or if he was ready to embrace the most effectual Means to be clear of them, or whether he thought of these Means, if so, did he apply them; these are good Signs, if he did not yield to the Temptation, though Violent, and Sensible.

Fourthly, The *Confessor* must observe, that these Sensual Pleasures may be Voluntary, or Willfull, either

directly, as when one is willing to feel them, and does not reject them ; or *indirectly*, when without necessity and reflection, we entertain them ; as when we muse and gaze on certain Objects either with our Imagination, or Eyes ; and though not bad in themselves, they are apt to lead us to unchaste Emotions ; and because they are not bad in themselves, suppose the Sight of a handsome Man, or Woman, or the Copulation of Beasts and Animals, or the touching of a young Man, or Woman's Hands, &c. on pretext, I say, that these Objects are not bad in themselves, some unwary Souls without scruple entertain themselves, and give way to these things, which insensibly steals them into unchaste, and carnal Emotions, which they think time enough to resist after being excited in them, which very often is too late. I cannot better compare a Soul in this Disposition, and Condition, than to a *Butter-fly*, which being attracted by the light of the Candle, wherein it suspects no Evil, boldly flies towards it, but perceiving the scorching Heat of the Light, it instantly retreats, and immediately again advances to admire it, and thus continues to Advance, and Retreat, till at length it burns its Wings, and loses itself. Even so, some unhappy Souls who by no means would entertain themselves with Thoughts, Looks, and Touches known to be bad, boldly entertain themselves with Thoughts, Sight, and Touches, which have no appearance of Evil, they are very apt to move, and excite to Evil ; and therefore under that pretext give way to these Thoughts, Touches, &c. and are continually hovering about them, till they are set on Fire by impure Flames, which could easily be prevented. I will allow, that by not foreseeing the danger, which proceeds more from corrupt Nature, than the Interposition of the Devil, than from the nature of the Thing, or Object, may excuse one at least from mortal Sin ; but if one before experienced these unchaste Emotions springing from these indifferent Causes, or was sufficiently apprized of the Danger, or Sequence of them Thoughts, Touches, Sights, and Imagination though not bad in themselves, it is enough to convince us, that the Consequence of them unchaste, and filthy Emotions

notions, are now become willfull, and imputable to
at least indirectly, and in their Causes.

5thly, Though a good *Confessor* cannot be Ignorant
the Prudential Rules, which we have observed; yet
there are certain doubts, that occur in this matter, which
are impossible to be clear'd up, and must be submitted
to the Judgment of God.

6thly, When we have sufficient Indications to judge,
that the *Penitent* has not been guilty of mortal Sin;
yet we may have just cause to fear him guilty of venial
Sin, either because he gave occasion to that impure
Thought, or because he did not speedily, and upon the
first Advertisement reject it; or because he was remiss
in rejecting that Sensual Pleasure: Wherefore we may say
as upon many other Occasions, *Delicta quis in-*
ligit, and accuse our selves in general, as the *Pious*,
and *Spiritual* are used to do, of the neglect we might
have had in removing unchaste Thoughts, or Commo-
tions, whereby we have been attacked, since our last
Confession.

Conformable to these Directions, a *Confessor* may ask
the *Penitent* the following Questions in reference to un-
clean Thoughts: Did you with Pleasure, or Delight
sustain yourself upon unchaste Thoughts, contenting
yourself to refrain from the Work, or unchaste Desires
of it? Were them Thoughts Willfull? Here let the
Confessor make use of the Remarks we have given to
discern, whether the Consent to these Thoughts was
perfect or Imperfect. Did you call to Mind, or repre-
sent into yourself with Sensual Delight that impure
Transaction, or Object, which happen'd to you in a
Dream? You must tell how often, and what your
Thoughts were: For Instance, one who pleases himself
in the Thoughts, that he is killing his Enemy, is guilty
of a far greater Sin, than another who delightfully Ima-
gines, that he is giving him a Box; even so, he that
delights in the Idea or Notion, that he is actually com-
mitting *Adultery*, is more Criminal than the other who
pleases himself in the Thoughts, that he is commit-
ting of simple *Fornication*.

Did you willfully think, pause, or reflect, and that
without

without necessity upon certain Things in themselves Inoffensive, which you knew would stir up in you sensual, and impure Emotions? Did you faintly, and with remissness resist unchaste Thoughts, and Motions?

Examen on the causes of Impurity.

THE ordinary causes of Impurity are, *Intemperance in Eating, and Drinking, Idleness, Lude, and Effeminate Plays, constant Company keeping, and too much Familiarity with those of a different Sex.* As to the first of these Causes, a *Confessor* may ask the following Questions. Did you Eat, or Drink to excess? Did it make you lose your Reason, and presence of Mind? Did it considerably impair your Health, though it did not alter much your Senses? In both ways Gluttony may be a mortal Sin, either because it is considerably Prejudicial to Reason, or to Health. How often Have you been Drunk by surprize, or have you been aware of the Liquor overcoming you? A *Confessor* is not to suppose, that those, that are addicted to Drunkenness, or frequently put themselves in the danger of it, he is not I say, to suppose, that their Drunkenness proceeded from surprize, as it happen'd to *Noah*.

Have you been guilty of any Indecency in your Drunken Fits? Did you Swear, Scold, Miscall, Strike, Abuse, or Scandalize any, either at Home, or Abroad? Did not you know yourself to be subject to these Disorders in your Drink? Here the *Penitent* must explain the Number, and Kind of all these irregular Actions, and Persons Scandalized, or Injured; for all these Faults are imputed to him, because he foresaw they would attend him in his Drink. There is no Sin can be easier corrected than Drunkenness, because only the occasion engages People to it, which they might easily shun: yet of all Sinners, there is none amends less, which is a clear Sign, that their Resolutions, and Purposes were not Sincere, consequently their Confessions were *Null*, and *Sacrilegious*, whereof *Confessors* are to take Notice, and not hastily Absolve them without Tryal for some Time.

Did your Family suffer much by your Drunkenness, or often resorting the Ale-house? Did they thereby

nt necessaries of Life, or were they thereby disappointed of being Married, and settled well in the World? How many suffer'd thereby either one way, or the other? How often did they thus suffer? Take notice, that a Tradesman, and others may be guilty of mortal Sin, by frequenting Taverns, or Ale-houses, suppose they never had been Drunk, if their Wives, Children, or Servants waited at Home, or suffer'd grievously thereby, either in their Present, or Future State or Settlement. Did you provoke others to Drunkenness, and endeavour to make them Drunk? How often? How many? Did you actually make others Drunk? How often? How many? Did you boast of having made others Drunk? How often? And before how many?

Did you Fast on the Days commanded by the Church? Why did you not Fast? How often did you violate the Fast? A *Confessor* must here enquire, and know, whether his *Penitent* ever had a Resolution of observing the Fasts commanded, for Example that of *Lent*; for if he had no such Resolution, or Desire, it's Plain, his Confessions were Null, since he contracted the Obligation of Fasting, for want of a Purpose of keeping all the Commandments, among which that of Fasting is to be reckon'd. If a *Penitent* then accuses himself at *Easter* for Example, that he Fasted but three Days each Week in *Lent*; his *Confessor* is to ask him, was this always his custom? Is it not true, that you never had a Resolution of fasting the whole *Lent*, tho' you had no sufficient cause to exempt you from the Fast? In this Case a *Penitent* is bound to repeat his former Confessions, especially since he came to Age, and was bound to Fast.

Did you Eat more at your Collations, than the Law of the Fast permits? Did you exceed considerably? Did you take for your Collation *Butter*, *Milk*, *Fish*, or what the Custom of the Place has not Authorized? Did you exceed much? How often? Did you induce others to the like? How long are you following this Method of Fasting? Did you receive the Sacraments during this evil Practise? Did you induce People to break the Fast, who were bound to it? How often? How many? Did you eat Flesh Meat, or Eggs on Days

prohibited? How often? Did you induce others to do the like? How often? How many? Did you endeavour to ease the Fast, by drinking much on Fast Days?

Confessors are not to Absolve such as pass their whole Life away in Idleness, who daily do nothing else, but Eating, Drinking, Feasting, Gaming Visiting, going to Plays, Balls, and such like Worldly Diversions; for this kind of Idleness is not only a Sin, but besides it carries a Train of many others after it, especially of Omission, by neglecting the Means of Salvation, as frequenting the *Sacraments*, *Prayer*, hearing of *Mass* often, *good Works*, or performing these Things without Devotion, always in an hurry, and with a Thousand Distractions; because the Mind is so full of Worldly Ideas, and so desirous of Worldly Pleasures, and Pastimes, which exclude all thoughts of an Eternity, of serving God, or making right, and frequent use of the Means God has appointed to us to acquire Salvation, for which end he sent us to this World: Therefore such Persons, as follow that Idle, Indulging, and Worldly Life, cannot be in the way of Salvation; for which Reason they are not to be Absolved by any Means, except they faithfully Promise to correct themselves, and alter the course of their Life, and strive to please God, rather than a Frantick World. These kind of People are to be chiefly Question'd concerning Gaming, whether or no they Cheated in Playing? What Damage did it cause? How often? Full Restitution is to be made. Whether or no they have not been transported with Anger, when they lost at Play? Whether or no they were not carried to Swear, Curse, Blaspheme, &c? Whether or no they Play'd for great Sums? Did the Family suffer grievously thereby? Did it disappoint the Children of Settlements suitable to their Station? Note that those, we have now spoken of, who lead their Lives as above mention'd, are above all others bound to serve God, to do good Works, on account of the Benefits God conferr'd on them, because they have great Leisure above others, because they have Means to do several kind of good Works; therefore the more accountable to God.

Examen on the seventh Commandment.

THE Seventh Commandment forbids us to commit any Injustice against our Neighbour in his Goods, or Fortune. This is the most *extensive*, and most *difficult* Matter of the whole Moral Divinity. It's the most *Extensive*, because as Justice interfares in all our dealings with the Neighbour, there is not a Person but has a thousand Occasions to violate its Rules. It's also the most *Difficult*, because Covetousness has invented a thousand Subtilities to disguise, and cloak its Frauds, to that degree, that the ablest Doctor has enough to do to discover them. Therefore a *Confessor* is not to decide any thing precipitately in this Point, and must not be ashamed to borrow Time, as the best *Moralists* have done, to consult either the Authors, or learned Men, to clear up the many Difficulties, that may occur in this Matter. He is the more obliged to this; for if a *Confessor* should order, or advise any thing in this Point out of the way, he himself will be obliged to repair all the Damage, whereof he was the Cause, either by his Ignorance, or Imprudence; that is to say, if he tells his *Penitent*, that he is bound to make Restitution of Forty, Fifty, Sixty Pound for Example; notwithstanding the *Penitent* is not bound to said Restitution; the *Confessor* is bound in Justice to refund that very Sum to his *Penitent*. And to the contrary, if the *Penitent* being obliged to make that Restitution, and his *Confessor* should tell him, that he is not; the *Confessor* is bound to repair the Damage, and Lose his *Penitent's* Creditor suffer'd by his Means. Therefore that the *Confessor* may have certain Rules at Hand for his Conduct in so *obstruse*, and *difficult* a Matter, I will here set down some Principles, to which may be reduced all that the Authors have wrote concerning *Commutative* Justice and its opposite Vice.

First Principle.

Justice is nothing else, but an equality between two Things; and therefore is represented to us by a pair of

prohibited? How often? Did you induce others to do the like? How often? How many? Did you endeavour to ease the Fast, by drinking much on Fast Days?

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First Principle.

JUSTICE is nothing else, but an equality between two Things ; and therefore is represented to us by a pair of

of Scales, which equalizes all things, that are Bought, Sold, or Exchanged one for another. Sin then is committed against this Virtue, when ever this equality is Violated ; that is to say, when one has more, the other less, than what appertains to him. He, for Example, who lends 20, and exacts 21, commits Injustice, because there is an inequality between what is given, and what is received, and consequently he receives more, than what appertains to him, except he suffers Damage by lending, which is repair'd by what he receives above *Twenty*.

In like manner the Merchant, who makes the Buyer pay *Twenty Shillings*, and the Merchandize at the highest Rate is evidently only worth *Eighteen*, or *Nineteen Shillings* is guilty of Injustice ; because he takes more, than what appertains to him ; and Justice requires, that the Price, or Value of his Merchandise, should be equal in estimate to the Money received for it.

Second Principle.

THE Injustice continues as long as the Inequality is not taken away ; for the Inequality is what we call *Injustice*, it being what founds a necessary Obligation of making Restitution ; because Restitution is what takes away the Inequality : From hence we first infer, that though a Crime should be ever so *Enormous*, nothing is to be restored on account of it, except it is accompanied with Injustice. *Secondly*, He, who by threats of Imprisonment, Persecution, &c. receives more for Example, than he was Robb'd, and Defrauded of. Sins against Justice, and is bound to restore the Overplus. To the contrary, he, who made great Restitutions, which still do not equalize the Damage, he caused to his Neighbour, remains Injust, if he will not Restore, or Pay what is wanting to bring it to an Equality.

Third Principle.

AFTER three manner of ways we may Sin against Justice, and these are so many Sources, from whence

all Obligations of Restitution do flow. *First*, By taking away what belongs to the Neighbour, which may be done either in a secret manner, as *Thieves* do, *Tailors* also, when they keep a Part of the Cloath, Stuff, &c. *Weavers*, and *Millers*, who change the Yarn, or Corn entrusted to them, and reimplaces both with worse. This is what in *Latin* we call *Furtum*. Or by openly taking away what belongs to another, and with Violence, as High way Robbers do, or Custom-house Officers, *Excise*, and *Harb-money-men*, &c. who exact more than what is due, and this is call'd *Rapine*, or *Robbery*, or taking with Artifice more than the value, or the due, as when your Merchants, or Tradesmen make People pay for their Goods, or Work above their Worth, or Value : as also Physicians, who multiply the Remedies without necessity, or beyond it, and against the Will, and Intention of those, who employ them, and this is call'd *Fraud*, or *Deceit* ; in these, and the like Cases there is an Obligation of making Restitution *Ratione injuste acceptionis*, as the Divines term it.

Secondly, When we Burn, Spoil, or Destroy what belongs to the Neighbour, though we should profit nothing by it. Such is the Injustice committed by a Revengefull Person, who Wounds, Kills, or Burns what appertains to another ; as also these who overcharge some with Toll, or Custom, or in Quartering of Soldiers to ease their Friends. All these are bound to Restitution. *Ratione damni illati*.

Thirdly, When we keep, or retain unjustly, what appertains to the Neighbour, though we came Honestly, and without Injustice by it. Such are they, who do not pay their Debts justly, and honestly Contracted, or who do not return what they found, having discover'd the true Owner. These must also be reckon'd unjust, and are obliged to restore *ratione injuste detentionis*.

Fourth Principle.

After two manner of ways we may be the Cause of another Person's Damage. *First*, When we really, and physically concur, or contribute to it, as they do, who
set

set Fire to another Man's House, or Haggart, or takes his Purse ; as those likewise, who share, or partake of the Booty. *Secondly*, When we morally concur, which may be also in two manner of ways ; first *Passively*, as he, who Commands, Counsels, Consents, or Exhorts, either by Praising, or Blaming, Authorizing, or Concealing. *Thirdly, Negatively*, as they do, who are in charge, and commission to hinder Damage, and Injustice, yet they neither hinder it by resisting the Aggressor, or in cautioning the Sufferer ; as if a Servant suffer'd his Master's Goods to be taken away, a Guard, or a Watchman suffer'd the Vines to be Pilleged, the Orchard to be Robbed, the Corn to be Stolen ; a Custom-house Officer, or Toll-taker, suffer'd one to pass without paying the Tax, Custom, Tribute, or Duty, or as if a Shepherd, or Cowherd suffer'd the Cattle to Spoil the Corn in the Fields ; or a Magistrate, or Master winked, or suffer'd those under him to commit Wrongs, and Injustice to others ; or if a Witness (juridically cited, and interrogated) refused to declare the Truth. Take notice, that we have said, that those, who are *in Charge, and Commission to hinder that Injustice, or Damage* ; for they who out of Charity, or Neighbourly Love only are bound to avert this Damage, as if a Passenger seen Cattle in Corn, or a Thief breaking into a House, is not bound to restore, because he did not turn the Cattle out of the Corn, or because he did not alarm, or advertise the Owner of the House, though he could commodiously do both ; because of these Omissions he did not Sin against *Justice*, but only against *Charity*. We may add, altho' these Christian Duties had been omitted even through Hatred, or Malice ; for though such wicked Motives increase the Sin of Omission, they impose no Obligation of making Restitution, except you partake of the Injustice done, as he would, who should encourage the Thief, or Robber by telling him, he would keep it a Secret.

Fifth Principle.

TO Regulate this affair of Restitution, you must not only have an Eye to the Value of what has been taken

taken away, or destroyed, but also to the Damage, which ensued Naturally from that unjust Action. As for Example, if a Poor Man could not Sow his Land, because his Seed had been Stolen, or a Tradesman could not Work, because his Instruments had been taken from him; a Merchant could not continue his Traffick, because he had been Robb'd. Therefore to regulate the Restitution of One, who by his Injustice had hinder'd his Neighbour to make some Profit of his own; we must distinguish *three* sorts of Fruits, some are *Natural*, and they are they, which come to Perfection without any Industry, as Grass in the Fields; other Fruits, or Profits are altogether *Artificial*, as the Gain, or Lucre one makes of Money. Others are of a *mixt* kind, as the Fruit, or Profit, which partly arise from Industry, partly from Nature, as the Corn in the Fields, the Wine in the Vineyards, and Apples in an Orchard.

All the *natural* Fruits are to be restored, the necessary expences however in gathering, or preserving them to be deducted. Nothing of the *artificial* Fruits, or Profits to be Restored, except a Person suffer'd Damage, by being for some time deprived of the use of his Money. One Part of the *mixt* Fruit to be restored, that is, as much as the Proprietor would have Profited himself, if he had the Goods at his own Disposition: for Example, as much as a Farmer could have Profited of his Lands managed by one employ'd for that Purpose. The Reason evidently follows from the precedent Principle, for equality must be kept up, to be just, but this equality will not be found, if more, or less is given, than what we have remarked. But when many have concurred to the same Damage, how is it to be regulated, what each for his particular is to restore?

Sixth Principle.

WHEN many have concurred to the same Damage, you must observe, whether they were partakers in the unjust Action, or in the Prey, or Booty only; for Example, if your *Penitent* assisted to catch, or take this

this *Mutton*, which was Stolen, or if he only assisted to Eat it ; in this second Cause, and Supposition, he is not bound to restore but Part, that is to the value of what he eat of it ; because he did not influence, or cause any greater Damage ; and the Owner of the *Mutton* cannot make him accountable for any more, if the rest did not restore, because he was not the Cause of his *Mutton* being Stolen. But in the first Case, and Supposition, he is bound to Pay the full Value of the *Mutton*, if the rest are not able, or willing to Pay their Share : the Reason is, because he influenced, and contributed to the whole Damage : therefore he is bound to make full Satisfaction, and Restitution, and repair the whole Damage in default of his Accomplices.

But if all, that concurred, are ready to restore the Moiety, or Share that to each corresponds, how is the *Confessor* to behave ? He, who had all the Profit, and Benefit, of what was Stolen, is to make Restitution in full for it, and the rest only in his default. If many for Example, had Robbed a Passenger of his Purse, or Horse, it is he alone, who got all the Money or Horse, is bound to Restore. *Principaliter, sed in defectum ejus, alii tenentur.* But if none of them had Profited by their Theft, or Robbery, then we must examine, if any of them was the Principal Author of the Injustice committed, so that the rest served him only in the quality of Instruments, or Helpers ; as if a *Captain* unjustly had commanded his Soldiers to Pillage a House, Town, or Village ; or as if a *Master* approved of the unjust Revenge, his Servants, or Domesticks had taken of his Enemy ; he alone would be obliged to repair the whole Damage, because the rest acted only in his Name. The same is to be said of him, who deceived others by his Counsels, as if an Ignorant *Confessor* for Example, had told his *Penitent*, that an Usurious Contract was Lawful ; or if a *Lawyer*, *Advocate*, or *Attorney* had engaged one in an unjust Law-Suit, who had advised with him, and confided in his Advice ; both the one, and the other is liable to restore the whole Damage, in case those, who had executed the said Damage *bona fide* had not profited themselves thereby.

You

You must also observe, that those, who *Negatively* only concur to a Damage, are not bound to any Restitution, when those, that positively concurred, are satisfied to do it. These Persons above excepted, all others must equally partake in the Damage, and consequently equally Restore.

Seventh Principle.

Regard is to be had to the *good Faith*: for if a Person neither ought, or could know the Injustice he might have done, he is not bound to restore only as much as he thereby Profited. As if the Heir of an *Usurer* was entirely Ignorant, that the Person, from whom he derives his Inheritance, had been guilty of *Usury*, and if in said Ignorance he had Lavished, and made away with the whole Inheritance, to which he had succeeded, so that no Part of it remain'd with him, either in *Kind*, or *Specie*, or in *Equivalence*, that is to say, that he had Saved nothing by that unjust Inheritance of his other goods of Fortune, he will not be bound to any Restitution. But if he knew the Injustice his Father had been guilty of, or if he even doubted of them, and without clearing up this Doubt, had Lavish'd all his Father had left him; Justice requires, that he should make Satisfaction out of his other Goods of Fortune. It is upon this Principle, that the *Penitent*, and *Client*, of whom mention was made in the sixth Principle, are not bound to any Restitution, by reason of their *good Faith*, whereby they *bona fide* possessed that Estate, Goods, Chattels, &c.

Even so it is with him, who fell into Company, and had eaten of Stolen Meat; if he know nothing of its being Stolen, he is not bound to make any Restitution, but of as much as he thereby saved of his own; and if he saved nothing of his own thereby, he is not bound to any Restitution. But if he was sensible, that the Meat was Stolen, he must Restore in Proportion to what he had eaten; that is, if *Four*, for Example, had eaten to the value of *four Shillings* worth of Meat, the Person, who knew of its being Stolen, must pay a Shilling to the Owner of the Meat.

Eight Principle.

THE Precept of Restitution is a *Negative Command* *Thou shalt not retain what appertains to the Neighbour.* And therefore it is always, and every Minute in Force ; that is, you are bound without any considerable delay to give up to every one his own ; wherefore he, that now can, and will not Restore, is in continual Sin, which he reiterates as often, as he calls to Mind the Obligation he lyes under of making Restitution, and does not resolve to acquit himself of the Obligation. Therefore the *Confessor* is to ask his *Penitent*, how long has he thus unjustly detain'd, what belonged to another, and how often did he reflect on this Obligation without coming to a Resolution of performing it ? Observe again, that if a *Debtor*, or one bound to Restitution for any Injustice, is not capable to pay the whole Debt, or unjust Damage, he is bound to pay Part, or as much as he is able, and is also bound to do all that lyes in him to enable himself to discharge the whole.

A *Confessor* then must take care to inform himself well in the following Points. *First*, Whether his *Penitent* had violated Justice, or Equality in any of the three ways, which have been above mention'd, and ought to examine him upon each of them in particular. *Secondly*, Whether he concurred to the unjust Action, or did only partake of the Booty. *Thirdly*, Whether what he took, or destroy'd, was a thing *Fruitfull*, or whether the Proprietor suffer'd any Damage thereby. *Fourthly*, Whether his good Faith can save him from Restitution. *Fifthly*, How long has he continued in a Resolution of not Restoring, and whether he received any Sacrament during that Time or in that bad State ? Behold here follows the Method to reduce these Principles to Practice.

Concerning the unjust taking away.

DID you Robb, or take away the Goods of another ? What ? If he says, he took an Horse, Money, or Usurped

Usurped a piece of Land ; each of these things must be examined into in the following Manner.

What was the Horse worth ? Did you restore him ? How long did you continue in the Will of not restoring ? Did you often think of this ? How often did you renew that Will ? Did the Proprietor suffer any Damage by this delay ? Perhaps this hinder'd him from Tilling his Land, or was obliged to hire one for that Purpose ? Let the Damage be valued, and Restitution accordingly perform'd. Did you Profit any thing by keeping the Horse ? The Profit belongs to the Owner. *Res fructificat Domino suo.* Did you employ any other to Steal that Horse, or put your designs in Execution ? How often did you tempt them for that purpose ? Did you often in your Mind reiterate that evil Design ? How often ? Did you receive any Sacrament with that Disposition of Mind ? How often ?

The same Questions are to be ask'd in reference to Lands Usurped, what may be their Value, their yearly Product, or Profit, how long were they unjustly held ? Oblige your *Penitent* to Restore them together with their Issues, and Profits received, after Deducting the Expences, that might attend them.

Concerning Money Robb'd, or Stolen. What Sum have you taken ? Did you take it all at once, or at different Times ? How often did you go about taking it ? For these are so many distinct Sins, had you not a design of taking more ? How much was you willing to take at each Time ? Had you this evil Desire often, before you put it in Execution ? How often had you this desire in regard to to each Abduction ? To this you are to add, and put the same Questions as in the foregoing Cases, only that you are not to oblige the Thief, or Robber to restore the Profit which he might have made of this Money, because Money is not of its own Nature apt to bring Profit, so that what is made of it is only the Fruit of Human Industry, which appertains to the Thief himself ; only the *Confessor* is to see, whether the true Owner of this Money suffer'd any Damage, what, and how much ; if for Example, he was hinder'd of Trading, and Trafficking, or suffer'd any other Damage

mage, which the Thief is to reimburse to the Owner, and the *Confessor* is to inform himself of the Damage.

Did you keep a good account of all you have been entrusted with, whether Timber, Cloath, Yarn, Corn, Money, &c. if you are an Overseer, Tradesman, Steward, Servant, &c. who Buys, or Sells for others, or manage their Affairs. Did you keep, or appropriate any thing to yourself on pretext it was of little Value, or that the Master would allow of it, if it had been known, or that such is the Custom of Articles, or that you earn'd it well, or that by your Address, Skill, and Management, you buy his Goods, or Cattle Cheaper, than others would do, and that you sell to better Advantage? How long have you practised this retention? How often have you done it? Of how much Value was that, which at each Time you retain'd? To what Sum might all amount to? You must Restore.

Have you Eat your Neighbour's Corn, Grass, or Pease, &c.? Did you Rob his Orchards, Vineyards, or take any of his Fruits in Harvest, or Vintage time? Did you Graze your Cattle on his Pasture, Corn, &c.? How often? How much Damage at each Time have you done? How much also, in cutting his Corn, Grass, or taking away his Fruits, &c.? Restitution is to be made for said Damages, Perhaps you Damage him Yearly, and always have had this Will, and Desire. How many Years have you entertain'd these unjust Desires? Perhaps you made use of others to assist you in committing these Injustices, whereof the *Confessor* is to inform himself.

Did you fail in paying your *Tithes*, or did you pay them in the worst Sort, or in less Quantity, than you were obliged? How often? How much Damage did your *Pastor* suffer thereby at each Time? How many Years have you followed this Practise? Did you engage others to do the same? There is Obligation of Restitution.

Did you give, or pass bad *Coin*, which you knew to be such, on pretext you had been also deceived in it? For how much did you pass it? How often? Had you often a desire of passing it, before you attempted to pass it?

it ? How often ? You are bound to Restitution. Did you feign to be Poor, and Needy to receive Alms ? How long have you practised this ? How much have you thus got of other Peoples Goods ? You are obliged to Restitution. I always mean in full, where I put no Limitation. Did you shoot at your Neighbours Pidgeons ? Did you use any Means to bring them to your Pidgeon-House ? How often ? What Damage did your Neighbour suffer ? Did you often endeavour to wish to do the same ? How often ?

Have you not been guilty of Robbery, and Injustice by taking of *Toll, Custom, Duties, Harth-money, Excise, Publick use Money*, where and when not due ? Did you use any Quibbles, or Means to increase the Charges, or Expences, beyond Law, or Custom, receiving of Money not to Prosecute the Guilty, and over ready to Fine People upon every trivial Occasion, that the Profit of them might arise to your Benefit ?

Consult the *Examen* upon the fourth Commandment, where it is said, that *Merchants, Dealers, and Artists* are guilty of *Rapine*, and *Injustice* in selling their Merchandizes, and Manufactures above their Value, and just Price, Lending at uncommon Interest, and Selling much Dearer on account of Credit, or giving Time for the Payment (except when the Merchant, or Dealer suffers loss of Gain by means of this delay) taking Pledges for the Security of the Money, and making use of said Pledges to their own Benefit, without making any allowance to the Creditor ; receiving Gifts, and Presents on the sole account of *Forbearance* ; mixing changing, or altering any thing for another, or into another ; monopolizing, or engrossing one certain kind of Goods to sell it as dear hereafter, as they think fit ; or charging one Person in the contract of Society with all the loss, that may happen even without fault. In the same Commandment we have spoke of the Injustices, which Lords, and Gentlemen may be guilty of.

Concerning the Damage.

DID you spoil the Corn, Vines, Plantations, &c. by Hunting ? How often ? How long have you follow'd this

this Practice? What Damage might you have caused? Did you overcharge some with Taxes, Presses, Seffes, Quartering of Soldiers, to be revenged on them, or to exempt others? How often? What Damage did you occasion? Had you a design of doing this, before it came in your way to execute it? How often? Did you rejoyce, or boast of it, after it was executed? How often, and before how many?

Did you acquit, or discharge a Friend from any Tax, or troublesome Employ, from whence it must have follow'd, that another must be overcharged, or employ'd to his Damage, and Disadvantage? The same Questions are to be put as in the precedent Cases, and to oblige to Restore. Did you Permit, Command Counsel, or Exhort Evil, Wrong, or Injustice to be done to your Neighbour? What Evil? How often? Being in Charge, did you neglect to hinder, or prevent your Neighbour's Loss, or Damage, passing Publick Crimes in Silence, and unpunished, suffering Injustice to be done to Merchants, Tradesmen, &c. suffering the Goods of your Master to be taken away, wasted, and lavished; suffering your Cattle to feed on the Neighbour's Corn. You must inquire into the whole Damage, how often? And order Restitution to be made.

Concerning the unjust Possession.

DID you neglect the Payment of your Debts, when Payable, making your Creditors suffer either thro', or by your extravagant way of living, which takes up all your Fortune, because you will not lessen your Pomp, Grandeur, or Station of Life, as if your poor Servants, Tenants, Merchants, Tradesmen, had been bound to uphold it. Let the *Confessor* carefully Examine whether the Creditors have notably suffer'd thereby, and how long the *Penitent* has followed this Practice, which renders him incapable of receiving the Sacraments, and puts him out of the way of Salvation.

Did you borrow, or take up any Goods *mala fide*, with a design never to pay for them, or knowing that you would not be able? Return them, or restore them. What, or how much was it? Did you not Fraudulently pretend,

pretend, and dissemble, that you were incapable of paying your Debts, or did you insinuate to your Creditors, that they would not be paid at all, except they forgave part of the Debt? How much did they lose by that Fraudulent Method? Notwithstanding if you are able to pay the whole, you are obliged to it.

When you found any thing, that had been lost, did you use due diligence to discover the Owner? That is, did you order it to be Proclaimed in such Places, as the Owner might come to the knowledge of it, and as the Law directs? And when you discover'd the Owner did you restore it entirely? (except the Charges you might have been at to preserve it for him) If he says no. What was it? How long did you persevere in that unjust retentive Will? How often did you renew it?

The Divines are not agreed, that he, who finds lost Goods, and cannot discover the Owner, may convert them to his own use. Some say he may; others say, that such Goods are to be distributed to the Poor, which is the most reasonable Opinion, except the Finder is also very Poor, in which Case, he is best entitled, at least to a considerable Part. Follow the last Opinion with the advice of your Confessor.

C H A P. XXIII.

Examen on the eight Commandment.

Thou shalt not bear false Witness.

THERE is nothing here expressly mention'd, but *Lies*, which are prejudicial to the Neighbour, especially to his Reputation: but as in the prohibition of *Adultery*, which is the only kind of Impurity, expressed in the sixth Commandment, all other kinds are comprized; even so, all Words, or Speeches, which are Injurious to the Honour, and Reputation of the Neighbour, are reduced to this eight Commandment. And as the Neighbour's Goods may be taken away secretly, and unknown

to him, which is what we call *Theft*, or *Furtum*; or publickly in his Presence, and by Force, which is call'd *Robbery*. In like manner, if one speaks ill of his Neighbour, either in his Absence, which is *Detraction*, or in his Presence, when he is injuriously spoken to, which is *Contumely*, and of its own Nature worse than *Detraction*; for besides that, it often hurts one's Reputation, as when we reproach one before Witnesses either of a Fault, or secret Crime; this must always imply a Contempt of the Person we speak of, and must be a shock to the Honour due to him. It is therefore that *Contumely* obliges one to more ample, and singular Satisfaction, than *Detraction*. For when one is guilty of *Detraction*, it is sufficient to blot out, or wipe away the bad Ideas, and Impressions we gave others of that Person, we spoke ill of; for by that means we restore him to his Reputation, which is what we deprived him of: Moreover, we are not even bound to make him any Satisfaction, if the Vice, Crime, or Fault, we alledged against him had been already Publick, or if it was a Secret, it was not believed, and so nothing was taken from him. But when we speak injurious Words to one in his Presence, it is not enough to repair his Reputation in the Minds of the Auditors; but also it is necessary to repair the Honour of the Person Injured by asking his Pardon, or by making some such Submission to him, which serves for a Restitution of the Honour taken from him by the Injurious Language offer'd him.

The Sin of *Slander*, or *Detraction* is of its own Nature more grievous than *Theft*; because, as St. Thomas says, *The Reputation, which thereby is taken away is a Good of a Superior kind, and more valuable than Gold, or Silver, or any Thing else, which may be the matter of Theft.* Melius est bonum nomen, quam divitiarum multarum.

After several manner of ways according to St. Thomas one may be guilty of *Detraction*. First, By *Calumny*, and *Slander*, alledging, and speaking what is False, whereby another's Credit is injured, and impair'd. Secondly, By augmenting, and amplifying his Faults.

Thirdly, By revealing, or discovering to others his secret

secret Crimes, Faults, or Misdemeanours, which when known, become dangerous and hurtfull to one's Credit, he that publishes that matter, where, when, and to whom there is no need so to do, is truly call'd a *Reviler*, and *Detractor*.

Fourthly, When we say, that his good Actions are done with a bad Intention, for Example, out of *Hypocrisy*.

Fifthly, When we deny the good he did, and that he does not deserve the Praises, that are given him.

Sixthly, When we are altogether Silent, when others are Praising his good Actions, giving others to understand by that Silence, that what is said is not true, or that he is guilty of other Faults, which ought to efface, or blot out the Praise given to him for that Action.

Seventhly, When we diminish his Praises, saying for Example, that he does not merit, or deserve so much.

The same Holy Doctor speaks of an *Eight* kind of *Detraction*, which is that of *Flattery*, whereby Reports, and Stories are carried between Neighbours, Friends, and Relations, which causes them to fall out, and Quarrel among themselves, and breaks the strictest Friendship, and Society, and drives the most Friendly Men in the World into immortal Hatred, and Contention. This Plague the Lord exceedingly Hates, and Forbids: *Thou shalt not be* (says he) *a Tale carrier, nor Whisperer among the People.* Lev. 19. Such were many of *Saul's* Counsellors, who strove to alienate his love from *David*, and provoke the King against him. This kind of Detraction according to this Holy Doctor is more grievous, than the others, because it not only hurts one's Reputation, but also ruins Friendship, which is more valuable. To this we may reduce *fair spoken Men*, and *Flatterers*, who by their soothing, and dissembling Praises buz into great Men's Ears, and Minds, whose Favours, Money, and Honour they would Purchase, calling *Evil Good*, and *Good Evil* (Isa. 5) approving of their Wickedness, and commending their Injustices, offend God exceedingly, for though they Revile not their Neighbour, yet they Wound him grievously, who even by commending his Sins, afford him cause of persevering in his Vice, as long as he lives.

In this Commandment is also comprehended all Slanders, and Reproaches committed by *Libels, Lampoons, Pamphlets, Satyrs, &c.* which are also forbid by the Church on grievous Penalties. (*Vide Bullam Pii. 5. & Bullam Greg. 13*) Finally though this Commandment forbids *False Witness*, and all manner of *Lies* in Judgment, this has been Treated of in the *Second*, and *Fourth* Commandment: therefore it is here omitted.

Contumely the other Part of this Commandment, whereof we have said something in the beginning of this Chapter, is committed after two manner of ways; either *Seriously*, or by *Rallery*, or *Ridiculing*: This last is of a different kind from the other Injuries, and exceeds them all in *grievousness*, because it contains a greater Contempt of a Person.

Et hec dirisio (*St. Thomas* says) *est Peccatum mortale, & gravius, quam contumelia, quia contumeliosus videtur accipere malum alterius seriose, illusor autem in ludum, & ita videtur major esse contemptus, & de-honoratio*: He adds, that of all sorts of *Ridicules*, there is none so *malicious*, or *noxious*, as the *Ridiculing* of the *Just, Devout, and Virtuous* People; because it is apt to withdraw Men from *Virtue*, and plunge them into *Vice*. *Quia honor est virtutis premium, & hec dirisio valde nociva est: quia per hanc homines a bene agendo impediuntur*. Behold *Ten* Points whereupon the *Confessor* is to examine his *Penitents* in the following Manner.

1. Did you speak injurious Words To whom? What Injuries? Were they false Crimes, which you laid to his Charge? What was your Motive? In whose Presence did you speak them?

2. Did you *Calumniate* your Neighbour, reporting in his Absence, Sins, or Crimes, that were false? Of whom have you spoke ill after this manner? What did you say of him? What was your Motive In speaking so of him? How often out of *Levity*, and *Indiscretion*? How often out of *Hatred*, and *ill Will*? How often have you spoke so of your *Superior*? How often of your *Equals*? How many Persons were present when you spoke that Evil? It is sometimes necessary to explain the Condition of the Persons, before whom
the

the Evil was spoke : For it is a greater Sin to speak Ill in the Presence of his Father, in the Presence of his Brothers ; or of a Superior in the Presence of his Inferiors, than in the Presence of Strangers ; because in the *First* Case, greater Obligations are violated, than in the *Second*. Did the Standers by believe the Slander, or Evil you spoke ? If what you said was much to his Prejudice, or Discredit, you are strictly bound to repair his Reputation, and declare in the Presence of the same People, that what you said to them of your Neighbour, was not true. How long are you thus *Calumniating* your Neighbour, and taking away his Reputation by your false Reports, and without having any Resolution of restoring it. Did you rejoyce to see him in Misfortunes, and Misery ? How often ? Did you often stifle the Thoughts, which had put you in Mind of the Obligation you lay under to make Reparation to him for the Damage he suffer'd by you ? How often ?

Did you publish any Fault of your Neighbours as true, tho' you had it from Persons of little Worth, and Credit, or Perhaps from his Enemies ? This must pass for *Calumny*, and you must oblige the Slanderer to the same Satisfaction as above.

3. Did you Magnify the Failures of your Neighbour ? of whom ? Out of what Motive ? In the Presence of how many ? What did you say more than was true ? How often ? It is of this kind of speaking Ill of others, we may truly say, that *Lies*, and *Calumny* have covered the Face of the whole Earth ; and it is now I believe in its Height : for you shall hardly find a Person, who received the least Discontent, or pretends to have received it from another, but immediately is carried into the most unjust Exaggerations against the Neighbour. The great Opinion, and Esteem we have of ourselves, the Inclination we have to justify our selves, and excuse our own Faults, to complain, and to be revenged on others, makes us to wrong them even when the wrong is altogether on our Side, or at least have a great Share in it. Hence it is, that we make other Peoples Faults appear as big as Mountains though when the Affair is thoroughly, and without Passion examined, we find they are

are but *Motes*, and if the Judges, and Hearers had been as unjust as complaining Parties, none could persevere his Reputation. The Parents are *Barbarians*, if we believe the Children who are disobedient to them. The *Superiors* are Partial, and perhaps worse, if we believe their Subjects. In a word there is scarcely any, who scruple to charge the Innocent with Crimes to endeavour to Justify themselves. This you will find to be the Case, when the subject of *Detraction*, and *Calumny* comes to light, and to be debated by the contrary Parties. Therefore it is the business of a *Confessor* to exert his Zeal in correcting, and banishing so great Disorders from his *Penitents*. Let him be very exact in asking, whether or no in these Complaints they make of others, if they do not wrong them, and were entirely in the wrong themselves? Or at least have they not magnified the subject of their Discontent, and Quarrel? And when their Passion was abated, did they not observe, that they exceeded the bounds, which ought to be kept in case of such Quarrels, and Strifes. Consequently the *Confessor* will teach them, that we are no good Judges in our own Case, that *Self Love* blinds us, and is Ingenious enough to find out Reasons, and Excuses to justify ourselves, and lessen our Failures. That the Person of whom we complain'd, has also his Reasons to alledge to justify himself as well, or perhaps better than we can do. Therefore we ought not to confide in our own Sentiments upon these quarrellsome Occasions, and not to believe, or speak of what even seems reasonable to ourselves.

4. Did you reveal, or discover the secret Sins, and Failures of the Neighbour? What Sins? Of what Rank, or order of Persons did you speak Ill of? Before how many? Here I must observe to you, that it is not the discovery of every private Failure, that Prejudices the Neighbour's Reputation: for Example, it is not reputed a grievous Detraction to say that this Person is *Proud*, *Prodigal*, *Penurious*, *Covetous*, *Ambitious*, a *Gamester*, or even a *Drunkard* in this Country (which seldom is a Secret) except in reference to Clergymen, or to Men in high Stations, or to those of the Female

Sex.

Sex. But it is Detraction to charge any one of ever so low a Condition with *Theft, Robbery, Fraud, or Circumvention*, or of Carnal Sins, either *Fornication, Aultery, &c.* These are the only Sins generally speaking, which affect all Peoples Reputation, and Character, and which lessens them in the Esteem of the World, and which every one is apt to resent. Now to reveal a secret Failure of this last kind obliges to Restitution of Honour, that is, to recall before the same set of People, what was thus unwarily discover'd in their Presence. But how can this be done without telling a Lie, if we suppose what was reveal'd to be true? What must a Penitent then do? He must say, that it was the want of Reflection, together with the transports of Passion, that caused him to talk so; let him Praise, and Publish every good Quality, that is to be found in the Person injured, and that frequently, and with Warmth in order to wipe away the evil Impression he caused in others.

Did you discover to others the *natural*, and *secret* Defects of your Neighbour? Did you come to the Knowledge of these Defects after a manner, that obliged you to keep them Secret, if, for Example, they were reveal'd to you as a Secret, or if you came to the Knowledge of them by means of your Profession, as you are *Physician, Chirurgion, Midwife*? Did any Prejudice ensue to the Person spoken of? What?

Did you without necessity by way of Complaint only, or to satisfy your Resentment, divulge the Wrong, or Injustice, that was done, or doing to you by your Adversary? Did you suffer your Lawyer, or Attorney to declare in the Motions, or Pleadings certain unknown Faults, which were nothing to the Affair, Debate, or Contest in being? Or did you declare these Things? This is a great Disorder, and Abuse, into which they generally fall; who have Law-suits, Contests, or Brangles, to publish up, and down the Wrong, and Injustice they suffer'd by their Adversaries, without any other View, or Design, but to expose, and discredit them. It is also to be observed, that there are some Persons of such an Humour, that they cannot, or at least will not conceal the secret Faults, or Failures of the Neighbour; these seem

seem to burn them, till they out with them; and with these Narrations they divert themselves, and others. A *Confessor* must represent this to them as a cause of great Scruple; *First*, because this conduct is evidently contrary to *Charity*, and sometimes to *Justice*, as when secret Faults are divulged. *Secondly*, Because this itching Humour of telling every thing, they either see, or hear, exposes them to the immediate danger of Sinning *Mortally*, in relating things of the Neighbour, which may bring him under a notable Contempt.

5. When you could not find Fault in the good Actions of your Neighbour, did you interpret his Intention in an evil, and sinister Manner, you said, for Example, that he did it out of *Envy*, *Vanity*, *Interest*, or to Ingratiate himself, &c. ?

Did you cry down the Conduct of *Superiors*, blaming their Regulations, finding Fault with their Statutes, or Ordinances, making their good *Example*, *Behaviour*, *Zeal*, and *Integrity*, pass for *Hypocrisy*, *Ambition*, *Cruelty*, or *Injustice* ? The *Penitent* must explain the Kind, and Number, as above. This kind of *Murmuring*, and *Slander* is the Plague of Communities, Chapters, and of the whole Common wealth: For our *Pride*, *Self Love*, and Opinion of our own Abilities, occasion incessant Carping, and Censuring the Behaviour of *Superiors* of all Sorts, which causes a Contempt, Disobedience, and a World of Evil for want of due Subordination of Parts, and People, who constitute both the Ecclesiastical, and Civil Government. Thus the Devil Slandered, and Contemned the wise Conduct of God, and gave *Eve* the first Woman to understand, that it was more out of a Principle of *Interest*, than *Bounty*, that God did forbid them to eat the Fruit of Knowledge; because, as the Devil insinuated to her, it had Virtue to render Men like Gods, to discern between Good, and Evil, *Et eritis sicut Dei scientes Bonum, & Malum*. Gen. 3. Wherefore a *Confessor* must be very exact in this Point, and not fail to oblige his *Penitents*, to redress the Evil, they might have occasion'd. by these contemptible, and sinister Insinuations in relation to *Superiors*.

6. Did

6. Did you Rob another of the Honour he had Merited by some good Action, and Attributed the same to another, saying it was not he had done it, or if so, it was by the help, or instigation of another.

7. Did you not affect to be Silent, when those of your Acquaintance, had been advantageously spoke of, giving thereby to understand, that they were not as deserving, as People imagined. This Silence renders a Man the more blamable, the stricter the Tye is between him, and the Person commended : for what consequence must we infer, when we see a *Child*, a *Domestick*, a *Subject*, an *Inferior*, or a *Brother*, *Colleague*, *Priest*, &c. who takes no Part in the Praises, which are given in his Presence, to his Father, Master, Brother, or to his own Superior : Wherefore this Circumstance is to be expressed in Confession,

There is another way of hurting the Neighbour's Reputation by our Silence, and this happens, when by a *Rhetorical Figure*, we say, *I will say nothing, I could say, or tell something, but I will not ; I know what I know, &c.* By this kind of *Artifice*, People are guilty of greater Detraction, than if they had explain'd themselves to the full ; because we give others room to believe, that the Fault must be very considerable, since we dare not explain ourselves.

8. Did you lessen the Praises given to your Neighbour ? Did you put that usual Tack to them, he is Great, he is Good, &c. but he has this, and that Failure, it's a Pity, &c. ? In what did you lessen him ? Of whom ? For what Motive ? How often ?

9. Did you spread abroad Reports, which ruin'd, or alter'd that Friendship, which subsisted between Parents, Friends, or Relations, or did you take away that Confidence, or good Opinion, which existed between Superiors, Subjects, and their Inferiors ? Did you sow Seeds of *Distrust*, and *Dissention* between them ? This is one of the Sins, which God highly Abominates, and to which the Scriptures add so many Curses, and Maledictions : *Sex sunt, quæ odit Deus. & septimum detestatur anima illius.* Prov. 6. And what is this Seventh ? *Qui seminat inter Fratres discordias. Susurro* &

Et bilinguis maledictus erit : multos enim turbavit pacem habentes. Eccl. 28. In fine these Insinuations and Reports overthrow all good Order, ruin Subordination, and is the source of Thousands of Evils. They cause the Inferiors, and Subjects to alienate their Minds from their Superiors, and Principals, they obstruct all Friendly Communication between them, they hinder the Inferiors to consult their Superiors, and so deprive them of their Advice, and Admonishments, the proper, and perhaps necessary Remedies against their own Weakness. It causes the Subject to take in ill Part all that a Superior says, or does, and to contemn his Ordinances, and reject all his Admonishments, and Exhortations, it renders even his Favour, and Careless suspicious ; it makes them murmur against him, to speak ill of him, to Form Parties against him, to Disobey him, and to Resist him in all they can. All this I imagine proceeds chiefly from *Envy*, and *Self Opinion*, the cause of *Turbulency*, and *Disobedience*.

The *Confessor* is to observe, that it is not necessary that the Evil, or Fault we report of Superiors, &c. should be considerable in order to be able to produce such extreme bad Effects ; it's sufficient to give out, that a Superior treats his Subjects with Coldness, and Indifference, that he has given some Tokens of the little Regard he has for them ; that he does not keep their Affairs as Secret, as could be wished. This word is a sparkle of Fire, which causes a great one in the Spirits and Minds of the Inferiors. Therefore a *Confessor* must be careful to examine his *Penitent*, who accuses himself of having spoke ill of his Neighbour, tho' in light Matters ; whether or no this had not destroy'd, or cool'd Friendship, or Confidence between Parents, Friends, Superiors, and Inferiors ? Did it cause Complaints, Divisions, Murmurs, Backbiting, and other evil Effects, as above noted ? These kind of *Detractions* seem so light even to *Penitents*, that they neglect to accuse themselves of them : Therefore it is necessary a *Confessor* should prevent them, and of his own Accord ask them concerning Faults so common, and of such bad consequences,

10. Did you rail, or ridicule any in a joking, or biting Manner? Whom? For what Motive, &c.?

When the Crime, or guilt of the Neighbour is publick, one does not Sin against *Justice*, because nothing is taken from him, his Reputation being already lost; but one may Sin against *Charity*, if he should entertain himself in them Discourses on his Neighbour's Failures, pleasing himself with his Disgrace; it is also against *Humility*, if from thence we draw any Argument to commend, or raise ourselves upon his Ruin. Wherefore when a *Confessor* shall know, that the Evil spoke of another is Publick, he shall ask his *Penitent*, out of what Motive did he speak? If out of *Levity*, and for Entertainment only, such Discourses can't be considerable, or of any great Importance; but if out of *Hatred*, and *ill Will*, the *Confessor* is to ask the *Penitent*, what Evil did he speak? Was it grievous? Did he delight in relating it? In this Case it is a *mortal Sin*. By this *Examen* you may see, that of all Sins, there is none more common, more Publick, or none that causes greater Disorders, and Disagreements, and obliges to greater Satisfaction, than the Sins of the Tongue, which for that very reason, St. *James* calls it, *Universitas Iniquitatis*. On the other Hand we find no great account made of it in this World, no Pains taken to correct it, or make Satisfaction for the Injuries, and even Damages, which it occasions. From whence we may conclude, that this sin alone is the cause, that many Confessions are *Null*, and *Sacrilegious*.

Here it is we ought to mention the Sin of those, that listen to *Detraction*, like that of the Receivers of Stolen Goods, who in Point of *Theft* are as guilty, as the very Thieves. *Detrabere, aut detrabentem audire, quid horum damnabilius sit, non facile dixerim. S. Heiron. Epist. ad Nepotian. circa finem. D. Bernard. lib. 2. de Consider*: For there would be no Slanderers, if there were no Hearers. After three manner of ways one may listen to *Slander*, and *Detraction*.

First, When one excites, or presses a Person to discover the secret Crime of another, and this is a Sin against *Justice*, because one is the Cause of the Neighbour's losing

losing his Reputation, consequently there is an Obligation of Restitution, and much more, if he suffer'd any other Damage. *Secondly*, When one is well pleased to listen to the *Detractor*, though he does not solicit, or excite him to it. *Thirdly*, When you have not courage enough to give Testimony, that you are not pleased to hear the *Detractor*, or *Detraction*, either by reprehending him openly, or giving him to understand by your Silence, and Countenance, that it is displeasing to you : for *sicut ventus aquilo dissipat pluvias, sic facies tristis linguam detrahentem*. Prov. 25. The Confessor then will ask his Penitent : Did you listen to your Neighbour being ill talked of ? Was it you that provoked another to this ? What was your Motive ? What was said of him ? Was it any considerable Evil ? How often ? How many Persons did you promote to Detraction, and how many had been Present ? Did you delight in listening to those, that of their own accord were Detracting ? For what Motive ? As above.

Tho' you had no Pleasure in listening to *Detraction*, had you a Complaisance for the *Detractors* ? Did you reprehend them, or give them to understand by any Sign, or Token, that what was a saying was displeasing to you ?

Of Rash Judgments.

RASH Thoughts also are contrary to this Commandment ; for these are inward Words, *Verbum mentis*, which are the cause of those we Form with the Tongue. There are then *three* Sorts of rash Thoughts : The *first* are *Judgments*, the *second* are *Suspensions*, the *third* are *Doubts*. One is guilty of *Rash Judgment*, when he assuredly believes, or is perswaded in his Mind, that this One is guilty of doing, or saying this Evil, though he hath no sufficient Proof, or Reason to found that Judgment upon.

One is guilty of *Rash Suspicion*, when without Foundation, or sufficient Motives, he is more inclined to believe, that one hath done, or said that evil Thing, tho' he doth not form a Judgment of it,

Thirdly,

Thirdly, One Doubts Rashly, when he is combated with equal Reasons on both Sides, which do not merit to keep our Minds in Suspence, or hinder it from pronouncing Sentence in favour of One, who has given so many Proofs of his Virtue. In a word, our *Judgment* is *Rash*, when we Judge ill of the Neighbour, upon slight, and trivial Motives, and Indications. Our *Suspension* is *Rash*, when we are more inclined to think ill of our Neighbour, but still with some Doubt, or Fear, and do not hold him for certain to be Guilty. A *Doubt* is *Rash*, when there is no reason to Doubt. All this may be well explain'd by a pair of Scales. These may be either equally Balanced, or the one carried quite down, or may only incline this way a little more than the other way. Thus it happens as to our Understanding. If the Reasons proposed on both sides of the Question leave our Mind in a kind of *Equilibrium*, this is call'd a *Doubt*; but if our Mind inclines a little more to one, than the other, this is call'd *Suspicion*; but when carried quite down to one side, this is called a *Judgment*.

Rash Judgments are of their own Nature mortal Sins, as well as *Detraction*, because it causes you to lose your Reputation, and good Opinion in the Mind of that Person, who forms that Judgment against you. *Inadvertancy*, and a matter of little concern, or moment, may render it *venial* only. In Persons *timorate Conscientie*, who are much troubled, and perplexed about these *Rash Judgments*, the *Confessor* is to presume, that they were pass'd Inadvertantly, and ought to assure these Pious Persons, that these Judgments have not been *Mortal* in them; for when they reflect on them, they instantly renounce them, which shews they had no Affection to them.

Rash Suspensions, and *Doubts* may also be *Mortal* Sins, when they proceed from *Hatred*, and *ill Will*, and are Matter of great concern: For without Doubt we should do a grievous Injury to an honest Woman to Doubt without great Reason of her *Chastity*, or suspect her of *Adultery*. These commonly are but *venial* Sins either on account of the *Levity* of the Matter, or in default of full *Advertancy*. This is according to St. *Austin*,

Austin, what the Apostle calls *tentatio humana*, because it is hard for such a weak Creature, as Man is, to shun all the Suspicions, which incessantly attack his Mind. *Est ergo suspiciones* (says he) *vitare non possumus, quia homines sumus: judicia tamen, definitivas firmasque sententias continere debemus.*

There is a kind of *Doubt* call'd by *Moralists* a *Negative*, which is an act of Prudence, and a necessary Precaution, whereby we fear what might happen, and do prepare against it, that we may not be remiss, or wanting to our Duty. A *Superior* watches over his Subjects, a *Master* looks after his Servants, and Domesticks, a *Merchant* will not trust his Goods to a Stranger without Payment, a *House-keeper* Bars his Doors by Night, tho' he has no bad Suspicion of any; these Persons presuppose all that may happen, that they may Act, St. *Thomas* says, with the greater Surety, and Security; but they offend none, because they still retain, that good Opinion, which in general, we are bound to have of the Neighbour, whilst he has given us no sufficient Cause to doubt of his Probity.

Now to reduce these Rules to practise, the *Confessor* will ask his *Penitent*: Did you judge Rashly of your Neighbour, holding it for certain that he was guilty of this evil Saying, or Deed, tho' you had no convincing Reasons to guide you to this Judgment? Of what Evil did you judge him? For what Reason? Was it out of Hatred, and ill Will, or out of Levity, and Indiscretion, or Inadvertancy? How often did you judge thus of him? Did you communicate this Judgment of yours to others? To how many? How often?

If you have judged Rashly of others, did you rashly suspect them? For what Motive? How often?

At least did you doubt of the Neighbour's Probity, and Integrity, unwilling to believe the good, that was said of him, out of an Aversion to his Person, tho' his good Conduct obliged you to believe it? What Person was it? Was your Doubt in a Matter of Consequence?

The *Ninth*, and *Tenth* Commandment, have been sufficiently explain'd in the *Examen* on the *Sixth*, and *Seventh* Commandment.



T R E A T I S E II.

On Sorrow.

C H A P. I.

WE here suppose, what the Council of Trent says of Sorrow in general ; *First*, That it is a Grief of the Mind, an Hatred, and Detestation of Sin committed, with a firm Purpose not to Sin any more. *Est animi dolor, ac detestatio de Peccato commissio cum proposito non peccandi de cetero* (a). But Sorrow as it is a part of the Sacrament may be defined thus : *Est animi dolor, ac detestatio de Peccato commissio cum proposito non peccandi de cetero, & contentendi, ac Satisfaciendi*. The first Clause of this Definition shews, that *Sacramental Grief* is a Sorrow of the Mind, and detestation of Sin, consequently, that it's an act of the Will, whereby the Sinner hates, is averse, and Positively displeased for his Past Sins. So that *Sacramental Sorrow* does not consist in that sensible Grief, which is apt to be excited in the *Animal*, or *Inferior* Part of the Soul (which is call'd the *Concupiscible*) either by the representation of some sensible, and hurtful Object, or by the Connexion between the *Spiritual*, and *Superior* Part of the Soul, with the *Animal*, and *Inferior* Part of it, inasmuch as this generally, though not always, follows the Motion of the *Superior*. This

O 2

Doctrino

(a) Sess. 14.

Doctrine ought to be well noticed by *Confessors* ; partly, that they may not trust to their *Penitents* sensible Sighs, and Tears, as to a certain Rule, or Sign of *true Sorrow* ; because they prove often deceitful, and take their Offspring not from the Sorrow of the *Will*, and *Mind*, but more frequently from some material, frightful, and sensible Idea, or Apprehension ; partly, that *Confessors* may not regard the want of Tears in their *Penitents*, when they perceive the *Will* altogether averse to Sin, as we have amply explain'd in our Discourse on *Sorrow*, where we also said, that this *Sorrow* is the very Soul of Repentance, and that without it there could be no such thing as *Repentance*, or *Remission of Sin*. For since the Principal Scope, End, and Intent of Repentance is to Reconcile Man to God offended at his Sins ; how can this be brought to pass, except Man becomes averse to these Sins of his, which are the very offence of God : For it is at least morally incompatible to have a Love, or Esteem for God, without being displeased at the things which offend him, the Sinner now withdrawing, and retracting his *Will* from that which with so great offence to God, he had before made choice of.

The second Clause *de Peccato commissio* signifies the proper Matter of our *Sorrow*, which is every kind of Sin, whether *Venial*, or *Mortal*, Sins of *Omission*, as well as of *Commission* Personally committed by our own *Will*. Wherefore neither *Original Sin*, or our Neighbour's Sins, are the Matter of our *Sorrow* ; for though we may be displeased at them, this Displeasure is not the *Sorrow* of them ; because we can only Repent of our own Sins, or those committed by our own *Will*, which is to be broken as it were with *Sorrow*. *Cum propositum non peccandi de cetero*, this Clause shews the Connection, that *Sorrow* as a Part of the Sacrament, has with the other Parts of it ; because *Contrition*, or *Sorrow* according to the first Clause of its Definition, explains its Nature, as it was necessary, before the Institution of the Sacrament of *Penance* for the Remission of Sin. The succeeding Clauses of the Definition define the same *Sorrow*, or *Contrition* as now it is Part of the Sacrament.

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advise all *Confessors* to study that Discourse, as also all our Discourses on the Sacrament of *Penance*, as previously necessary to understand, and give greater Light to these Instructions. Neither do I think fit at present to enter into a Discussion concerning *Supernatural Attrition*, whether it ought to include some imperfect act of the Love of God, or whether a *supernatural efficacious Attrition* is sufficient to obtain Pardon of our Sins with the Sacrament of *Penance*, though it should not include the said Love of God: Since both Opinions are Probable, and the Church will have neither of them Censured it would be very Presumptuous in any Particular to attempt it. *Nemo audeat alicujus Theologicę censurę alicujusve injurię, aut contumelię nota, taxare alterutram sententiam, siue negantem necessitatem aliquantis dilectionis Dei in prefata Attritione, ex metu gehennę concepta, quę hodie inter Scholasticos communior videtur, siue asserentem dictę dilectionis necessitatem, donec a Sancta Sede fuerit aliquid hac in re definitum.* *Alexander Septimus in suo Decreto Anno. 1667.* We shall touch slightly hereafter on this same matter. In the mean time, let us proceed to give Rules to discern the true Sorrow, from a false one, the chief thing a *Confessor* is to attend to, in order to *Absolve*, or *Dismiss* his *Penitent* without *Absolution*: For nothing can excuse this Sorrow, or supply its want, so that without it, there is neither Remedy, or Hope left to a Sinner for Salvation.

C H A P. II.

Rules to discern between a True and False Sorrow.

R U L E I.

IN our Discourse on Sorrow, we told the *Penitent*, that his Sorrow for his Sins must be *Supernatural*, and that a *Natural Sorrow* is insufficient for their Remission: Now we tell the *Confessor*, that he may dis-

ver, or suspect his *Penitent* to have but a *Natural Sor-*
row, when he finds him much troubled in Mind, and
 with Tears in his Eyes for some Temporal Loss, Dis-
 grace, or Infamy brought on him by means of his Sins ;
 and though a *Penitent* cannot be absolved with this
 kind of Sorrow, yet the *Confessor* is not hereupon im-
 mediately to dismiss him ; but is to raise his *Peni-*
tent's Mind, and Zealously shew him, how much more
 he ought to be sorry for his Sins, because they are Abu-
 sive and Injurious to a great, and good God ; of infinite
 Prejudice, and Infamy to the Sinner, because it dispos-
 sesses him of God's Grace, Favour, and Protection, and
 of all Right to his Heavenly Kingdom, leaving him
 liable to the eternal Pains of Hell, &c. thus ought the
Confessor by proposing these *Supernatural Motives*, en-
 deavour to raise his *Penitent* to a *Supernatural Sorrow* :
 And if he sees by Signs, or Tokens, that he is thus E-
 levated, let the *Penitent* be Absolved. But if the
Confessor, notwithstanding all his endeavours in exciting
 his *Penitent* to a *Supernatural Sorrow* finds his Mind
 altogether taken up with the Thoughts of his Tem-
 poral Loss, Disgrace, or Infamy, dismiss him for some
 Time without *Absolution*, exhorting him to return to
 you, or some other at such a Time, and in the mean
 while oblige him to read daily a Chapter in some Spi-
 ritual Book, or to consider daily, what it is to suffer for
 an Eternity all sorts of Pains, and Confusion, and to Pray
 daily to God to give him a true Knowledge, and Con-
 cern for his Sins. Let the *Confessor* also take care, by
 visiting his *Penitent*, that he has not only a *Natural*
Sorrow, but also an Unlawful one : for Example, he
 is sorry, that he was not revenged on the Person, whom
 he Hates ; or that his Mistress quitted him, &c. in this
 Case, the *Penitent* requires to be more strenuously ex-
 hortcd to abandon this *unlawful Affection*, and Sorrow,
 and in its stead to place a *lawful*, and *supernatural*
 One. The *Confessor* then must always attend to the
 Motives of his *Penitent's* Sorrow : and when dubious,
 enquire into it to discover, if it is *Supernatural*, or not.
 It's *Supernatural*, when it proceeds from God's inward
 Grace, and has for its Motive some reveal'd Truth,

known by Faith alone; as for Example, when one is sorry for his Sins, for having by their Means lost the Grace of God, or incur'd the Pains of Hell, or for having condemn'd by Sin, the *Death, Sufferings, and Redemption of Jesus Christ* &c (a). In the second Place the Confessor is not to believe, that his Penitent has a *Divine, or Supernatural Sorrow*, let it appear ever so great, if he perceives him diffident, or desponding of God's Pardon; for the Grace of God cannot incline us to Evil. That sort of Sorrow is like that of *Cain's*, and of *Judas's*, the effect whereof was *Despair*. The like Fate attends some, who have too great an Opinion of their own Virtue, when fallen into some grievous, and shameful Sin.

R U L E II.

[I]T's not enough, that a Confessor is satisfied, that his Penitent's Sorrow is *Supernatural*, and affects his Past Sins; but he must suppose this Sorrow to be *Efficacious*; otherwise he must not Absolve him. For the better intelligence of this Matter, we must observe to you out of *St. Thomas* (b), that the Objects, which terminate the Love, or Hatred of our Will, may be consider'd according to this, or that Quality, and Circumstance, or according to all its Qualities, and Circumstances; that act then of Love or Hatred, which tends to this Object taken with all its Circumstances, is what we call an *Efficacious Love, or Hatred*. Now to the contrary, that Love, or Sorrow, which Loves, or Hates this Object on this Account alone, or for this Circumstance only, but as to its other Circumstances, does not Hate it, but could be Reconciled to it, is what we call an *Inefficacious Love, or Sorrow*. You may see this difference in this Example. When a Pious Judge Condemns a Malefactor to Die, his Will contains these dif-

(a) *Disponuntur autem ad ipsam Justitiam, dum excitati divina gratia, & adjuti, fidem ex auditu Concipientes, libere moventur in Deum, orodentes utra esse que divinitus revelata, & promissa sunt.* *Trid. Sess. 6. Cap. 6, (b) 1. 2. 9. 19, art. 6. ad 1,*

erent Affections: For when he considers this *Malefactor* as a Man necessary to support his Family, he is willing he should Live, and concern'd he should Die, but *Inefficaciously* only; but when he absolutely considers him according to all his Circumstances, and that his Life is *Noxious* to the Publick Good, he Wills him to Die; this is what we call an *Efficacious Will*, and is what we are us'd to say, every thing well consider'd, *This must be done*.

Apply this Explication to the Sorrow for our Sins. That Sorrow then will be call'd *Inefficacious*, which though it Hates, and Abhors Sin as to this, or that Circumstance, and in the same Proportion is willing and desirous to avoid it; yet in the main does not Hate, or Abhor that same Sin invested with all its Circumstances, nor thus consider'd, does propose to shun it. Hence you may infer, what Sorrow is *Efficacious*. A Person, for Example, addicted to *Lust*, may consider his Sin, as it is an offence to God, as it provokes God to Indignation, and as it merits Eternal Punishment, thus considered, it causes the most forward Sinner to be displeased with Sin, and in some manner unwilling to commit it; but when again he considers this same Sin as it is Profitable, or Delightful to him, he is so overcome, and perswaded by his *sensual Appetites* that he will not quit Sin, or abandon the Occasions of it. This *Last Will*, you see, gets the better of the *First*, and is *Inefficacious*; whereas the *First* is only *Efficacious*; so that you may conclude, that this Sinner is but *Ineffectually*, or *Inefficaciously* sorry for his Sins, and not *Efficaciously*, as he ought to be. But if this Sinner should consider his Sins of *Lust* as to all their Circumstances, and that even its momentary Delight ought to be hated, and abhor'd inasmuch as this Delight deprives the Sinner of God's Grace, and Glory, and leaves him certainly liable to be eternally Damned, and Tormented, consequently it infinitely deserves to be more hated, than loved: If this Consideration should work on the Sinner, so as to occasion him to detest that Sin in every respect without exception, and thus absolutely to resolve to shun it, and the occasion of it, by making use of the Means

Means proper, and necessary for that purpose ; this is properly, and strictly call'd an *Efficacious Sorrow*. St. *Augustin* by his own experience found out these contrary Affections of Human Mind whereby the Sinner himself is often deceived, believing that he has *true Sorrow* for his Sins, because he experiences some displeasure, or disgust to Sin, when he considers it under certain Circumstances : And therefore *Confessors* should take great Care not to be deceived by this kind of *Sorrow* in their *Penitents*, who often seem to express a great Desire of becoming Good, and abandoning their Sins, and give apparent Tokens of *Sorrow*, occasion'd either by the Exhortation of the *Confessor*, or by considering the frightful Consequences of Sin, which has Force enough to move the *Penitent* to Tears, to Sighs, to an *Inefficacious Sorrow*, and Purpose, which lasts no longer, than that Reflection holds, and never pushes the Sinner a step forward to overcome the Temptation, or Occasion of Sin, or even to make him quit, or withdraw all Affection from Sin ; wherefore it's not to be depended on ; and the *Confessor* ought to put this kind of *Sorrow* to the Test, when he is doubtful of his *Penitent*, and Time will discover, whether it's *Effectual*, or not. I mean, that *Absolution* ought to be deferr'd to such kind of Sinners. St. *Augustin* (a) in his Eighth Book of *Confessions* most beautifully describes these opposite Affections of Human Mind, and Concludes thus.

" A Sinner who is accustomed to fall into any certain
 " kind of deadly Sin, sometimes considers the danger
 " he is in of falling into Hell, which he ardently wishes
 " to shun ; on the other Hand his Custom, and Passion
 " suggest the Pleasures of Sin, but he does not endeavour
 " with himself to abandon them. These opposite
 " Desires of shuning the Eternal Pains, and of enjoying
 " Temporal Pleasures cause such a Struggle, or Conflict
 " in the Sinner, that it throws him into a kind of Melancholy

(a) *Non igitur monstrum partim velle, partim nolle, sed egritudo animi est, quia non totus assurgit veritate subleuatus Consuetudine pregrauatus.* Aug. Lib. 8. Conf.

"lancholy, or Sadness annexed to a great uneasiness, and trouble of Mind, which seems to be a great Sorrow, tho' the Sinner is still attached to his Old Sin" as St. *Augustin* affirms of himself (a). So that a Sinner may seem to be much troubled in mind for his Sins, nay even so grieved as to Cry, and Weep, and ardently desirous to Repent his Sins, and Amend his Life; yet his Passion, and Affection to his Former Sins prevail, and maintain in him their Possession. Let *Confessors* observe this, and not Absolve with Precipitation Sinners, especially *Habituated* to Sin. Supposing all this, take this for a Certain Rule.

R U L E III.

AN Inefficacious Sorrow of Sins even in Conjunction with the Sacrament of Penance, is insufficient for the Remission of Sins, though this Sorrow should be Supernatural, and derived from an imperfect Complacency, Benevolence, or initial love of God. This Rule is evident from the Holy Scriptures (b) You shall seek for me, (*Jeremy* says) and you shall find me, when you shall have sought for me in your whole Hearts. Now it's evident, that the Sinner who is only Inefficaciously sorry for his Sins, does not hate his Sins with his whole Heart, but partly only, neither can it be said, that he is Converted to God with his whole Heart, since he reserves a Part, ay and the greatest Part of it for that unlawful Pleasure, or Profit.

The Reason of this Rule is no less convincing, for even with the Sacrament of Penance, that Displeasure, and Sorrow for Sin is necessary for its Remission, which is

(a) *Ego fremebam spiritu indignans turbulentissima indignatione, quod non irem in placitum, & pacem tecum, Deus meus--& dimisi habenas lacrymarum, & prorupuerunt flumina oculorum meorum: sentiebam enim me ab iis iniquitatibus teneri, & jacebam voces miserabiles. Quam diu, quam diu! ut sup. Aug.*

(b) *Queretis me, & invenietis, cum quaesieritis me, in vota Cordis vestri. Jer. 29. Convertimini ad me in toto Corde vestro. Joel 22.*

is inconsistent with the Will of committing it; as the Will, and Displeasure of Sin purely *Inefficacious* is not incompatible with the *Efficacious* Will, wherewith Sin was effectually committed: For in regard to the same Object an *Efficacious* Love, and Desire to Sin, may well agree with an *Inefficacious* Displeasure of the same Sin: As a Judge *Inefficaciously* Wills a Criminal to Live, though at the same time he *efficaciously* Wills, and Condemns him to Die. Even experience teaches, that when the Sinner *actually* Sins, he is full of Fear, and Terror, and *Inefficaciously* hates his Sin. The Council of Trent also supposes this, when it says, that *the true Sorrow ought to be such, as excludes the Will or Desire of committing Sin* (a). Wherefore we may Conclude, that for the Remission of Sins, it's necessary to have an *efficacious* Sorrow for our Sins.

Perhaps you may now ask me, by what Signs, or Tokens shall the Confessor discern, or know whether his Penitent has an *Efficacious*, or *Inefficacious* Sorrow for his Sins; especially when both proceed from Motives Supernatural? I must confess, that as this affair of Sorrow is transacted in the secret of the Heart, it is so hidden, that the Penitent himself very often, does not know whether his Sorrow is *Efficacious*, or *Inefficacious*. For as St. Gregory very well observed (b) *The Heart of Man often deceives it self, and what it is inward, is different from what it appears outwardly; and flatters itself, that it loves what is really Good, which truly it does not love, and likewise that it hates what is bad, which truly it does not hate but rather loves*. This Equivocation, and Mistake proceeds from this, that often we do not discern, or distinguish between the *speculative*, and *practical* Consideration of Good, and Evil; but rather confound the one with the other. For Instance: The most Obstinate Sinner, and Slave to his Passions, may consider Sin as the chief of all his Evils, and therefore worthy of his Hatred, and Aversion, which Hatred he inwardly Figures to himself, imagining, that

(a) *Si voluntatem peccandi excludat.* Sess. 14. Cap. 4. (b) *Rast. p. 1. Cap. 9.*

he bears this Hatred to Sin, which very often happens to be no more than a meer *speculative fancy* that he hates Sin, whereas in reality he does not, and at most all this imports only some imperfect Desire, or Will of having that Hatred. Thus the *Penitent* himself is sometimes deceived, believing, that he Hates what he judges worthy of Hatred. The same Mistake happens frequently in the *speculative Consideration* of Virtue, which we imagine to Possess, and yet we do not.

Wherefore, that we may with some solid Foundation discern between these different Affections, and judge rightly of them, you must observe, that as the Affections of the Will, whether *Efficacious*, or *Inefficacious* are call'd so from the End, we propose to our selves: That Affection will be deem'd *Efficacious*, which so fully, and intirely determines, and resolves the Will to obtain that End, that nothing new is wanting on the part of our Will, or desire for its execution; and if the necessary Means to obtain this End is in the power of the Will, it infallibly proceeds to put them in Execution. And to the contrary, That Will, or Desire must be deem'd *Inefficacious*, which does not altogether determine, resolve, or bring the Will to make use of the Means which are judged necessary for compassing the design'd End, supposing these means to be in its Power.

Now for the more Punctual intelligence of this true Rule, and undoubted Doctrine, you must again observe, that it is sometimes in our Power to apply, or not, the Means necessary to obtain the End we pretend to; and to remove, or not the Obstacles, which hinder its Execution: At other times neither the one, or the other is in our Power. When the Means are such, that it's not in our Power to have them, or to apply them, or to remove the Obstacles, we cannot from hence Judge, or Conclude, that one had not an *efficacious Purpose, Will, or Desire* of obtaining his Ends: For though in this Case, his Will, Purpose, or Desire could not be *effectually Efficacious*, yet it might have been *affectively Efficacious*, as the Divines term it, which in that Case is sufficient, and all that can be required: Because we suppose, that neither the election of the necessary Means,
or

or the removing of the Obstacles were in his Power. But if the Means, and Obstacles are such, that it's in his Power to execute them, or not, and yet did not, it's a convincing Argument, and Proof, that he had not an *Efficacious Will, Purpose, or Desire* to obtain his End; for if he had, infallibly he would have used the Means, without which he could not pretend to acquire his End; and also would have removed all Obstacles, since the one, and the other are supposed to have been in his Power. For once we *efficaciously* propose to obtain, or abstain from such a Thing, immediately follows the Choice, or Election of the necessary Ways, and Mediums for that End, and to this naturally succeeds the Use, or practical Execution of said Means, when they are in our Power, but not otherwise.

C H A P. III.

Instructions, how Confessors are to Deal with Penitents bound to make Restitution.

I N S T R U C T I O N I.

FROM the above Rule many Important, and Practical Instructions are to be inferr'd: The First is, *Absolution is not to be deny'd to one, that has not Means to make Restitution for want of an efficacious Will, or Purpose; if the inefficacy of this does not appear some other way. And to the contrary; Absolution is to be deny'd to one that has Means to make Restitution, and refuses to do it.* We have already given you the Reason for both Inferences. As to that Clause mention'd in the first Inference, *when one has not Means.* In the first Place, let a Confessor take Notice, that if his Penitent is not able to pay the whole Debt, or make Restitution in Full, perhaps he is Capable to Pay, or Restore Part, and is bound so to do, as far as his Ability will allow him. In the second Place let the Confessor observe, that if his Penitent can enable himself

himself to Pay his Debts, or to make Satisfaction in Full, or in Part by living as Frugal as his Condition of life will allow, if he is a Person of some Rank ; or if he is of a lower Station, by applying himself to Labour, and Industry he can enable himself to discharge the whole, or Part thereof, he is bound so to do ; wherein if he fails, he is not to be absolved. Furthermore, let the *Confessor* take Notice, that it's a very bad Sign, if his *Penitent* had it in his power to Pay his Debts, and make Restitution, and did not ; it's a worse Sign, if purposely he delay'd his Confession until he would become unable to perform either the one, or the other, that his *Confessor* should not urge him to discharge his Obligation in this Point ; in which Case the *Confessor* must by some other Means certify himself, that he is *efficaciously* willing to Restore, or to Pay his Debts, before he can pretend to give him *Absolution*.

Let us suppose, that your *Penitent* is able to make Restitution, or pay his Debts, and that he goes to you to Confession before he performs either : you must ask him, whether, or no he promised hitherto to make Restitution, if he did, let him not be Absolved, until first he effectually Restores, and Pays his Debts. Let us in the *second* Place suppose, that this is his *First* Confession, since he Contracted the Obligation of discharging his Debts, or of making Restitution, and that he is in a Condition to effect it ; in this Case, let the *Confessor* observe, whether he is willing to Pay his Debts, or Restore without delay, or whether he seems ready, and prompt to do it, or rather to defer it. If the *Confessor* should by any Signs, or Tokens doubt, that he is not resolutely inclined to Act his Part, let him be first obliged to make Restitution, or to Pay his Debts by Assigning him a limited Time to perform this Obligation, before he is Absolved ; and by this the *Confessor* will the better certify himself of his *Penitent's* Purpose. Let *Confessors* always take it as the most prudent Method, and best Rule, which *Cajetan* gives, which is, that to *Absolvo* must correspond *Solvo*, and to *Solvam* must correspond *Absolvam* ; that is, Restitution, and Payment of Debts ought to precede the *Absolution*. This

This is conformable to St. *Francis Xavier's* Instructions to a *Confessor* (a), and to the Canons of the Church (b). But inasmuch as it frequently happens that *Debtors* scruple less the non-payment of their Debts by consent of Parties justly Contracted, than the Debts Contracted by *Theft, Fraud, or Rapine*, let *Confessors* undeceive their *Penitents* in this Point, and assure them that as to the Sin of *Injustice*, it's equal, not to Pay your Debts at the Time agreed upon, or if no Time has been mention'd, if you do not Pay them as soon as you can; it's the same, as if you did not Restore what you Stole or unjustly acquired. Wherefore let the same Instructions be observed in both Cases. Let *Confessors* furthermore observe, that a Debtor is not safe in Conscience, when by a false Pretext, he obtains from his Creditor Prorogation of Time for the Payment of his Debts because he pretends, he is not at Present able; for if the Creditor did believe, that his Debtor was able to Pay him now, he would not give him any further Time.

Finally, As to the Condition of *Creditor*, and *Debtor* let this Instruction deduced from natural Equity be observed. In equal Loss, Distress, or Necessity, the Creditor is to be preferr'd as to what is due to him from his Debtor; because it's his Injustice. For Example, if the Creditor must Sell his Goods at an Undervalue to answer his Calls, except his Debtor Pays him; the Debtor is bound to this, though he should be oblig'd likewise to Sell his Wares at an Undervalue. In like manner, if your Creditor is Reduced to grievous want, his Debtor is bound to pay him, though he should be Reduced to the same and like Want. The Rules given for the Restitution of Goods of Fortune, are to be more strictly observed, in regard to Reparation of Fame, and Honour; because these Goods exceeds the Former, and Inability seldom or ever can be pleaded in this Case, in the Former, tho' sometimes Respite must be allow'd for want of Opportunity to comply with this Obligation.

C H A

(a) *Lib. 5. Epist. 9.* (b) *Vide Can. si res aliena*
St. Aug. desumpto, ex Conc. Mediolan. 1. ex Synod.
Neopol. a Greg. 3. approbato Cap. 12. de Sacr. Penit.
Et ex aliis Multis Conciliis Et decisionibus.

C H A P. IV.

How Confessors are to deal with those, who live in the immediate Occasion of Sin.

I N S T R U C T I O N II.

AS to the Point in Question, the Prudent Confessor must first know that according to St. Gregory, and Divines, the immediate Occasion of Sin is that, which violently inclines, and leads one into Sin, that it puts him in an evident danger of Committing it (a). Here you are to observe, first, that the occasion does not cease to be immediate, though it causes not a Person to sin often; it's sufficient, that it be present, and has caused him to Sin Once, or Twice in a short Time, and occasions violent Temptations, though it has not yet drawn him into Sin; because it's not lawful for one to expose himself to evident danger of offending God. Secondly, The Confessor is to observe with St. Charles, that the immediate Occasions of Sin are of two sorts, the first are so of their own nature, and common to all, Indecent, and Lascivious Figures, Pictures, Balls, and Comedies, the Reading of Love Books, Playing at Cards, or Dice frequently, and that for great Sums, or keeping a Game House; because so many Horrible Sins attend such Practices, as Cursing, Swearing, Blaspheming, Cheating, Quarreling, and running out of their Fortunes to the utter Ruin of their Families. In like manner, the keeping of a Miss, or Servant in the House, or elsewhere, with whom one has sinn'd some Months, Weeks, or with whom they are violently tempted to Sin, as also using too much, and too frequent Frequentation with Persons of a different Sex. Take notice, that every one is obliged to withdraw himself from the mentioned Occasions, because they are generally dangerous

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(a) *In qua peccator positus, vix absque peccato vivere pot.* Gregor. hom. 24. in Evagrus. (b) *In Instr.*

to all. Take notice also, that those, who give House-Room, or Harbours another Man's *Miss*, knowing her to be such, are not to be Absolved, till they turn her out of Doors ; for such partake of the Sins of that naughty Couple, and are in some Measure worse.

Thirdly, The *Confessor* is to observe, that the second Sort of immediate Occasions of Sin, are not such of their own Nature, or in regard to all Persons, but to some only, by reason of their particular Circumstances, and Dispositions : Therefore to distinguish it from the Former, it's call'd *the respective Occasion of Sin*. For Example : Here is a Man, that knows by his own experience, that as often as he gets into such a Company, or goes to the *Ale-house*, or *Tavern*, he generally comes Drunk out of it : That *Ale-house*, *Company*, or *Tavern* are immediate Occasion of his Sin, though not of others, who may resort the same Places, and Company without danger of being Drunk. In like manner, there is a *Young Man*, or *Married Man*, who finds by his own Experience, that as often as he Looks, Touches, or Converses with that *Single*, or *Married Woman*, he is often Sinn'd, suppose by *Thoughts*, or *Complacency* alone ; that Person is to this Man an immediate Occasion of Sin. In like manner, if such a Person, or set Company, generally occasions this Man, or Woman to Swear, Curse, or Blaspheme, to Steal, or to speak grievously Evil of the Neighbour ; all these must be deem'd immediate Occasions of Sin to the Person that frequently falls by them, or either of them, and so you may reason on all kind of Vice. Let the *Confessor* here carefully observe, that if he finds his *Penitent* involved in any of these *Second* Occasions of Sins, he is to use him in the same manner, as if he had been in the *First* and *Natural* Occasion of Sin. Let the *Confessor* always enquire of his *Penitent*, when Confessing any grievous Sin, of which he is often guilty, what was generally the Cause, or Occasion of his Sin ; by this enquiry, he will find out, if his *Penitent* is in the immediate Occasion of Sin, or not, or whether it is Custom, or Passion frequently made him fall into that kind of Sin, and so will be the better able to prescribe the proper Remedy. As

to the Occasions of Sin now mention'd, let the *Confessor* never forget to enjoin it by way of *Penance*, not to keep Company any more with that Person, to never resort to the *Ale house, Tavern, or Company*, which occasion'd this *Penitent* to fall frequently into that kind of Sin.

Besides the Occasions now mention'd, there are others according to St. *Charles* peculiar to some Persons, and Employments only: For Example a *Military Life*, in which there is occasion'd *Cursing, Swearing, Blaspheming, Quarreling, Killing, &c.* Trade or Traffick to others is the occasion of being frequently guilty of *Usury, telling Lies, Extortions*, and other Sins; as it's often the Case of *Merchants, Dealers, and Bankers*. To others the Office of a *Judge, or Magistrate*, or the Profession of a *Lawyer, Attorney, Clerk, Register, &c.* All these, I say, may be in the immediate Occasion of Sin by means of a strong Inclination to *Covetousness*, and a violent Passion of acquiring Money unjustly: Now if it appears to the *Confessor*, that this unjust Inclination or Passion of gaining Money at any rate, is morally unsurmountable in his *Penitents*, (as may appear by their Past Confessions, and Tryals) such Persons, I say, are obliged to quit these Places, and Employments, before they can be Absolved. Upon another Score likewise, a *Judge, Pastor, Curate, Confessor, Lawyer, Attorney, &c.* may be in the immediate Occasion of Sin, whilst they continue in these Employments: *First* for their Incapacity of holding them, *secondly* for their Sloathfulness. As to the *first*, if their Incapacity cannot be Remedied, or that it can, if they do not endeavour by close Study, and Application to render themselves capable of discharging with Integrity the Obligations annexed to their Employments, or Offices, they are bound to quit them before they can be Absolved of their Sins of *Omission*, and *Commission* committed against the Obligations of their Office. But if the mention'd are capable of discharging their Office, and thro' Sloathfulness will not let the *Confessor* once, or twice admonish them, by representing the great Injustice they are guilty of, thro' by *Omission*. If afterwards he does not find an Amendment, they are in the same State of Damnation with the Former, and in the

immediate Occasion of Sin, and incapable of *Absolution*. I could wish, *Pastors*, *Curates*, and *Confessors* would attentively notice this Doctrine, and comply with their Obligations. There is no manner of doubt, but *Pastors*, and *Curates* are bound by all Laws both *Divine*, and *Human*, to Catechize at least, that their respective Flocks may be Inform'd, and Taught the necessary Articles of Faith, what they are to Fear, and to Hope for, whom they are bound to Love, and Worship, what they are to shun, which the Commandments teaches; and to Prescribe Remedies against their Evils, as the Sacraments are, which they are to know, as likewise the necessary Dispositions on their Part for their worthy Reception. According to the Council of *Trent*, some Part, or other of this Doctrine ought to be explain'd every *Sunday*, and Solemn Days of the Year. For according to the Divines, to omit explaining the Catechism, and all kind of Exhortations for a Month (except the *Pastor*, or *Curate* is otherwise impeded) amounts to a mortal Sin of *Omission*. In like manner, if a *Confessor* does not explain to his *Penitent* the *Enormities* of his Sins, if he does not earnestly, and zealously exhort him to shun his Confessed Sins, or omit giving him proper Remedies by way of *Penance* to prevent his Relapse, or does not refuse him *Absolution* when he ought, and is so bound, undoubtedly such *Confessors* are guilty of grievous Sins against the Reverence due to the Sacraments, and against their *Penitents*. For I am positive, that by their neglect in discharging their Function, they are the means of Thousands, and Thousands of Souls being Eternally lost, which by Means of *Zealous*, and *Sagacious Confessors*, would have been Saved: yet there is not always due Care taken in Approving of *Confessors*, as if it had been the Meanest, and Lowest Employ in the Church, tho' it is of the highest Nature, and greatest Consequence to be rightly perform'd. Now to come to our purpose, how many *Pastors*, *Curates*, and *Confessors* are altogether incapable of exercising these weighty Functions and many tho' Capable, thro' Laziness, or otherwise do not perform these incumbent Duties. They either accuse them-

selves

selves of these *mortal* Sins, or not ; if not ; let them
 selves judge of their dangerous, and bad State of Life ;
 if they Confess these grievous Sins of *Omission*, as I
 presume they do, how can a *Confessor* Absolve them,
 except they dismiss their Charge, and Employ (which
 is to such is an immediate Occasion of Sin) wherein none
 is to be Absolved, until he quits it, as hereafter will
 be seen. Or how can such propose to shun their Sin,
 or amend these sinful Omissions, if thro' Ignorance, they
 are incapable of executing their Duty : And in what
 Condition is the *Confessor*, that Absolves such, especi-
 ally if upon several Tryals, he experiences, that they
 do not comply with their most important Obligations,
 as is mention'd ? All we can say is, that both are in a
 desperate Condition. A good *Confessor*, who certainly
 knows that such *Pastors*, *Curates*, or *Confessors* are very
 remiss in their Functions, ought when they come to
 him to Confess, charge them with these sinful neglects,
 even tho' they would not accuse themselves of them ;
 and if he found, that they had been heretofore Admo-
 nished of the strict Obligations, that attend their Func-
 tion, let him use them, as he would a *Secular Judge*,
Physician, or *Lawyer*, who either did not understand
 rightly to discharge their Offices, or if they did, they
 have not therewith comply'd : therefore ought to quit
 their Callings, or be dismissed without *Absolution*. Nay
 the *Pastors*, and *Spiritual Judges* ought to be more
 strictly handled ; because the ill Consequences, which
 attend the Omissions of the *Latter*, are exceedingly of
 a more *malignant Nature* than them which attend the
 Incapacity, or Neglects of the *Former* ; for these only
 regard the *Temporal Loss* ; but the others the *Eternal*,
 and *Irreparable*. Let *Pastors*, and *Curates* take notice,
 that they do not comply with their Obligations, if they
 employ another to Catechize, or Exhort for them, and Per-
 form all *Pastoral Functions* ; for the *Pastors* are strictly
 bound, (*nisi alias sint legitime impediti*) to perform
 their Duty themselves, and *per se*, according to many
 Decrees, and Declarations of the Church. If they are
 then desirous of saving their Souls, they must either do
 their Duties, or quit for good their Charges, or let not

their Confessors Absolve them. It's a *False Repentance*, (the *Lateran Council* says, under *Innocent the Second*) when the Penitent quits not an Employ in Court, or a Trade which he cannot in any manner follow without Sin. How much more an Employ in the Church, such as that of a Pastor, or Confessor, whose Sins of Omission may be the Eternal loss of many Souls.

Fourthly, The Confessor is to observe another division of the immediate Occasion of Sin. For sometimes this Occasion may at least in Substance become *Necessary*, and *Unavoidable*; and at other Times it may be *Voluntary*, and can be avoided. It is *Unavoidable*, when it's not in the Power of a Sinner to quit the Occasion, as it's the Case of a young Woman sinfully engag'd with a young Man in her Father's House, we suppose it's not in her Power to turn him out of it; neither is it fit, she should quit her Father's House, and be exposed to more danger. Relations also, who live in one House in the same evil State, or two who live in Enmity, or Hatred having not the liberty of parting. Item the Humours of an evil debauch'd Husband, may be an Occasion to his Wife of continual Fairs, Quarrels, Harass, Abuse, Swearing, Cursing, &c. The Occasion is *Voluntary*, when it's in the Sinners Power to leave the Occasion, or remove it: As it's the Case of a Man, who keeps a Concubine in his House, in whose Power it is to turn her out; or if he keeps her elsewhere, it's in his Power to refrain visiting her, or keeping her Company. To this may be refered the Examples in the preceding Paragraph.

These things being premised, the Confessor ought to follow this Rule. When the Occasion is *Voluntary*, and such as the Penitent can avoid, or remove, he is not to be Absolved, until he first has renounced, and quitted it. This Doctrine is taken from the Council of *Lateran* already Cited, as also from *St. Gregory the Great* (a), who after describing the immediate Occasion of Sin continues thus: *Que ergo ad peccatum impleant, ad hoc necesse est, ut post Conversionem non recurrat.*

(a) Nom. 24. in *Evanus*.

St. Charles Barromeus (a) prescribes the same Rules to Confessors in these Words : *Penitentem ergo aliqua ex his occasionibus, aut similibus, irretitum, si occasio hujusmodi sit præsens, ut retinere Concubinam, aut quid simile, non debeat Confessarius eum absolvere, nisi prius ab illa occasione reipsa discesserit, seque separaverit.* The Reasons for this Rule are likewise evident : For how can it be conceived, that a Penitent is efficaciously desirous to renounce his Former Sins, except he makes use of the necessary Means, which are in his Power to separate himself effectually from them : to quit the immediate occasion of Sin is a necessary Means to avoid Sin ; consequently whilst the Sinner continues in this Occasion, he cannot be deem'd to have an Efficacious Desire of avoiding Sin ; and of course cannot be truly Penitent. The Second Reason is more evident : For the very Precept, which forbids Sin, forbids us also to retain the immediate, and voluntary Occasion of Sin : according to that saying of the Holy Ghost (b) *Who loves the Danger, shall perish in the Danger.* From whence you may infer, that we are to form the same Judgment of that pretended Penitent, who will continue willfully in the immediate Occasion of Sin, that we would form of one absolutely resolved to Sin : since he, that Wills the Occasion morally inseparable from Sin, must of necessity have a Will to Sin : for the one is humanly speaking, connected to the other. Besides this : What hope can one have to avoid Sin, who willfully plunges himself into the Occasion of it ? Such can have none, but a Rash one, which is rather to be deem'd Presumption ; and who thus without necessity presumes to be deliver'd from Sin, tempts God : And if without hopes in God, he attempts the Occasion, it's evident he is desirous to Sin ; since without the Assistance of God, he cannot pretend to avoid Sin. Therefore among others the following Proposition was very justly Condemn'd (c) *Potest aliquando absolvi, qui in proxima occasione peccandi versatur ; quam potest, & non vult dimittere.*

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Perhaps

(a) In instruct Confess. (b) *Qui amat periculum peribit in eo, Eccles. 3.* (c) Prop. 61.

Perhaps you may say, that these Reasons, and Authorities evidently prove, that whilst the *Penitent* who has not a *resolute* Will, and an *efficacious* Desire to disengage himself from the immediate Occasion of Sin, is not to be Absolved : But they do not prove, that if the *Penitent* who proposes to quit the Occasion without delay, is not to be Absolved, before he *Effectually* quits the Occasion. I answer, these, and the like ways of Reasoning have Peopled Hell with numberless Soules, and the World with Sinners, as being the Cause of keeping them continually in Sin. All this Mischief is Cloaked by a deceitful way of Reasoning without any Foundation; nay what is worse, many Ignorant *Confessors*, and others perhaps fond of gratifying Benefactors, founding themselves thereupon, rashly Absolve such Sinners, who live in the Occasion, and Habit of Sin. I will grant you with the Authors of that *Lax* Opinion, that it is *Metaphysically*, and *Physically* possible to live in the immediate Occasion, or Habit of Sin, and yet not to Sin; because the Occasion and Habit has neither a *Physical*, or *Metaphysical* Connexion with Sin, and there are Means possible to prevent the Conjunction of either with it. What then? It's enough, that the Occasion, and Habit have a *moral* Connexion with Sin, which in all probability will ensue, therefore though the above Opinion, and many others are *speculatively* Probable; yet they are not *practically*, and *morally* speaking Probable, which is the Probability a *Confessor* ought to follow. All Authors agree in this, that the immediate Occasion, and Habit of Sin, are things of that nature, that whilst you entertain the one, or the other you will Sin, and it's *morally* impossible to avoid it, tho' it is *Physically*, and *Metaphysically* Possible. But will this *Physical*, and *Metaphysical* Possibility of not Sinning exclude, or hinder the Sin from being so in *Reality*? It is humanly speaking certain, that they will not; consequently this *Metaphysical* Possibility will not excuse the Sinner, or exempt him from discharging instantly the immediate Occasion and Habit. For otherwise it's morally certain he will Sin, and all his *Physical*, and *Metaphysical* Possibility of not Sinning

ing, will not prevent his Sin. Pray then, what is that possibility to the Purpose ? Or what Foundation is it a *Confessor* to Absolve a Sinner actually in the Occasion, or Habit of Sin, consequently in a moral certainty of Sinning, which surely is incompatible with a moral prospect of not Sinning. So that it's the same thing to absolve one in the Habit, or Occasion of Sin, as to Absolve one, that you are morally sure will Sin ; consequently a *Confessor* can have no Foundation to Absolve such kind of Sinners, until they have abandon'd the Occasion, and Habit of Sin ; which lays them under moral danger, and necessity of Sinning, and can have no reasonable Hope of avoiding Sin. As to the Authorities already mention'd, St. *Charles* absolutely bids *Confessors* not to absolve such as live in the willful Occasion of Sin ; until they have actually dismissed that Occasion. St. *Thomas* of Villanueva Archbishop of Valencia gives the same Rule, and Directions (a) *Prius ergo vadat, & Concubinam a domo pellat, pecuniam alienam restituat, Contractus usurarios rumpat, famam proximi lesam, prout potest, resaricat &c. Et tunc Confessarium redeat, absolvatur.* This is confirm'd by many Holy and Learn'd Men, and by many Provincial, and Diocesan Councils as may be seen in *Natali Alexandro, &c.*

Reason also founded upon constant Experience pervades us to follow this Rule, if we are desirous not to err in so weighty a Matter ; neither are we to Confide in the words of a *Penitent*, though he should over, and over promise, that he will quit, or take away the Occasion : For you seldom meet with one, but will give his Promises of Amendment ; at the same time it's certain, that many of these Promises have not been Sincere, as daily Experience but too too often teaches us. In the *Second* Place, the contrary Fact lays a strong exception against their Promises ; why did not these Sinners cast away the Occasion of their Sins before Confession, since we suppose it was in their Power so to do, and yet they did not ? What particular reason can a

Confessor

(a) *Serm. in fer, 6. post Domini, 1. quadrag.*

Confessor have to perswade himself, that hereafter they will quit the Occasion, whereas they have not done hitherto ; though then as much oblig'd as now ? Consequently a Confessor is not to depend on their Promises, till upon Tryal they prove them to be good, because the contrary Presumption is against them. Furthermore, suppose their Sorrow and Purpose is Sincere, yet since it does not appear so to the Confessor, but the contrary, especially when he knows by Experience, that they are not to be depended on, how can he pretend to proceed to Absolve such, till he has some new Proof of their Sincerity ? And where is the inconveniency of dismissing them for some time to give this Proof, which will better secure the Sacrament from Irreverence, and the Penitent's Benefit, and Advantage. If you should say, that it is an Injury done to a Penitent to be refused Absolution, when Disposed for it ; this I tell you is supposing what we want to know : And tho' he was in Reality disposed, if this does not appear to his Confessor but rather a well grounded Presumption to the contrary, he has no right to be Absolved. Nay what is more the Confessor may sometimes defer the Absolution, tho' he judges on Probable grounds, that his Penitent is sufficiently disposed to receive it, and should not consent to this delay. Take it from Lugo a learn'd Cardinal : *There may occur (says he) some difficulty, whether the Confessor can sometimes safely defer Absolution without the consent of the Penitent, when he has at the same time Cause probably to believe, that he is sufficiently disposed to receive it. Whereupon the common Opinion, which is, that he may, seems to me very sound, for though the Penitent, who is sufficiently disposed, has a right after Confession to the Sentence, and Sacramental Absolution, yet he has not it in such a manner, that the Confessor is obliged to Absolve him that very Moment. For it belongs to a Judge to determine, who is shall be most proper to give Judgment (a).* This is not only Lugo's Sentiment, which, he says, is the common Opinion, but Banes, Grass. Henric. Tho. Sanchez.

(a) *De Sac. Penit.* disp. 4, Sect. 10, N. 168, 169

Sayr. Sa. Aversa. Diana. Tho. Hurt. Mayo. Card.
 Lacroix. N. 1762. The Reason is, because the
 Confessor according to the Council of Trent, Sess. 14.
 Cap. 8. and Lateran, Cap. *omnis utriusque*, acts not
 only the Part of a Judge, but also of a Physician, who
 has a right to prescribe Remedies not only necessary,
 but also *advantageous* to his Patient, whether the Pa-
 tient is content or not: Therefore when a Confessor
 judges it expedient to dismiss his Penitent, without
 Absolution, he may lawfully do so, though the Peni-
 tent might be probably disposed for it; how much
 more then ought he to defer it, when he is dubious of
 his Penitent's Disposition, as he must be, when ever he
 finds him involved in the Habit or immediate Occasion
 of Sin. This does no Injury to the Penitent, because
 he has no Right to be instantly Absolved, as is already
 proved, but at a proper Time: neither is it Prejudicial
 to the Penitent to be deprived of the uncertain Benefit
 he might receive by the Sacrament, when this will con-
 duce to make him exert himself *strenuously* against an
 inveterate Habit, or Occasion, and will increase his Sor-
 row, and Horror to Sin, and will very much strengthen
 his Purpose not to Relapse for the Future, consequently
 this will render the Benefit of the Sacrament secure to
 him, and much more plentiful. For a Confessor must
 not only look to his Penitent's Past Sins, but much more
 must endeavour as a Skillful Physician to prevent their
 return; and the greatest Art of a Confessor consists in
 this. Notwithstanding a Confessor ought always on these
 Occasions to endeavour with all the Sweetness, and
 Strength of Reason to persuade, and satisfy his Penitent,
 that this delay in giving Absolution, is entirely for his
 Safety, and Benefit.

Besides what has been said, we must give two Cau-
 tions, that the Confessor may know, how to use these Pe-
 nitents, who have lived for a considerable Time in the
 immediate Occasion of Sin. The first is, let the Con-
 fessor take care, that his Penitent has quitted the Oc-
 casion in earnest, before he is admitted to the Absoluti-
 on, and not with a feigned one alone, which he may
 suspect, if his Penitent, did so heretofore, or if he turn'd
 off

off that *Concubine*, which he kept under the Notion of a Servant, but substituted another for the same *Vicious Purpose*. The *second* is, that even after the *Occasion* is removed, let the *Confessor* assign his *Penitents* some space of Time to try his Constancy before he gives his *Absolution*, in order to certify himself the better of his true *Sorrow*, and *Purpose*.

Now it remains to Arm the *Confessor* against the *voluous Excuses*, such *Penitents* are accustom'd to allege for not removing the immediate *Occasion* under specious *Pretexts*, that such a Person is not only a notable Servant, or House-keeper, and the like not easily to be had; but also that the Master must suffer great Losses, or Damages, if he should cast her out of his House, &c. These, and the like *Excuses* must be rejected with the words of *Christ* (a) *If thy Right Eye scandalize thee, pluck it out, and cast it from thee, for it is better for thee, that one Member of thy Body perish, than that thy whole Body be cast into Hell*. The Sense of these Words according to the Holy Father's Interpretation, is "If any thing in this World be ever so dear to thee, be apt to make thee to fall into Sin, to lose the Grace, and Favour of God, quit the Occasion without delay, or demur (b)". For no Temporal Loss, or Profit can take place, when the Question is to shun Sin, or the immediate willful *Occasion*, where in to continue, is without any more a Sin. *Christ* himself Prescribed this Rule to us when he said (c): *For what doth it avail a Man, if he gains the whole World, and incur the loss of his own Soul*. This is enough to put an end to all *Excuses* that may be alledged against removing the *Occasion* of Sin, or of deferring it.

(a) *Matth. v. 29.* (b) *Etsi tantum aliquem diligas, ut eo dextri oculi utaris vice, aut ita tibi quampiam esset utilem, putes ut eum dextra manus habere loco, & hi tamen anime tue fortassis incommodum, etiam istos abscinde abs te. Et quidem vim Sermo observa non enim dixit a talium societate discede, sed magnam separationem indicans, Erue, ac projice abs te Chryses. Hom. 17. in Matth. (c) *Matth. 16,**

The *Second Excuse* is, that if that Servant, or Person, who is the Occasion of Sin, should be dismissed out of the House suddenly, She, and her Accomplice will lose their Reputation; the Neighbours will be persuaded, or at least suspect, that they separate on account of having over Familiar Conversation one with another, especially if this was talk'd of before: Hence they infer, *Scandal*, and *ill Example*: and therefore they pretend, it's more advisable to defer that Separation to a more opportune Time, when it will appear less suspicious: for it would cause a violent Rumour, if she were dismissed in time of *Jubilee*, *Indulgence*, *Pardon*, or at *Easter*.

This Excuse is more dangerous, than the Former to deceive *Confessors*. But if it be well consider'd, it will appear only an apparent Pretext without Truth, or Substance, which the *Confessor* will readily discover, if he observes the following Reflections. The *first* is, that the fear of losing a Thing, proceeds from the love we have to it, and as the love these kind of Sinners have to them Persons, who are the immediate Occasion of their Sins is both Irregular, and Imprudent; so is the fear they conceive in parting with them. The *second*, let us suppose; that a *Master* fears this Servant will rob his House, it's certain he will soon find Means, and Motives enough to discharge that Servant out of his House, and will not be retarded in this by all his Fear; and yet he can find no Pretext to discharge her out of his House, though she Robs his Soul, but must keep the Doors shut: And the Reason; for fear the Neighbours should say, it's on this scandalous Account; but in the Former Case, there is no such Fear. *Thirdly*, either there is actually a Rumour among the People (as generally there is) of their Evil Conversation, or there is no such? If such a Rumour is spread, behold a new Title, and Motive to dismiss her, and the only Means to put a stop to this Rumour; for now the People will believe, there was nothing of Passion in the Case, when they see the Separation, or if there was, they must conclude, that there is no more of it. If the People do not murmur, what Inconveniency can there be in dismissing

dismissing her, more than another Servant, as is dispractised, without any Persons reflecting on the Time or Occasion, except one, who is both Rash, and malicious.

The fourth is, because neither the Time of Jubilee, Indulgence, Mission, or Easter Duty, can Authorize, Entitle them, who live in the immediate Occasion of Sin, to Absolution, though the Penitent should verbally Promise, that he will dismiss her, when he can conveniently do it: for it is less Inconvenient, and Preferable not to Absolve them on these Occasions the better to urge their Separation, for even to comply with Easter Duty, and with the Precept of the Church. The Canon *omnis utriusque Sexus*, which commands yearly Confession, and Communion about Easter opens a ready Passage to enable the Confessor (if he think proper) to defer the Absolution, and Communion in the like Cases. To conclude, I say, that a Confessor who is not either very Learn'd, or Experienc'd, or Dubious how to proceed with Prudence, ought to keep his Penitent Unabsolved, though his Penitent should ever so earnestly Sue for it under the Pretext of Scandal (except this is notorious) until said Confessor has first consulted a Learn'd, and Experienc'd Confessor, who will direct him how to proceed wisely, and safely, free from all Censure, and danger of erring, in so Critical and Weighty a Matter; and if you can prevail with your Penitent, advise him to Confess to such a Confessor.

But if all the Circumstances of the Case, weigh'd and consider'd by Care, and Reflection of a Learn'd, and Prudent Confessor (and not as the Penitent exaggerates them) should appear, that casting her out of the House is more dangerous, and brings greater Inconvenience with it, than suffering her to remain; then it leads to consider the Case of those, who live in the necessary and immediate Occasion of Sin, from which they cannot remove themselves. Such is the Case of the Daughters of the Family, who have in the House the Occasion of Sin, and have no Means in their Power to remove it, or remove themselves from it. We chuse to say the Daughters, rather than the Sons, because the

can easier find Means to remove themselves from
 the Occasion. For if they are Children of Rich Pa-
 rents, they may Sollicit to be sent Abroad on account
 of their Studies : If the Parents are Poor, they may
 be sent to send them Abroad to learn a Trade, or
 go to Service : Others may quit the Occasion by
 taking on in some Religious order. These things they
 may, and ought to Sollicit without publishing the Mo-
 tives. Besides they ought to help themselves by the
 advice of a Prudent Confessor, whose chief Study, and
 care must be to see, if he can find Prudent Means, to
 part, and Separate his Penitent from so great a danger.
 Now if the Case be such, that the Penitent, or Con-
 fessor cannot find Means to remove the Occasion, the
 method the Confessor is to observe in reference to such
 penitents must be that which St. Charles gives in his
 Instructions (a) and are as followeth. And because it
 may happen, that the Penitent by none of these Means,
 which the Prudent, Zealous, and Fervent Confessor,
 (such is to be sought for on these Occasions) prescribes
 him can quit, or discharge himself from the imme-
 diate Occasion, or forsake it, without great Danger,
 and Scandal ; in this Case, the Confessor must have
 recourse to these Remedies. The first is, to defer the
 Absolution, until he sees sure Indications of his Peni-
 tent's sincere Conversion ; but if the Confessor reflects,
 that the Absolution cannot be deferr'd without Dan-
 ger, and Infamy of his Penitent, and remarks in him
 signs of Sorrow, due Disposition, and prompt Obedi-
 ence to accept, and put in Execution the necessary
 means for his Amendment : Then let the Confessor
 enjoin by way of Penance the Means he judges most
 fit, and necessary : For Example, that he shall never
 converse, or be in one Room, or Place with her alone ;
 that he shall daily Pray to God to strengthen him a-
 gainst the Occasion, and Temptation, that he shall per-
 form such Works of Corporal Mortification, that he
 shall frequent the Sacraments, especially that of Con-
 fession (it will profit the Penitent much, not to change
 his Confessor, as may be signify'd, and enjoy'd him)
 and

(a) St. Car. in Instruct. ad Conf.

and such like. All which if the Penitent accepts of with a willing Mind, then the Confessor may Absolve him. But if the Penitent hath already done this either of his own accord, or by means of another Confessor, and you now find, that your Penitent has not Amended, do not then Absolve him, until he has effectually quitted, or separated himself from the Occasion; except (continues the Holy Cardinal) it appears otherwise to us; whereupon it is our will to be Consulted, concealing the Penitent's Name. So far St. Charles, whose Instructions are of great Weight, and Authority in the Church of God. We have nothing to add to these Instructions, but to exhort the Confessors to put them in Execution, and to advise in this dangerous Case either with his Prelate, or some other Learn'd Person. Finally, If a Wicked, Cross, and Abusive Husband, should occasion the Wife frequently to Curse, to Quarrel, or to Hate him, if she cannot avoid this Occasion of Sin, she must be Exhorted by the Confessor, and obliged to Form Acts of Charity, of Patience, Forbearance, Resignation, &c. If the Confessor finds, that either she did not execute these Means, or that if she did, she did not Amend, let her not be Absolved, and let him further advise, what is best for her to do.

C H A P. V.

Instructions how Confessors are to deal with Penitents, who have contracted a Habit, and frequently Relapse into the same Sin.

THIRDLY, you may infer from the Doctrine establish'd in the above mention'd Rules, how a Prudent, and Zealous Confessor ought to behave towards Habitual Sinners. For this Purpose you must in the first Place understand, that what we call a Habit of Sin, is a strong Propension, and Inclination to Sin acquired by often repeating the same specifick Sin, which at length becomes so Familiar, and a pure Natural that

it leads one to it, without giving him any much Trouble, or uneasiness of Mind, and often without reflecting on it. A Scholar, for Example, by often reading the same Lesson, thereby acquires a Facility, and Promptness to repeat the same Lesson without Hesitation, or Difficulty: Why then, as a Scholar by once reading his Lesson gets some Facility, though a great difficulty still remains; yet a *Second, Third, and Fourth* reading of the same Lesson, will add a greater Facility to repeat it, and will diminish in Proportion the opposite Difficulty to that degree, that at length by *Ten, or Twelve* Readings, he will expeditiously, and without the least difficulty repeat it by Heart. By this you may see that the very first reading of that Lesson produced some Facility, of course a Habit, tho' in a very remote degree, which by the second reading became more intense, and so continues to increase, till it becomes perfect in its own Line, and as such is to be computed from the very Minute, that Scholar could expeditiously say his Lesson by Heart.

After the same manner, we are to account for a Vicious Habit: At the first Sin the Sinner commits in any kind, he feels in himself a Difficulty, a Reluctancy, a Tergiversation, an uneasiness of Mind, when resolving on its Commission; and after it is committed, he feels a strong Remorse, and is much troubled in Mind for having Transgressed. The second Commission of the same Sin lessens this Difficulty, and Remorse, and adds a Propension to commit; and thus by the repetition of the same kind of Sin both Difficulty, and Remorse vanish; and a violent Inclination to repeat the same Sin is left in its stead, and thus at length Sin is committed with as much Ease, and as little Reluctance, as if it had been a common, or indifferent action of Life. From hence you may compute a sinful Habit to be compleat, and the Sinner thereby render'd indisposed for *Absolution*, when he is as ready to commit Sin, as if Thirsty, he would drink Water. *Bibunt iniquitatem sicut aquam.*

Furthermore you are to observe, that a Habit of Sin is sooner, and easier acquired in one sinful Matter, than

in another ; for in the state of corrupt Nature, we are not equally inclined to every kind of Sin, as experience convinces us : For we find our selves much more inclined to Sins of *Sensuality*, on account of the sensible Pleasure that accompanys them, than to any other kind of Sin, (as we have already observed to you in treating of *Capital Sins*) consequently a Habit in Point of *Sensuality*, viz. *Lust*, and *Gluttony*, will be sooner acquired, and perfected, than in any other sinful Matter whatsoever ; because it is seconded by a violent Inclination, and Promptness of corrupt Nature, both which wonderfully Facilitate the Commission of said Sins. Wherefore the Holy Fathers observe, that we have suffer'd more this way by *Original Sin*, than in any other kind of Sin whatsoever. From whence you may conclude, that to acquire a compleat Habit in matter of *Lust*, and *Gluttony*, a less Repetition of Sin will suffice, than to acquire a Habit of *Swearing*, *Cursing*, *Blaspheming*, *Theiving*, *Detraacting*, &c.

From hence you may first infer, (which will give great Light to a *Confessor*) that a Sinner has contracted a compleat Habit of Sin, so as to render him indisposed for *Absolution*, when he commits it, without Trouble, Difficulty, or Remorse. Secondly, You may infer, and conclude, that in Point of *Lust*, a Habit is compleated (with regard to a *Confessor* by *Six*, or *Eight* compleat Sins in this kind in the space of a Month, or something more.) A Habit of Drunkenness by *Ten*, or *Twelve* Drunken Fits (supposing Ability, and Opportunity) within the space of half a Year, because the Pleasure of Drinking is not so violent as the Former. A Habit of *Swearing*, *Cursing*, and *Blaspheming* is acquired by repeating these Sins *three*, or *four* times in the Day, or without any Check for the space of a Month : For Sins of the Tongue require a more frequent Repetition, inasmuch as Words do not make so deep an Impression on the Mind, as Corporal Actions ; wherefore one Corporal Action, suppose of *Fornication*, *Theft*, *Drunkenness*, may create a greater Facility to re-assume them, than twenty Oaths, for Example. Pursuant to this Doctrine, we may say, that a Habit of *Detraction*

is compleated, when one gives liberty to himself without guard, or reserve to speak grievously ill of his Neighbour as often as it comes in his way, and occasion offers. One may be said to have contracted a Habit of *Filching*, and *Stealing*, who for a Year or Two, Filches every little thing, that comes in his way (or who proposes to himself to live by Stealing, or Robbing, as if it had been his Calling) for these small Thefts beget a Habit, and dispose one very much to Steal matters of value, and consequence, which a *Confessor* must not wait for in his *Penitent*, but endeavour to check it in the beginning. by denying *Absolution* to such Filchers, not only because several little Thefts cause a great Damage liable to Restitution under pain of mortal Sin, but also because the Habit of Stealing small Matters, immediately dispose for the Stealing of greater; and leads one directly to the immediate danger of committing a mortal Sin.

From hence you'll also easily judge, when one is guilty of the Habit of Quarreling, and giving reproachful Language to others, either Domesticks, or Externs; this is so, when one is Prompt to abuse grievously others, with the Tongue, or Hands upon every slight Occasion, and without any great Provocation. Tho' I must confess this to be oftener the effect of an unbridled Passion of Anger, which indeed may be strengthen'd by an evil Habit as well as other Passions of the Mind, which oblige *Penitents* to curb as well as vicious Habits; and *Confessors* must deal with them after the same manner. A Habit of willful, and self Pollution may be acquired with as few Repetitions, as that of *Fornication*, or rather fewer, because the Fear, and Scandal that accompany the Latter should it come to Light, may be apt to deter a Sinner, whereas the other wants this Check, and therefore is more spontaneously committed, the allurements on both sides being much alike. A Habit may not only be thus acquir'd in outward Actions, but also in the inward, especially in unchaste Thoughts, merose Delectations, and desire of Revenge. A Habit in a matter so conformable to our corrupt Nature, is soon acquir'd by many Repetitions.

In the *second* Place you must observe, that a Sinner may have contracted a Habit of Sin since his last Confession; for he might since that time have so often reiterated this, or that act of Sin, so as to have acquired a Facility, a strong Propension, and violent Inclination to repeat the same without Resistance, or Reluctancy, as often as the Occasion, or Opportunity did offer. From what we have said hitherto you may infer, that a Sinner has brought his vicious Habit (in what kind of Sin soever) to a sufficient Height, and Intenseness so as to be judged Indisposed for *Absolution*, when he is as frequently guilty of this, or that kind of Sin without any Reluctancy, or without using any great efforts in opposing it, or who has been often guilty of the same grievous Sin without any Amendment, or who after two, or three Confessions at most, though admonish'd, and threaten'd with refusal of *Absolution* did not amend. *Thirdly*, you are to observe, that the amendment requisite in a habitual Sinner to intitle him to *Absolution* must be a notable Amendment of Life; that is to say, he refrain'd from his usual Sin (suppose three, or four times since his last Confession though he had the same Occasion, Power, and Opportunity to reiterate his former habitual Sin; yet he rejected it out of some virtuous motive. In like manner, if a habitual Sinner, though often guilty of his darling Sin since his last Confession, notwithstanding for some considerable time before his Present Confession did use strenuous Efforts to oppose his vicious Habit out of a sincere Motive of Repentance induced thereunto either by hearing a Sermon, or the sudden Death of his Companion in Sin, or by God's inward Illustration, or through any other Motive whatsoever, which has brought him to Pray to God often, and also fervently to release him from his evil Habit, or did Fast, Discipline, or Mortify himself after an unusual Manner for the same purpose, and consequently did sometimes get the better of his evil Habit, so that it may be verified of him what the Holy Ghost says, *Qui potuit transgredi, & non est transgressus, facere mala, & non fecit*; these are good Signs of a sincere Repentance, and a Confessor may (tho' not obliged, as I will shew hereafter) Absolve him.

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In the *Fourth Place*, a *Confessor* should inquire, whether any certain Place, or Company gave birth to the Sin of his *Penitent*; for Example, this Man is never Drunk but when he resorts this particular House, or meets a certain set of Company; that other is seldom guilty of *unchaste Thoughts*, or *Desires*, but when in Company with this young Woman, or of *Fornication* but with this one Female; or of *Quarreling*, but when Drunk, or of *Thieving*, but when he meets certain Persons, or of *Backbiting*, but in such a Company, &c. These Sins do not only proceed from the Habit, which is inwardly, but also from the Occasion, which is outwardly. It is very Material for the *Confessor* to know this, otherwise he cannot Prescribe a proper, and immediate Remedy: Therefore he is bound to enquire into the Occasion of Sin, tho' *Habitual*, that when ever he discovers this particular Person, House, or Company to influence his *Penitent* to commit this Sin, let it be *Habitual*, or otherwise, he must strictly charge his *Penitent*, and that by way of *Penance*, to shun that Person, House, or Company, which by experience he found to be the Cause, and Occasion of his Spiritual Ruin.

In the *Fifth Place*, you are to notice, that the Confession of those *Habitual Sinners*, whose Habit is *Mortal* (whereof you must judge by the acts that produce them) and Confess often, and as often Relapse into the same Sins, forming a perpetual Circle from Sin to Confession, and from Confession to Sin; such Confessions, I say, are not only Unprofitable, but also justly suspected of being *Sacrilegious*, for want of an *efficacious Sorrow*, and *Purpose*. Wherefore St. *Isidore* (a) compares these kind of Sinners, and their Confessions to such as wash a raw Brick, the more they wash it, the more Mud they raise on it, and so instead of making it Clean, they make it more Foul. St. *Gregory* the great (b) compares them

Q 3

(a) *Qui plangit peccatum, & iterum admittit peccatum, quasi si quis lavat laterem crudum, quem quanto magis laverit, tanto amplius lutum facit.* (b) *Qui admissum plangit peccatum, nec tamen deserit penam graviorem*

them to those, that wash themselves with Foul Water, the more they Wash themselves, the more they Defile themselves ; and what is more, St. *Peter* compares them to Dogs, who lick up their Vomit, and to the unclean Beasts, who wallow in the Mire (a) Wherefore *Albert* the Great (b) does not doubt to assure us, that it is an Argument of False Repentance to weep for Sins even with Vehemency, and after such Tears to repeat the same. St. *Gregory* the Seventh (c) calls it absolutely a Fruitless Repentance, which does not hinder the Penitent to re-assume the Former, or the like Sins. For the better understanding of this Doctrine, and to shew how a Confessor is to behave in regard to Habitual Sinners, we will endeavour to clear up this Point in the following Conclusions.

CONCLUSION I.

A Confessor is not to believe, or to suppose a Habitual Sinner truly sorry for his Sins on his bare Words alone.

THE truth of this Conclusion is evidenced from that condemn'd Proposition of Innocent the 11th. *Penitenti habenti consuetudinem peccandi contra legem Dei, Nature aut Ecclesie, etsi emendationis spes nulla appareat, non est neganda, nec differenda Absolutio, dummodo ore proferat se dolere, & proponere emendationem.* From hence we may infer two things ; first, that the bare verbal Testimony of Sorrow goes for nothing in the Case of Habitual Sinners, as you have heard in the said condemn'd Proposition. Secondly, That there must be some hope of Amendment in such Penitents ; for a slender, or feeble hope of Sorrow, or Amendment will not suffice ; because this kind of Hope

gravioris culpe se subsistit, quia ipsam quam flendo veniam potuit impetrare contemnit, & quasi in lutosa a qua seipsum involvit, in Past. Part 3. Admon. 3.

(a) St. Pet. 2. 2. (b) In Para, anime Cap 38. (c) Lib. 7. Epist. 10.

is not sufficient to found a moral certainty of a *Habitual Sinner's Sorrow*: Now to venture to Absolve a *Penitent* on such weak Hopes, would be evidently, and without necessity exposing the *Absolution* to Nullity, which is never lawful, except at least in case of Necessity, hereafter to be mention'd. Before a *Confessor* then can pretend to give *Absolution* to a *Habitual Sinner*, he must have a well grounded Hope, which must dissipate the fear a *Confessor* ought to have of a *Habitual Sinner's* want of Sorrow: So that the Motive, or Argument we have of his Sorrow, or good Purpose, must not only be equal to the Motive we have of his wanting it, but must exceed it; otherwise, we would proceed to give *Absolution* without a moral certainty, and with a lesser Probability of our *Penitent's* Sorrow; consequently with the lesser Probability of the very existence of the Sacrament of *Penance*; since without Sorrow its chiefest Part, it cannot subsist; and therefore such *Absolution* is condemn'd by the very first Proposition of *Innoc. 11th. Non est illicitum in Sacramentis conferendis sequi Opinionem probabilem de valore Sacramenti, relicta tutiore.* Wherefore if a *Confessor* has stronger Reasons to fear, that his *Penitent hic, & nunc* has no true Sorrow, or Purpose for his Sins, than that he has this Sorrow, he cannot lawfully proceed to give such a *Penitent* the *Absolution*, as is manifest by the said condemn'd Proposition. For what can nearer concern the validity, or invalidity of the Sacrament of *Penance*, than a Doubt, or lesser Probability of the existence of a true Sorrow.

CONCLUSION II.

From the very nature, and Consequences of *Habitual Sin*, we demonstrate, that the common, and usual Signs of Sorrow in such Sinners are not to be regarded by *Confessors*.

THE Holy Scriptures, Fathers, and constant Experience shew us, that the Conversion of a *Habitual Sinner* is very hard to be effected. This difficulty

arises from two different Heads ; the one on the Part of God, the other from the Sinner : From the Sinner on account of his sinful Habit, which is very difficult to be destroy'd, as the very Definition of it according to the Philosopher, gives us to understand : *Qualitas difficile mobilis, quæ ex frequentatis actibus generatur*. For this Habit, as the saying is, becomes a second Nature, and gives one a violent Propension to repeat often the same Sin, with as much ease as one could speak, or walk, and causes as great a difficulty in a manner to overcome it, as to refrain from these natural Actions. This is conformable to that saying of St. Isidore, *Affidua consuetudo peccandi vitium convertit in naturam*. Nay it gets such a great ascendant over the Sinner, according to St. Bernard, that it Fetters him, and will not allow him to oppose it, tho' desirous to do so : *Ita tandem prava consuetudine illigatur, ut post modum volens, ei resistere, non possit* (a). This agrees with what is said in the Proverbs : *Adolescens juxta viam suam, etiam cum senuerit non recedit ab ea*. The reason is, because this evil Habit Lords it over the Will in such a manner, that it enslaves, and subjects the Will, to execute what it was accustom'd to, and therefore it is justly call'd a Chain, to express the Dominion, and Sway it bears over a miserable Sinner, who often sighs, and groans under its Weight, and as often attempts to shake off its Yoke, Quarrels, and Struggles with it often to no purpose. We have in some part of this Work described this Combat, and Conflict between the Will, and an inveterate Custom in Person of St. Austin, who for a considerable Time had been a Slave to it, and with much Struggle, many Tears, and great difficulty, at long run got rid of it. Hence it is, that the Sinner by means of this evil Habit becomes so Stubborn, as to reject, and resist God's Graces, and finally to be Harden'd in Vice, which made Seneca to say, *Desinet esse remedio locus, ubi quæ fuerunt vitia mores fiunt* (b).

This difficulty is augmented with regard to God it is

(a) St. Ber. Lib. de interi dom. Cap. 57. (b) Sen. Epist. 39.

allowed by all Divines, that as the Just by their good Works increase in Grace, so do Sinners by their bad Works decrease in Grace ; for the more they Sin, the more God withdraws his Graces from them ; till at length he deprives them, in Punishment of their repeated Sins, even of the immediate sufficient Graces, and leaves them often trusting to the Grace of Prayer, that is, to a remote, and mediate Grace only ; and as there is none, who Sin oftener than *Habitual Sinners*, must hence follow, that none are more abandon'd of God, or more undeserving his Divine Mercy, which is, and must be the first cause of a Sinner's Reconciliation ; consequently there is no Sin renders a Sinner's Conversion more difficult, than *Habitual Sin* ; for it is not every degree of God's Mercy, and Grace that will Convert such a Sinner, but it must be a singular Mercy, and special Grace of God on account of the great resistance an evil Habit gives to both. This is confirmed in the Person of *Lazarus*, who according to all the Holy Fathers, whose Resurrection bears the Type of a *Habitual Sinner*, and gives us plainly to understand the great difficulty there is in the Conversion of such ; which Christ himself signifies to us by the great Difficulty he exhibits to us in Raising *Lazarus* from Death to Life : For the Holy Scripture tells us, that before he performed this Miracle, he *groan'd in Spirit, and moved himself to Trouble, and Wept, and cryed out with a loud Voice, Lazarus come forth.* And the Gloss upon this Text says, *Fremuit, lacrymavit, clamavit, quem moles male consuetudinis premit* : Whereas we read, that he raised many others from Death to Life, without any more but saying, *Ego dico tibi, surge.* The reason of this difference, according to the Holy Fathers is, that *Lazarus* covered with Leprosy, being the Symbol of a *Habitual Sinner*, the demonstrations of Trouble which Christ used in restoring him to Life, tend only to signify to us the great difficulty there is of restoring a *Habitual Sinner* to the Life of Grace ; and therefore the Conversion of such a Sinner is often in Scriptures term'd impossible, to give us to understand the vast difficulty there is to effect it ; and therefore the Holy Ghost in
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the Person of the Prophet *Jeremy*, puts this Question *Will a Blackmoore change the Colour of his Skin?* If he had said, will one practise Virtue being accustomed to Vice; because a vicious Habit is a second Nature. See the *Asteticks* on this Head. I think the Motive enough for *Confessors*, not only to depend on the Word of such *Habitual Sinners*, but even on the common Tokens of their Sorrow.

Now let us see, which are the ordinary Tokens of *Habitual Sinner's Sorrow*; What? But to say he is sorry, to knock his Breast, to make great Promises, and perhaps to shed a few Tears. I say, that all these Signs are not proof enough to a *Confessor*, to believe him sorry. *First*, Because as we said, his Words, and Promises are not to be noticed. *Secondly*, Neither striking his Breast, or lifting his Eyes to Heaven, or shedding a few Tears, because these are the effects of our Imagination touch'd by some frightful outward Object, or human Confusion, as we have observed in our Discourse on *Sorrow*, and are confirmed in it by daily Practice as when a *Preacher*, or *Confessor* mentions the *Devil*, *Hell*, *Fire*, and such like frightful things, which are apt to move us to some kind of *natural Sorrow*, and often even to Tears, both which are of but short continuance; and therefore such Tears, and Sorrow often deceive *Confessors*, because they have no necessary Connection with a *Divine*, *Supernatural* and *Efficacious Sorrow*, which of its own Nature is lasting. *Thirdly*, All these Tokens fall far short of equalizing the Reason already given both on the Part of God, and of the *Penitent*; on the Part of God, who withdraws his special Graces from a *Habitual Sinner*, and with difficulty grants them, which when he does, it is so singular Favour, that it readily manifests it self by the visible change it causes in the Sinner. On the Part of the *Sinner* the difficulty is also increased, because he is Chained, and Enslaved by his *Habitual Vice*, and has obtained a great a Dominion over him, that we are sure, that it must cost him great Labour, and Trouble to overcome its Resistance, and effectually to resolve on a new Life. Witness of this is *St. Austin*, who experienced this difficulty

difficulty in his Conversion, and informs us of it in his
Eight Book of Confessions Chapter 5th. *Certum ha-*
bam esse melius tuae charitati me dedere, quam mee
aviditati cedere, sed illud placebat, hoc libebat &
placebat. Suspirabam ligatus non ferreo alieno sed
a ferrea voluntate. And again, *Dum servitur*
idini facta est consuetudo, ut dum consuetudini non
astitur facta est necessitas. Sed tamen consuetudo
versus me pugnatioer eo me facta erat, quoniam vo-
is, qua nollem perveneram. St. Gregory likewise
 cides this difficulty: *Sepe nonnulli exire a pravis*
libus cupiunt, sed quia eorundem actuum ponere
emuntur in male consuetudinis carcere inclusi, &
et ipsi exire non possunt. And upon them words of
remie Lib. 26. mor. Cap. 24. *Posuerunt lapide*
er me: Lapis superponitur cum dura consuetudine,
ens in peccato demoratur, ut etsi velit exurgere tam
umque non possit, quia molis desuper male consuetu-
is premit. St. Basil reg. fus. 9. 55. *Anima sanie*
catorum suppurata, & in habitu consistuta malitie
e, ac multo negotio elui potest. The Council of Trent
 likewise calls the Sacrament of Penance a labour Bap-
 tism with regard to Sinners in general, because the Sin-
 ner must take great Pains, and Labour before he can
 intend to arrive to a newness of Life, by virtue of the
 Sacrament of Penance; that is, he must prepare him-
 self with frequent acts of Mortification, and Penance
 to obtain the Grace of Justification: If all this, I say,
 the Council requires from every one fallen into deadly
 Sin; how much more would it require of a Habitual
 Sinner.

Fourthly, Considering a Habitual Sinner's frequent
 lapses, and Confessions, it cannot be prudently pre-
 supposed, that he has a true efficacious Sorrow at each of
 his Confessions, which must presuppose God's effica-
 cious Grace: First, because as God does nothing in vain,
 so not to be presumed, that he would expose such
 Sinners to such vicissitudes of rising, and continually fall-
 ing. Secondly, When God confers Grace on a Sinner to
 effectually Reconciled to his Divine Majesty, such a
 reconciliation is not Momentary, but Lasting, according
 to

to that saying of St. Paul (2 Cor. 7.) *For the Sorrow which is according to God, says he, worketh Penitence unto Salvation, which is lasting.* And you may add not without great Foundation, & *vice versa*, that when the Sorrow is not lasting, or the change of Life visible, these are in a manner certain Signs of Non-penitance ; and therefore *Confessors* should never regard Momentary shews of Sorrow, nor proceed to Absolve rashly *Habitual* Sinners on such uncertain Tokens, but should imitate the *Sailor*, who will not upon the first appearance of a fair Gale of Wind, Sail out of his Harbour, but will wait a Tide longer, till he sees the Wind settled in the Point favourable to his Voyage.

Fifthly, God in his ordinary Providence, never raises (at least) a *Habitual* Sinner suddenly from the abyss of Sin to the high State of *Justification*, but gradually and by means of Works of less Perfection to the greater. Suppose by the means of the Grace of Prayer (wherein the Sinner is never deprived) he is excited to implore God's Mercy to compassionate him ; by this practice God thro' Faith gives him a lively Sight of his Miserable State, banished from Heaven, and condemned to the perpetual Prison of Hell, which cause an Horror, and Aversion in the Sinner to his Sins, on account of the Eternal, and Incomparable Damage they have in both ways done him. This Hatred is accompanied with Fear, when the Sinner considers God's severe Menaces, and Punishments with regard to Sin, which Fear would be apt to sink the Sinner into Despair, had not Hope in God's Mercy instantly raised him up, and animated him, and brought him to confide thro' the said Mercy, and Redemption in *Christ* to obtain Pardon for all his Sins, at the same Time abhorring, and detesting them either because by their Means he justly merited to be Eternally Damned, and excluded from the Joys of Heaven ; or because considering the excessive goodness of God in forgiving him so many heinous, and grievous Offences committed against his Divine Majesty, the Sinner is hereby moved to love God above all things, and purely for his Sake, as likewise on the same account to detest, and to be averse to his Former Sins, firmly

firmly resolving never more to be guilty of the same. Now we cannot imagine, that all these things are in God's ordinary Providence instantly perform'd, but by degrees; from frequent Prayer, for Example, to obtain God's Mercy, and Pardon, which generally is the first Step taken to be reconciled to God, and by these Means God adding more Grace to the Sinner, he is moved, to abstain, to make frequent acts of Sorrow, to avoid, and shun the Occasion of Sin, to guard himself against his evil Habit, to give Alms, to resist the Temptation, and to exercise other works of Mortification, which import many Discourses, Reflections, and the practise of many Virtues, from Faith to Hope, to Fear, and to Love, all which import the series of our Justification; tho' I must confess, that God in his extraordinary Providence may work all this in a Sinner in a short space of Time, as he did with the Penitent Thief; and others mention'd in the Gospel. From hence we may conclude, that a Confessor cannot with any solid Foundation proceed to Absolve a *Habitual* Sinner on the ordinary Tokens of Sorrow, as already mention'd, or on account of the short, tho' ever so feeling Exhortation a Confessor can make to him, as every Confessor may certify himself by his own Experience founded on the uninterrupted Relapses of *Habitual Sinners*, and *Penitents*, whereof more hereafter.

CONCLUSION III.

The only sure, and ordinary Token a Confessor can have to Absolve a Habitual Sinner medicated even for the first time can be no other, but a Cessation from Sin, and an Amendment of Life.

FOR the right understanding of this Conclusion, I must refer you to the *Third* Inference mention'd in the beginning of this Chapter, where we explain'd what is meant by this *notable Amendment*. This being presupposed, the present Conclusion wants no Proof, since all effects must presuppose a Cause: The Amendment of Life can presuppose no other Cause, but a full change of the Sinner's Heart for the better: For had not this change

change been wrought in his Heart, by God's special Grace this effect could not follow: for a bad Tree cannot bring forth good Fruit, whilst it remains such. Wherefore among all the usual Signs and Tokens, that are given to *Confessors* to judge of the *Penitent's* Sorrow in case of *Habitual Sin*; this Amendment of Life is the only sure Token, that can be depended upon, because it's incompatible with the mortal State of a Sinner; whereas all other ordinary Tokens such as *Weeping, Sighing, Sobbing, knocking the Breast, and Fair Promises*, are by too frequent Experience known to have no Repugnance to that mortal State of *Habitual Sin*; and therefore *Confessors* have no room to leave any stress upon them. For the Case of an *Habitual Sinner*, and that of a *Liar* is pretty much the same. For as a *Liar* has lost all right to be Credited on his Word, and Veracity, even so a *Habitual Sinner* has lost the like Right; and therefore throws the Proof of his sincere Amendment upon himself; neither will a very kind of Proof be taken from him, but a very good and undeniable one, which can be no other, than a notable Amendment of Life, having the same Temptation, Provocation, and Occasion to Sin as formerly; for it may happen that such a Sinner may diminish the Number of his Sins, tho' not amended, either because thro' Sicknes, or any other Means he wanted the Power, Occasion, or Opportunity to pursue his Sins: Wherefore the Amendment of Life above required must suppose the same Occasions of committing the same Sin, but out of a special Motive of Repentance, or Salvation abstain'd from before his Present Confession, tho' he might have sometimes thro' Frailty Relapsed. Finally, It is not enough, that a *Habitual Sinner* should be Converted in his Heart to be intitled to *Absolution*; besides this inward Conversion must be apparent to the *Confessor*, which cannot be so, (barring Divine Revelation) but by a notable Amendment of Life.

CONCLUSION IV.

though a Penitent should be supposed disposed for Absolution on the first appearance of a notable Amendment, notwithstanding his evil Habit ; a Confessor is not bound instantly to Absolve him, but may defer the Absolution, to certify himself further of his Penitent's good Disposition.

FOR this Conclusion a number of Divines are quoted, as *Ban. Lug. Henriq. Graff. Tho. Sanc. Sayr. Sarsa, Dian. Lacroix Lib. 6. P. 2. N. 1762. Tho. Hurt. cum aliis To. 1. Tract. 1. Cap. 6. N. 206. Loy. Card. &c.* The reason of it is evident, for according to the *Lateran*, and *Trent* Councils a Confessor in the Administration of the Sacrament of Penance, chiefly acts the Part of a Physician, and therefore has a right to Prescribe Remedies to his Penitent, not only such as are Necessary, but also such as are Probable, as for Example, the refusing him Absolution, when the Confessor believes, that this delay will contribute to his Penitent's speedier Amendment, or continuance therein ; especially when the Confessor has experienced (as all Confessors must have) that by giving Absolution with too great Facility to Habitual Sinners, occasions their Relapse with the greater ease, which must prove detrimental even to the Penitent : For a Confessor is not only to Heal Past Wounds, but chiefly prevent Fresh ones. A Catechumen, for Example, sufficiently Instructed in the Mysteries of Faith, has as much right to be Baptized as an Habitual Sinner well disposed to be Absolved ; yet such a Catechumen, according to the Divines, has not an absolute Right to be instantly Baptized, but at a proper Time, when his Pastor judges convenient, who lawfully may delay it, in order to try his constancy in the Christian Faith, and thereby to certify himself of his Proselyte's good Disposition. Even so Absolution is frequently, and prudently delay'd, either that the Confessor should certify himself more and more of his Penitent's good Disposition, or to prepare him to receive Absolution with greater Fruit, and

and certainty. Furthermore it may be also sometimes necessary to delay *Absolution* to your *Penitent*, till he has removed the immediate Occasion of Sin, or effectually made Restitution, especially, when heretofore to purpose Admonished to both. Nay do not we see, that the Church reserves from many *Confessors* the Power of Absolving from certain Sins, which it does with another view, than that Sinners perceiving the difficulty of getting Pardon of such Sins might be the more induced, and deterred from committing them for the Future. Why therefore should not the *Confessor* for the same Reasons render the *Absolution* some what difficult to *Habitual* Sinners, in order to reclaim them the more expeditiously, and to rouse them from the *Lethargy* of that Sin, which we know require very strong Efforts.

Now to tell me that a *Penitent* is to be believed who says he is sorry for his Sins, goes for nothing, as we have proved already. Besides, when his Actions constantly contradict his Words, no Credit is to be given to him, till he gives evident Proofs to the contrary, which as we Proved can be no other (in the ordinary Providence) than a considerable Amendment of Life. Neither do we require, that a *Confessor* should be persuaded, that his *Penitent's* Purpose should be unchangeable; but he should be Perswaded, that his *Penitent, hic, & nunc* has a *Supernatural*, and *Efficacious* Sorrow for his Sins. Pray tell me, what Motive can a *Confessor* have to form this prudent Judgment with regard to an *Habitual* Sinner, who is every Day, or perhaps often in the Day falling into the same Sin, tho' he frequently promises to refrain from it? Except a notable Amendment of Life; seeing all other Signs of Sorrow in such Sinners are very ambiguous, and uncertain. Do not insist, that when the denial of *Absolution* is only Profitable, and not Necessary, it would be an Injury to the *Penitent* to deny him *Absolution*, and deprive him of the Sacramental Grace. We have already proved the contrary, not to mention, that this privation will be the Means of receiving the Sacrament in a more certain, and surer manner, and with greater Benefit to the *Penitent* himself.

We must except the Case of a dying Person, though his Dispositions should be doubted, who is to be Absolved *Sub Conditione*; because there is no delay to be made to certify a *Confessor* of his Sorrow. In like manner, if a *Penitent* should not have an opportunity of a *Confessor* for a long time to come, because he undertakes a Voyage, or that the refusal of *Absolution*, should be said to throw him into Dispair; in these Cases, if a *Confessor* can any way form a good Judgment (which is very difficult) of his *Penitent's* present efficacious Sorrow, tho' he should fear his Relapse; yet *Absolution* should be given; because in these Cases to delay *Absolution* might prove Hurtful, and not Beneficial. These Cases being excepted, it's the common Opinion of Divines, and Cardinal *De Lugo* says, (confirm'd by Experience) that some delay of *Absolution* conduces very much to hinder an *Habitual Sinner* from Relapsing. From whence you may conclude that saying is not generally true, *Disposito non est neganda Absolutio*; and much less when his Disposition is at most but doubtful. Finally, When you cannot Absolve a *Penitent*, either because he is a *Habitual Sinner*, or one involved in the immediate Occasion of Sin (*etiam pro prima vice*) let the *Confessor* convince such, that he has no sufficient Motive to suppose his Sorrow, but rather the contrary, by his frequent Relapses, and manifold vain Promises makes it evident: That this *Absolution* would be *Sacrilegious*, and *Derrimental* to him, that it would be damnation to him, and to his *Confessor*; and therefore should take this refusal in good Part, since it must be supposed, that a *Penitent* would not willingly take poison. Therefore, it is a much greater Favour, and benefit to be refused *Absolution* in such Cases, than to have it granted; and thus a *Confessor* may sweetly induce his *Penitent* to consent to this Denial. Let him then be put off for a Month, or at least a Fortnight for a pious sake, enjoying him some Prayers daily to be said devoutly in order to implore God's Grace for his Conversion: Besides some proper *Medicinal Penance* suitable to the nature of his Sins, and exclusive of all occasions, dangers, and inlets to his Former Sins. Another

Case wherein an *Habitual* Sinner may be Absolved is, when for a Fortnight or more before his Confession he Pray'd, Fasted, and Labour'd heartily to amend himself, and tho' he had the same opportunity to Sin as formerly, yet thro' his Carefulness, and Spirit of Repentance did refrain, suppose three, or four Times from Sins of *Deed*, and oftener from Sins of *Thought*, and *Words*, may be taken by a *Confessor* for good Signs of his Sorrow; and all this is comprized in the Amendment of Life already spoken of. I think the safest Method *Confessors* can follow with regard to these *Habitual* Sinners, especially who are for many Years such, to oblige them to make a *general* Confession, either of their whole Life, or at least since they contracted that vicious Habit, before *Absolution* be given; seeing that their Past Confessions can but very little be depended upon, as being commonly at least *Null*, if not *Sacrilegious*. Take notice, that this *general* Confession is not to be enjoyn'd on *Habitual* Sinners, but when their evil Habits begin to give way, that is, when there is a considerable Amendment, and a Prospect of continuing his Care, to wear away intirely his former Habit, though now, and then he should Relapse, not so much through his evil Habit, as through Frailty.

CONCLUSION V.

Reason evinces, and confirms the Truth of the Precedent Conclusions, to which are added many profitable Instructions.

MANY Reasons make this Conclusion evident. The first is, which of us would deem another Man who had grievously offended us truly Penitent for his Offence, because he would ask Pardon, and purpose not to be guilty of it for the Future; if at the same time we found by experience, that as often as he thus asked Pardon, he of a new repeated the same, or some greater Injury, and Offence against us, without giving the said Offender the least Cause or Provocation? Certainly we all would judge him rather a *Jester*, than a true *Penitent*.

or worthy of our Friendship. If it is lawful then to compare the Lowest to the Highest, how can you believe, or be perswaded, that your Sorrow, and Purpose in regard to God can be *true*, or *efficacious*, especially if as often as you say, that you are sorry, and do purpose to amend your self, so often you break your Word, repeating the same Injuries, and Offences against him? Let Sinners observe that if thus they would judge others by their own Case, and if with these Scales they would rule their own Affairs; we must allow, that both Justice, and Equity require, that God with more exact Scales will weigh his.

The *Second Reason*, altho' all the free, and willful Actions, or Affections of our Will on account of their Volubility, and Inconstancy, are after such a manner received in the Will, that it may retract them, and place contrary Affections in their stead; notwithstanding when the Affections, and Resolutions of the Will are *good*, and *efficacious*, from this *Bounty*, and *Efficacy* result *Constancy*, *Permanency*, and *Stability*; because these as they are efficacious, and compleat, renders the Inconstancy, of the Will Firm and Steady, and inasmuch as they are good, do Proceed from a Circumspect, and Pre-meditated Consideration, which more fully resolves, and determines the Will to adhere to them. Since this is the Nature of all *good*, and *efficacious* Affections, and Resolutions; it must be then much greater in the Sorrow for our Sins required for the Sacrament of *Confession*; partly because the Motives of this *Sorrow* are much more Sublime, and more Constant; and partly because they are *Supernatural*, do govern the Indifferency of our Will. From whence you may infer, that it is a Sign *morally* certain, that when these Affections, and Resolutions of the Will do not continue, and are only felt in a transitory manner, it's either because *Efficacy* is wanting to them, *Bounty*, or *Supernaturality*.

The *Third Reason*: When an *Habitual* Sinner Confesses, either he has not observed, and executed all the Means, and Preservations, which a *Prudent*, and *Zealous Confessor* Prescribed him, and after the manner they were enjoyn'd, or he did not? If he did not, let him

seem to Sigh, Cry, and Lament his Sins ever so much, all this Sorrow, denotes only a simple, and inefficacious Desire, or Velocity, which never will amount to be *Efficacious*, as we have proved in the above Cited Rules. If he hath observed and executed the said Means in the manner Prescribed, it's *morally* impossible, and incredible, that the evil Habit thereby would not have been dissipated so far at the least, as to make it give way. Take notice, that we do not talk of the Means Prescribed by every *Confessor*, but of them Prescribed by a *Prudent*, and *Zealous* one; which in their kind are to be proportion'd to the Evil, and directly opposite to it. We also said *after the manner they were enjoyn'd*. For what will it signify to have obliged a *Penitent* to Pray, or daily to read a Chapter in some Spiritual Book; if he offers this Prayer without Attention, and runs it over, as if it had been a Task; consequently cannot expect, that God will by such Means give him Grace to amend his Habitual, and Evil Custom; for which that Oration, and Pious Lecture were design'd. In like manner if he reads that Chapter with distraction of Mind, and without Reflection, both one and the other, thro' the *Penitent's* Fault will become Fruitless; and will prove, that he wants *Sorrow* for his Sins, and a sincere Desire of shunning them for the Future. The same may be said of any other Means, if perform'd without Devotion, Reverence, or Humility; seeing they are insufficient to move God to have Mercy on him. It's plain then, that whosoever has lived for a considerable time in the Habit of *mortal* Sin, has evident Signs, and Tokens against himself, that his intermediating Confessions were *Null*, and *Inefficacious* for want of true Sorrow, and a firm, and resolute *Purpose*.

In the *Second* Place you must observe, that among the *Spiritual* Sick, none are more difficult to be Cured than those *Habitual* Sinners; and no Cure can be more Arduous, or Painful. St. *Augustin* explains this (a) by a clear Example taken from the Cure of Corporal Evils. We see (says this Holy Doctor) if one has his Leg, or his Arm broke, with how much Care of the Surgeon

(a) Serm. 58. de Temp.

Surgeon, and with how much Pain to the Patient must either be made Whole, and Sound? But if the Arm be broke a Second, or Third Time, or oftener; it is easy to Conjecture, how much greater Pains must the Patient endure, and how much greater Care, and Caution must the Surgeon use before such Cures are perfected; and yet after suffering such grievous Pains, and Afflictions, seldom does the Patient recover the right, and natural Use of a Limb so often Fractured. Take notice then (continues this Holy Doctor) that you are to believe, that the same happens in the Cure of the Wounds, and Fractures of the Soul.

And altho' the best Reason for this must be taken from Experience, according to which we both see, and feel how few of these *Habitual Sick* are Cured after much Care, and many Efforts of both *Confessor*, and *Penitent*; however the *Confessor* may give his *Penitent* to understand this great difficulty, by these or the like Examples. First, Tell him that as a strong grown Tree, is not to be cut down with one stroke of an Ax, but with many, and as a Bottle, or Vessel along time Infected with some putrid Matter, is not to be made Clean, or Sweet but by Scalded Water, and repeated Washings; even so, an evil Custom well Rooted in the Soul, cannot be removed, or plucked out by one or two Attempts, and Endeavours; but it's necessary often to repeat these Efforts, and Means, and to make use of the strongest, and most efficacious; and to persevere in their Application, otherwise they will not procure the intended Effect. In the Second Place, you may signify to your *Penitent*, that if *Original Sin*, though but one (wherein we have all fallen, tho' not by our own Will) so frightfully wounded, and weaken'd Human Nature, that the most Holy, and most Virtuous Men Groan, and Sigh with the continual Alarms, and Struggles of their rebellious Passions, which are the fatal Consequences thereof; what Havock then will so many repeated mortal Sins of one kind, and in reference to the same matter, cause in the Soul of that Sinner, who commits them, not by the Will of another, but by his own proper Will

In the *Third* Place, let the *Confessor* signify to these kind of Sinners, that if for one grievous Sin alone, a Sinner makes himself unworthy of God's future Graces to work his Salvation and Conversion; how much more does he render himself unworthy of them by so many repeated Sins? On the other Hand, the more he Sins, the more he weakens himself, consequently the more Assistance is wanting from God for his Conversion. Hence it is, that this frightful Repetition of Sin often renders his Conversion very difficult, because it puts a stop to the Divine Influences, without which he cannot be Converted. From this proceeds, that Obstinacy of the Sinner to continue in his Sins, and that Insensibility, which we experience in many to be so great, that even the most immediate danger of Damnation laid before them, is not able to terrify them, tho' it prognosticates their eternal Perdition.

With these Reasons, the *Confessor* may satisfy himself, and give his *Penitent* to understand, what an arduous Affair his Cure is like to be, and the *Confessor* thus forewarn'd should use all the Care, and Vigilancy on his Part required; as also the *Penitent* should with due Obedience correspond to it, For it cannot be doubted, but that the neglect of the one, or of the other, or of both is the Cause of continuance in Sin, until the Sinner becomes Incurable. And if I must tell the Truth, I believe the greatest Fault lies in the *Confessors*; for if these did with Uniformity observe the due Method in this Cure, and that some rashly did not destroy, and undo what others profitably had begun, *Penitents* would find themselves under a necessity, to accept, and embrace the proper Means, consequently they would the speedier abandon their evil state of Life.

Let us now begin with the Instructions necessary to be observed by the *Confessor*, that he may thoroughly understand the state of his *Penitent*, his Evil, the Cause of it, and of how long a Continuance it is, that he may the better enable himself to perform this difficult Cure. Wherefore when a *Penitent* comes to Confession, and accuses himself of any grievous Sin, and the *Confessor* finds, that he is often guilty of that Sin considering the Nature

Nature of it, since his last Confession; the *first* Question afterwards to be put to him must be; Have you not been guilty of this kind of Sin before your last Confession pretty often? If you find that he was, you must Trace it, and ask, how many Months, Years, &c. and how often has he Confessed, since first he committed that kind of Sin? By these Quære's, the *Confessor* will easily find out, if it is a Sin of Custom, and of how long standing. It concerns the *Confessor* to ask this Question, and the *Penitent* sincerely to answer to it.

First, Because this Spiritual Evil, and Sickness, is more or less grievous, and dangerous, according as the Habit of it is of a longer, or shorter continuance, and the Acts of Sin more or less repeated, and from hence the Cure must be more or less difficult, and the Means, or Medicine various to perfect it. *Secondly*, Since it is evident by the 58th condemn'd Proposition of *Innocent* the 11th, that the *Penitent* is bound to answer, and manifest the Truth to the *Confessor*, that proposeth this Question; hence also appeareth the obligation of the *Confessor* to put it: For the *Penitent* ought not to answer, what the *Confessor* ought not to ask. *Thirdly*, If the *Confessor* finds, that his *Penitent* has Confessed this Habit of Sin before now, let him examine, what Medicine, what Means, what Penance did the Former *Confessor* Prescribe to him? Let him examine, whether the *Penitent* clearly explain'd the Roots, Causes, and Occasions of his Evil, as also the Habit of his Sin? Let the *Confessor* examine, whether the *Penitent* perform'd, what the Former *Confessors* enjoyn'd in Relation to his Present Disease? Hence a good *Confessor* will easily understand, if the Means, or Medicine, which they apply'd, were Appropo's, or Proportion'd to the Evil, or not? In the *Fourth* Place, he will know, what Dispositions his *Penitent* had in his Former Confessions? Let him then consider what Remedies are fittest to remove the evil Habit of his *Penitent*, considering its Quality, Firmness, and Permanency, the State, Life, Condition, Health, Strength, and Opportunity of his *Penitent*, to admit of the Medicinal Means, that shall be ordain'd for him,

Having an Eye, and regard to all this, ask your *Penitent*, as *Christ* asked the Paralytick of the Pond *Probatica* (a) *Will you be made Sound?* But let him know what kind of *Will* this ought to be; and make him sensible, that (as we have already mention'd) a *simple, wavering, and inefficacious Will*, cannot do; for the most obstinate Sinner has a *Will*, and *Desire* of this kind: Tell him, that it's necessary to have a *deliberate, resolute, constant, and prompt Will* to execute the Means, which a *Prudent Confessor* sensible of his Ailment, will judge necessary for procuring the Health of his Soul; and let him know, that unavoidably these Medicinal Prescriptions must be both Painful, and Troublesome to him; and that the most holy cannot arrive in the Kingdom of Heaven without their Crosses and Labours, animate your *Penitent* to embrace these Troublesome, and Painful Means, assuring him on God's Part, of his Divine Aid, and Assistance, to go thro' with success; for his Aid, and Assistance is never wanting, to those who submit themselves, in order to prevent Future Sins, and to satisfy for the Past.

If the *Confessor* after thus reasoning with his *Penitent*, should find him *Luke-warm*. and unwilling to accept of the wholesome Means, which the *Confessor* judges necessary for his Amendment; let him for that Time by no means Absolve him, or harshly reject him, but sweetly Admonish him to spend some Time daily (as much as the *Confessor* will judge convenient) in Spiritual Exercises, such as *Prayer, Meditation, reading of good Books, Fasting, Retirement, repeated Acts of Sorrow*, besides to practise some *specifick Remedies* for his Evil; that by these Means, he may dispose himself to receive God's Mercy, and Grace to Repent; telling him at the same time in the most feeling, and consider manner, that his Confession otherwise perform'd, instead of Curing him would mightily Prejudice him, and the *Confessor* also, if he should Absolve him with that Indisposition,

But if your *Penitent* gives you such Signs, as indicate a *true Sorrow*, an *efficacious*, and *resolute Purpose*

(a) *John 5. Vis sanus fieri?*

of Amendment, and a willingness to accept, and execute the necessary Means for that End, let the *Confessor* conceive good Hopes of his *Penitent*, and enjoyn proper Means to him, confiding in God, who must be the Beginner, and Finisher of this Work. If this should be the first time that your *Penitent* accused himself of his *Habitual Sin*, you may Absolve him, not forgetting to give him *Preservatives*, that is *Medicinal Penances*, which you shall think most for the Purpose to prevent his Relapse. Prayer for some considerable space of Time must never be omitted, because it's an universal Medicine: Let the *Confessor* at the same time instruct the Ignorant, and those employ'd, how, and after what Manner they ought to Pray, that it may be available to them: As also, to have recourse often to *Confession*, a great Remedy against Vice.

Now to the contrary, if you should find, that your *Penitent* has often before Confessed the same Sins, and has not amended himself, or if he did, it's so little, that still it's verifed, that his evil Habit Subsists, and Exists, do not Absolve him; but defer the *Absolution*, and appoint him a Month, or the time you think convenient for exercising himself in the above mention'd Virtues; and tell him, when he is to come to you again, that you may certify yourself by these Means of his Sorrow, and Purpose, and render his Confession the more Secure, and Advantagious. This Method is to be observed, whether to your *Penitent* have been Prescribed proper, Medicinal *Penances*, or not, whether he comply'd with them, or not. For if he received the proper Medicinal *Penances*, and comply'd with them, and did not amend; it is evident he had no true Purpose of Amendment: Therefore further Experience is necessary for the security of this. If he has not been enjoyn'd *Medicinal Penance* suitable to his Sins, it's necessary to enjoyn, and likewise let him suffer the Mortification of being refused the *Absolution*, to open his Eyes, which Vice has blinded.

This manner of proceeding in the Case already Treated of, is conformable to St. *Charles Barromeus's* Instructions to *Confessors*; and many Prelates have establish'd

bliss'd the same in their Synods, and the most Circumspect Divines have embraced that very Doctrine. Charles's Words are these (a): *Until the Amendment appears, Absolution is to be deny'd to them Penitents, even tho' they should promise to abandon their Sins.* If notwithstanding all this, the Confessor should presently judge, that they will Relapse: These are chiefly idle Youths, who spend most of their Time in Gaming, Feasting, and Drinking, Blasphemers Detractors, immodest in Talking, and who Confess but once a Year. Also these, who frequently Relapse into the same Sins, and have continued many Years in them, without using due Care to abandon them. I must not omit to give you a Cardinal's Sentiment, and a great Divine, to render this Doctrine free from Suspicion (b). His Words are: *Inherentes, non modo Conciliis, Canonibus, & Patribus supra laudatis, nec non Cardinalibus, Episcopis, & Theologis horum temporum, sed etiam ratione manifesta fundate in Doctrina fidei, & experimentis frequentis, dicimus maxime oportere, ut graviorum peccatorum Rei, praesertim relapsi, antequam Confiteantur, premittant aliquanto tempore iuxta numerum, & qualitatem seclerum fructus dignos Penitentiae, interioris, exteriorisque. Aliquanto, inquam, tempore, veluti (siquid amplius obtinere non potest) quarundam hebdomada darum, aut saltem dierum, in assidua Contritione, oratione, jejuniis, fletu, planctu, Elemosynis, aliisque exercitationibus piis.* Afterwards he gives the Radical, and Theological Reason of this: *Quia licet Deus potestate absoluta, vel miseratione singulari, possit hominem graviorum seclerum reum, subito ad ingentem Contritionem movere efficaciter, & perfecte ad se Convertere; nihilominus juxta Cursum ordinarium, ea insignia, & praestantissima dona, non largitur subito; sed gradatim, ac media impetratione facta per opera penalia, Oratione, Elemosyna, jejuniis, fletu, & planctu; aliisque mortificationibus Corporis.*

(a) In Instruct. Confess. (b) Card. Aguirre discus. 8. de Conc. Hispaniae excus. 148. & 149. sup. Concil. Tolet. 3.

per eos enim actus Divino auxilio exhibitos, paulatim impetrat peccator Majora, & altiora auxilia ad Delectionem Dei, & Contritionem.

CH A P. VI.

The Objections Answered.

THERE are some Objections of little Moment made against the above prudent Method, grounded both on Reason, constant Experience, and undeniable Authority. But these Objections will never persuade the zealous, and knowing *Confessors* to hazard the Sacraments, and Salvation of Souls, by hasty, and indiscreet *Absolutions*. The *First* is, that if the *Confessor* observes his rigour towards his *Penitents*, few, or none will Confess to him, or execute his Prescriptions. *Secondly*, The *Penitents* will soon find other *Confessors* to Absolve them, without this Care, and Observations. *Thirdly*, If *Penitents* are dismissed without *Absolution*, they are mightily dissatisfied, will not return to Confession, and often breaks out into Injurious Language against his *Confessor*. *Fourthly*, That the refusing of *Absolution* to the *Penitent*, may occasion a Scandal to such as observe, that the *Penitent* does not go to Communion. This may happen chiefly to Women, to their Children, particularly Daughters, and to those, who have set Days for Confessing, and Receiving.

I answer in general, that these Reasons are not so hidden, but that the Councils, and Divines foresaw them, and confuted them, who strenuously advise *Confessors* to adhere to the above Method: Neither are them Objections of that weight to oblige us to forsake that commendable Practice. As to the *First*, that the *Penitent* will not return, &c. I answer, that it concerns the *Confessor* to comply with his Obligation in the aforesaid manner; and let *Penitents* look to it, if they return not, or obey his Direction, as they are bound to do; and this very thing proves their want of Disposition. As

As to the *Second*, these *lax Confessors*, who so readily Absolve them, whom the more Judicious thought proper not to Absolve, must give God an account for these easy Condescensions, and for widening by such Facility the Consciences of their *Penitents*. This confirms what we have already said, that because *Confessors* do not observe an uniform Method in granting, or refusing *Absolution*, do cause, and occasion Sins, and Sinners abound so much, and to become both Incorrigible, and Incurable. It likewise shews with how much Reality it's order'd, and commanded in many Provincial, and Diocæsan Councils, that one *Confessor* should not destroy what another endeavours to build, Absolving one whom the other would not Absolve, except there was evident Reason for so Absolving.

Let these *Confessors*, who proceed in this manner observe what has been resolved upon, and determined by the Council of *Viterbium*, Purposely to avoid these Inconveniencies (a), in the Year 1614 Chapter 14. and more expressly in the Year 1624 Chapter the 6. in these Words : *Valde expedit animarum saluti ut Confessarii in Sacramento Penitentiae semper studeant servare uniformitatem, & quod unus pro salute Penitentis Construxerit, ab altero non destruat. Propterea inter Cetera animadvertant sciscitari a Penitentibus an pro peccatis enunciatis, vel enunciandis ab aliquo fuerit Absolutio eidem denegata? Quam si aliqua iusta Causa non obtinuerit, nec de facili eam impartiantur. Item nec Penitentiam ab uno injunctam sine iusta Causa Commutent; & sic in reliquis, ut inter se Conformes sint.*

As to the *Third* I answer, that upon this, and all other Occasions the *Confessor* is bound to endeavour to perswade his *Penitent* with Bowels of Charity, and to satisfy him with the strongest Reasons he can, that this Medicine, or Means he uses him with, and Prescribes for him, are what he thinks most expedient for his Good, and the only thing, that can secure both their Consciences. If notwithstanding all this, the *Penitent*

(a) *Synod Viterb. Ann, 1614. Cap. 14.*

not contented, or will not accept of the Means appointed, it's an evident Proof of his Indisposition: Wherefore the *Absolution* ought to be delay'd, and deny'd to him, that he may the better enter into himself, and consider his State. As to his Menaces, and injurious Language, the *Confessor* is Patiently to bear with them, and make no account of them. To the *Fourth* I answer, that as the Holy Communion may be deferr'd, not only for grievous Sins, but also for venial Sins, and sometimes for none; consequently it must be a Rash Judgment to believe, or judge, that because the *Penitent* did not Receive, he must be involved in grievous Sins. If the *Penitent* should be ask'd concerning this, and the Person enquiring should be one, whom it does not concern, let the *Penitent* take no notice of him: But if he should be either Father, Mother, or Superior (though even these ought not to concern themselves) let the *Penitent* answer in general Terms; that his *Confessor* thought it convenient; except by his *Confessor's* Advice he may alledge some other true, and sufficient Pretext. But if the *Confessor* should Prudently fear, that his *Penitent* would incur either Infamy, or Scandal from this proceeding, the Case is alter'd, and the *Confessor* may then moderate this Rigour, provided that by other means he renders himself safe, and secure of his *Penitent's* Sorrow, and Amendment. On the other Hand, it is not Cause enough to permit a Sinner to approach the *Eucharist*, though some might from thence suspect, that he is not admitted on account of some secret Sin: This is Pope *Innocent* the *Third's* Resolution (a) on this Subject: *The Sinner ought rather to chuse, says he, to render himself suspected in abstaining from Communion, than to eat unworthily the Body of our Saviour in the Holy Eucharist.* Besides, if the *Penitent* is obliged to refrain from Communion every time, that he is unworthy, *id est*, when he finds himself not free from all Affection to mortal Sin; what Injury does the *Confessor* do him, in assisting him to discharge the Obligation he lyes under? 3dly, I answer, that the Acts of the *Penitent* being, as it were,

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(a) *Lib. 14. de Mist. Miss. Cap. 13.*

the Matter of the Sacrament of *Penance*, if the *Confessor* has no moral certainty, that his *Penitent* does these Acts, he cannot, under what Pretext soever, pronounce *Sacramental Absolution*, no more than, when going to Baptize, he can say *I Baptize you*, if he has not Water to Pour on the Child; so that a *Confessor*, who, by a mistaken Prudence should pretend to Act otherwise, would instead of Remediating the Scandal, render himself guilty of a double *Sacrilege*. Be not therefore frightened at the Word *Scandal*, whereas seldom there can be any in this Case. and if there is, it's only a *Private* one. Nay if even a Priest, who is to say Mass (and the People expecting) comes to you to Confess, and is ill disposed, refuse him *Absolution*, telling him that you cannot Administer the Sacrament without the necessary Matter, which as such must appear to you, and cannot be prudently presumed in an *Habitual Sinner* without Tryal: Wherefore if the same Priest is bound to Celebrate, and cannot find any Pretext of avoiding great *Scandal*, he may, and ought to make use of *Contrition*, after having earnestly begg'd it of God in the same manner, as if he could not find a *Confessor*.

Fifthly. It may be Objected; that as the *Penitent* is Witness against himself, and comes of his own accord to accuse himself, wherein he is believed; why should he not be believed also, when he testifies his Sorrow, and promises Amendment; especially since it's hard to believe, that a *Penitent* would come with a lie in his mouth to Confession. I answer, *first*, that this argument would prove, that we might give *Absolution* generally to all, that come to Confession, which is expressly against the Rules Prescribed by the *Roman Ritual*, which requires the refusal of *Absolution* in several Cases: For all come to accuse themselves of their Crimes; all come Voluntary to the Tribunal of Confession, except some, who would not come even at *Easter*, were they not constrain'd by the commands of the Church; all likewise promise to amend their Lives; for it was never heard, that any came to Confession, and to say, that they would continue in their Sins, or were not displeas'd with them; they all say, that they are sorry for their

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Transgressions, and we know for certain, that many of them, are not truly sorry ; have we not then all the Reason imaginable to think so, when we see Sinners Years Relapsing into the same kind of Wickedness without any Amendment, rather encreasing, than diminishing their Sins ; wherefore as a *Confessor* is not to depend on his *Penitent's* Tears, as we have already said, much less is he to depend on his Words, or Promises, when he has been found to fail often in the one, and the other. Wherefore when the *Confessor* has Cause, or the like Circumstances against his *Penitent*, he is to regulate himself by them, rather than by his *Penitent's* Words, or Promises, because a strong, and well founded Presumption is against him, which must be Placed, according to that Axiom justly applicable to *Habitual Sinners*, *Semel habitualiter malus, semper presumitur malus, donec contrarium probetur*. So that the Circumstances, which Witness against these kind of Sinners, throws the Proof of their Repentance upon themselves, which can never be taken from their Words, or Promises, but from their Change of Life alone ; among which we do not always reckon Tears, Sighs, beating of their Breast, or lifting up of eyes to Heaven ; for these Actions very often proceed only from the speculative Consideration of Sin, and its sequel, which is *Eternal Damnation*. This we Experience, when a *Preacher*, or *Confessor* lively represents these frightful things, which immediately, and violently affect the sensible Part, from whence these Commotions arise ; and are generally but of a short continuance, a strong Proof of their *Inefficacy* ; for afterwards the Sinner is the same way as ill affected as before. Wherefore a *Confessor* has no sure grounds to believe his *Penitent* to be well disposed by his short Exhortation, let it be ever so lively ; since God seldom suddenly Converts a Sinner, as Cardinal *Aguirre* well observed ; so that a *Confessor* in our present Case, cannot depend on tokens of so much *Ambiguity*, or from them determinately infer a perfect Conversion in a Sinner, except they are joyn'd to other Signs, and tokens heretofore often mention'd both in the Discourse on *Sorrow*, as also in the Rules lately mention'd.

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I must not here forget to except the Case of some *Penitents* engaged in evil Practices, more out of Ignorance than *Malice*: A young Man, for Example addicted to Pollute himself, who never met with a *Confessor*, that told him the malignant Nature, and grievousness of this Sin; and beginning now to know it, he seems to be very much grieved, and troubled in Mind for having been so often guilty of that base Action, which if he had known the great Evil of it, as now he does would never have committed it. We do not pretend to excuse him entirely, nor to say, that his Ignorance was Invincible; but we say, that he is not Harden'd in the Vice, and upon this new discovery, testifies a great Horror to it: Wherefore inasmuch as he was guilty of this Sin chiefly thro' Ignorance, now being Advertised, and made sensible thereof, will not find much trouble, or difficulty in abandoning it, he being prompt, and ready to execute every thing, that shall be enjoyn'd. The *Confessor* in this Case has room to hope, his Sorrow is Sincere, and consequently disposed for *Absolution*. The same may be said of many illiterate, and common People, who have Contracted a Habit of Swearing, and never believed it a grievous Sin even tho' they should knowingly swear in a Lie, when this was to no Man's Prejudice; yet I have found by Experience, that when the nature of this Sin had been laid open to them, and they made sensible, how very grievous it is in it self, that afterwards by means of proper Medicinal Remedies, have rid themselves of that Habit. Many of these kind of People have little, or no Notion of Sin of *Thought*, or *Desire*, and do not much scruple desire of *Theft*, *Lust*, *Revenge*, &c. believing, that the whole stress of such, depend on the exterior Action alone. And as it but too too often happens, their *Confessors* never undeceive them, and so continue in these Sins, till at length being made sensible of their Evil, become afterwards Cautious not to be guilty of them.

Secondly, I answer, that many go to Confession only out of Custom, that they may not be remarkable for their Negligence, and distinguish'd from others, in so much, that that great Prelate St. Charles says, *They*

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come to Confess rather out of Custom, and of Course than out of a true Sense of their Sins, or a true Desire to change their Lives. And indeed, it's very Preposterous, and Erroneous to suppose, that Confessors ought indifferently to Absolve all Sinners, that present themselves; for the Power granted to them is not determinately to Unbind Sinners, but also to keep them Bound; that is, not to Absolve them abruptly, but to inspect, as it is their Duty, who are Worthy, and who are not; and to examine into their Disposition, and not to grant them that, which they foresee will cause their greater Ruin. St. Cyprian in his Eleventh Epistle speaks to this Purpose: *What Person dead in Sin is there, that does not desire to return to a new Life? What Sick Man is there, that is not in haste to Recover his Health? But it belongs to the Pastors, and Ministers of the Church to keep up to the Rules, and to Instruct those, who are in Ignorance, lest they being appointed Pastors of their Flock to watch over their Preservation, should be the first, that Murder, and Ruin them; for its cruel Imposition on Souls to grant them that, which can only do them Harm, and this is rather to push them down a Precipice, than to stretch out a Hand to prevent their Falling by offending God anew.* I could heartily wish Confessors would take notice of this; for I often found by my own Experience, that it was only doing of Prejudice to Penitents, to give them Absolution, and the Means to continue them in Sin, and if Absolution had not been denied them, they never would have amended: This has made them more Cautious, and Watchful of themselves, and gives them a true Idea of their miserable, and dangerous State.

As to the last Clause, *That it is not presumed, a Sinner would go to Confession with a Lie in his Mouth, or that he would promise to Amend, except he sincerely designed it.* I answer, and do agree with you, that they do not Lie, tho' they Promise what they will not Perform, yet they imagine, they will Perform it. This Imagination of theirs is grounded only on a Speculative Notion they have to avoid Sin, and upon an Inefficacious

Desire they have of shunning it for fear of the Eternal Flames, as we have already observed. So that when they feel this Remorse of Conscience, they are moved by two different *Wills*, they would, and would not leave their Sin; they would, because they fear Damnation, and would not, because they are so strongly linked, and ryed to it, by a long wicked Habit; and could wish, if it were possible to unite *Jesus Christ*, and *Belial* together, that is, *Sin* and *Darkness*. *Seneca* gives much such an answer to his Friend *Lucillus*, who acquainted him, that a Friend of his, who was a *Debauche*, resolved to change his Wicked Life, *Seneca* could not believe it, because he Contracted a Habit of it, and tells *Lucillus* so, Epist. 112. *Non habet vires, indulgit vitiis simul, & emarcuit, induruit: non potest recipere rationem, non potest Narrare.* Yet he does not accuse this harden'd Sinner of a Lie, because he fancied to change his wicked Life. But *Seneca* bids *Lucillus* not to Confide in his Protestations of making Choice of a new Life, because he believed the Sinner deceived. *As cupit ipse? Noli credere, non dico illum mentiri tibi, putat se cupere. Stomachum illi fecit Luxuria, cito tamen eum illa redibit in gratiam. Sed dicis se offendi vita sua? Non negaverim, quis enim non offenditur? Homines vitam suam & amant simul, & oderunt. Tunc itaque de illo feremus sententiam, cum fidem nobis fecerit invisam jam sibi esse Luxuriam.* You see *Seneca* could not believe his Resolution of quitting his evil Habit, till he had given further Proof, that he hated his Vice. This is what St. Gregory the Great already Cited, said in Substance; *That our Heart often deceives us, and fancy, that we love only what is Good, and in fact we do not love it. And that we are averse to what is Bad, tho' in reality we are not, but rather embrace it.*

Sixthly, It may be Objected, that the want of a considerable Amendment, and the neglect of keeping out of the immediate Occasion of Sin, are not infallible Tokens, that the Penitent is not truly Converted, at the Time when he is at the Priest's Knee, and declares, that he will change his Life, and quit all immediate Occasions.

Occasions: To which I answer, that this sort of Reasoning proves too much; for were it to take place, it would follow, that there never would be any Case, in which the *Confessor* ought to refuse *Absolution*; since we never can be assur'd, that the *Penitent*, even after a Hundred Times Promising, and as often Violating his Word, may not have the *Hundred and First Time* a sincere Desire of Performing what he says. Now this would be contrary to all the Rules of the Church, as *Charles* informs us in his Instructions to *Confessors*, and against the common Opinion of Divines, and Experience. You are therefore to understand, that the Knowledge God has of the Interior Disposition of a Sinner, is of one Sort; and that which a *Confessor* has, is of another; God sees the Bottom of the Heart; but Men cannot dive into what is there, but by Means of certain Exterior Signs: Thus when ever a *Confessor* judges of his *Penitent* according to these Signs observing the Rules of Prudence, he does the Duty of his Ministry: Whence it happens, that God Absolves the Sinner, as soon as he sees his heart Converted; but a *Confessor* cannot Absolve him, unless he sees some Marks of his Conversion. This is the Rule *Christ* bids us follow, (a) when he says, *Therefore by their Fruits you shall know them*. If the Fruits of a Sinner are frequent mortal Sins, which he continues to commit, his Will is still Evil, and Corrupted; but if they are Works of Penance, Exercises of Piety, and a Remarkable change of Life, then we may believe, that the Will, which is the Tree that produce these Fruits, is effectually Changed, and Converted. Hence you may Conclude, that an Habitual Sinner, who undoubtedly is the Bad Tree, must be always supposed so (as there is no manner of Reason to suppose the contrary) until he commences to bear Fruits of Penance, which appear to us, and are the Tokens of his Conversion. The *Penitent's* bare Word, and Promise cannot be deem'd, or reckon'd among the Fruits of Repentance, as our own Experience makes it evident; for when did you ever hear a *Penitent* say he was not sorry for his Sins, or did not re-

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(a) *Matth.* 7.

solve to amend his Life? Consequently the *Penitent's* bare Promise, who often Violated it before, cannot be a Mark, or Token to a *Confessor*, of his Sorrow, or Purpose. After Christ had said, *that it is by their Fruits you shall know them*, immediately he adds, *Not every one that saith to me Lord, Lord, shall enter into the Kingdom of Heaven, but he who doth the will of my Father.*

In like manner you may say, that it is not every *Penitent*, who says he is sorry for his Sins, that is actually, and truly so; but that *Penitent* alone, who shews the Fruits of Sorrow, by the Amendment of his Life, or at least by using considerable Efforts towards it, For without attempting the Means, none can pretend to obtain the End. To this you may add, that when ever a *Penitent* is *Efficaciously*, and *Interiorly* sorry for his Sins, this in space of Time must appear, so that the *Confessor* can never be destitute of exterior Signs, and Tokens to judge of his *Penitent's* Sorrow. I will grant you, that he may not be able to judge of this Sorrow, the instant the *Penitent* conceives it; however he may judge of it by the Precedent Steps taken by the *Penitent*. For none can pretend to obtain Grace from God for a true, and sincere Conversion, but by Means of several Previous Dispositions, such as *Praying, Fasting, Repentance, Mortification, shunning the Occasion, and Temptation to Sin, and exercising themselves in several practises of Piety, and Devotion.* It's therefore that the Council of *Trent* calls the Sacrament of Penance a laborious Baptism (a), and assures us, that we cannot return to the Newness, and Integrity of a Spiritual Life by the Sacrament of Penance, unless we take great Pains, and shed many Tears, teaching us thereby, that such as have lost the Life of their Soul by Sin, are obliged to dispose themselves by several Acts of Penance to obtain the assistance of God for a perfect Conversion of their Heart to him, the Divine Justice requiring it of us. *Divina id exigente justitia.* If all this is necessary for the Conversion of every Sinner, how much more then for them Sinners, who have lived a considerable

(a) Sess. 14. Cap. 2

able Time in *mortal* Sin, especially in some Inveterate and Irregular Habit. From hence you may *first* infer, that according to the ordinary Providence of God, no Conversion taken as to what must precede, and accompany it, can be perform'd in so short a Time, as the *Penitent* remains at the *Confessor's* Knee; consequently a *Confessor* cannot depend, or believe that his *Penitent* is truly Converted, by means of his short, and brief Exhortation to him, since this, as we have said, generally must take more time, since it implies the Practice of several Virtues, and their Repetition, before Sinners can pretend to obtain so singular a Favour from God, as an effectual Grace of *Sorrow*, and of *Justification*. In the *Second* Place you may infer, that when a *Penitent* is truly sorry for his Sins, the *Confessor* can never want Marks of this Sorrow, either by what went before it, or by what must follow it.

Seventhly, It may be Objected: There are *Confessors*, who attribute the Relapses of their *Penitents* to Human Frailty, which is great: Whence it follows according to them, that these Relapses do not give any Reason to judge, that they have not true Sorrow, or a firm Resolution of not Sinning for the Future, when they declare, they have it. To this I answer; in the *first* Place, we must not confound Frailty or Weakness, with Sloth or Laxity. A Sinner that is Weak and Frail, assumes the necessary Means to avoid Sin; and though sometimes he should not succeed, it is evident this must be imputed to Frailty, and not to Laziness; because as we suppose he used his best endeavours not to Sin; according to St. *Chrysostom*, "he is like a Valiant Soldier, " that does not know to turn his Back to his Enemy, " he fights his way like a Lion, and if he should happen to be knock'd down, he rises up instantly with " greater Courage, and with a more Vigorous Resolution, to pursue the Battle, and shews, that if he did " not get the Victory, he can be only deem'd Unfortunate, but not Culpable. This is directly, he says, " the Case of a Sinner, who notwithstanding all his endeavours, may sometimes thro' Frailty fall into Sin; " from whence it cannot be infer'd, that he wanted a

" good Purpose not to Sin." Now tho' the Lax, and Slothful, have also a kind of Resolution not to Sin, this advances no farther; they do not assume the means to go thro' with Courage; they content themselves with unactive Desires to avoid Sin. Wherefore an able *Confessor* will easily distinguish, when a Sinner falls by virtue of an evil Habit, or thro' Frailty only; for when he perceives, that a *Penitent* is docile, and Prompt to receive, and Faithful to execute the Advices, and wholesome Prescriptions given him by his *Confessor*; if he uses the Diligence, and Care requisite to avoid the Occasion of Sin; if he perseveres devoutly in prayer, imploring God's Grace to strengthen him against Sin; he ought to be looked upon as a true *Penitent*, though he accuses himself of some relapses into his former Vice, which was *Habitual* to him; because it is rather to be looked upon as an effect of Frailty, occasion'd by his being so long Habituated to Sin, as the ill Fruit of a depraved Will. But if on the contrary the *Penitents* do not apply proper Remedies to Cure themselves of Sin, if they take no care to avoid the Occasion, if *Penances*, which may have some Proportion to their Sin, appear to them Intolerable; if they do not use some necessary Endeavours to shake off the Yoke of Sin; these will be Tokens of Dissoluteness, of an evil Disposition of the Heart, and not of Frailty.

You are to take Notice herein to avoid the Imprudence of many *Confessors*, who observing in Confession, that their *Penitents* have not Relapsed so often into their *Habitual* Sins, as formerly, Conclude from thence, very unadvisedly, that they have changed their Lives, and quitted their Sins, without examining Circumstances, which would inform them, that this Abatement of the Number, does not proceed from the change of their Will, but from the want of an Opportunity, or the Absence of the Object of their Passion, or that they have been Indisposed, or some other Accident. In which Cases, you ought not to regard the Diminution of Sins; but on the contrary, continue to require of your *Penitent* certain Signs of a true Repentance, such as are already specified. Take Care also, that the *Penitents*,
who

who have been in *Habitual* Sins, do advance in their Amendment proportionably, as they do in the Practice of *Penitential Works*, and the frequent use of the Sacraments ; for though the Sacraments do not render us Impeccable, nor the Works of *Penance* always prevent Relapses ; yet it is certain, that they are both *Efficacious*, and produce their Effects, if the Sinner does not obstruct them ; for they never fail to help the *Penitent* in his Recovery, till he attains to perfect Health. In the *Second Place*, I must tell you, that frequent Relapses even thro' Frailty, are inconsistent with an *Efficacious Sorrow*, or the Grace of *Justification*. For as I have told you hitherto, this kind of *Sorrow* strengthens our Frailty, and takes away the Inconstancy of our Will. Besides when God gives a Sinner an *Efficacious Grace* of Repentance, to return to his Divine Friendship, he confers it with a design, that the Sinner should be steadfast therein, and gives him suitable Aid, and Assistance to persevere. But when you see a Sinner Confess to Day, and Sins to Morrow, and thus goes on from Sin to Confession, believe me, he had no true Sorrow ; because God's ordinary Conduct in regard to the Conversion of Sinners, is not subject to such continual Vicissitudes.

Eightly, It's Objected : That if we require in a *Penitent* a true Repentance, a notable Amendment, and a Docility to submit to what the *Confessor* directs, there will be but very few *Penitents* deserving of *Absolution* ; so then you must dismiss a considerable number without it. To this I answer, that if all *Confessors* were Uniform in observing the Rules prescribed by the Church, and by the eminent Members thereof, as they are obliged ; the Inconveniency mention'd, would soon cease, because Sinners would then learn from this Conduct of *Confessors* to conceive a quite different Notion of *Penance* from what they do at present, and would endeavour to put themselves in a Condition to receive *Absolution*. And if some of them should not return till *Easter*, after being refused *Absolution*, it would appear, that they had no great Desire to quit Sin, as having declined the Means proper for their deliverance

from it. Therefore it would be abundantly less Evil to defer *Absolution*, than confer it only in appearance. It is a great Sin in *Confessors*, who under diverse unjustifiable Pretences indifferently Absolve the most heinous Criminal; because they ruin all Ecclesiastical Discipline, and are the Cause, that Sinners continue to repeat the same, or even greater Sins without any difficulty; as the Council of *Viterbium*, and now that of *Rhoan*, observes in these Words: *This great Facility in often remitting the greatest of Crimes, is the Cause why the Ecclesiastical Discipline loses all its Vigour, and Sinners become more Audacious in committing the same Sins, and even greater.* Innocent the Third above Quoted in the Fourth *Latern Council*, speaks to the same Purpose. Since among other Evils, says he, there is one, which very much troubles the Holy Church and is, the False Repentance: We warn the Bishops our Brethren, and the Priests, that they do not permit the Souls of the Laity to be deceived, and hurried headlong into Hell by these False Pretences. And if such as are Penitents in appearance be angry at the delay of *Absolution*, which you make use of for the good of their Souls, and in the Sweetest, and most Charitable Manner you are able, you must have Patience in Hopes they will come to themselves, and in Time will own, they are obliged to you, provided they do not meet with some Confessor, who to their Ruin will take their Part, and tell them they had Reason and Right, when they were most in the Wrong. This is what may be confirm'd by the Words of the Roman Clergy Writing to St. Cyprian, *Sede vacante*, touching these Christians, who denied their Faith before the Time of Persecution, and press'd earnestly for *Absolution*. We are sure, say they, these Persons coming to themselves, in Time, and abating in their first Heats, will be content, and very well satisfied, that they were dismissed, according to the Rules of a Holy, and Faithful Discipline; provided they do not meet with People, that will raise them to a Rebellion, at the expence of their Salvation; and who by their ill Counsels, instead of deferring which would have been a wholesome Remedy; will press them

receive the Poison of a precipitated Communion, which will be the Occasion of their Ruin. Where observe, that the Word Communion signifies a Reconciliation with God, and his Church in the Sacrament of Penance. Furthermore, it's exceedingly more adviseable to delay the *Absolution* to Sinners, in whom no Signs of Repentance appear, (as I am certain their own Words cannot be sufficient) than to Absolve them instantly, and make yourself, and them thereby guilty of a grievous Sacrilege, and serves only to Lull them more and more (as Experience teaches us) in their Sins. Let then such *lax Confessors* look to it, and see what account they will give to God for abusing the Sacraments, and for their evil Administration. And I am sure, if any Confessor will but observe by his own Experience, and reflect on these Sinners he thus Absolves, he will find them so far from Amending after Confessions, that they are rather Worse, a demonstrative Proof, that their Confessions were at least Ineffectual, otherwise they must have been notably Amended after so many.

Ninthly, It's Objected: That if *Confessors* do not deny *Absolution* to *Habitual* Sinners, it is, because as they pretend, they would strengthen them against Reproaches by giving them the Sacrament, which is not of its Virtue to preserve from Sin, than it is to remit it, which is the Reason, they not only have no scruple upon that Facility, with which they give *Absolution*, but ignorantly believe it their Duty so to do, that Sinners may not be deprived of such Powerful Aid. I deny that the Objection supposes, which is, that *Habitual* Sinners commonly receive these effects of the Sacrament, because not having true *Contrition*, as we have already proved, they do not receive the Sacrament, much less the Effects of it, which is Divine Grace to preserve them from Relapsing into Sin. This all *Confessors* will be convinced of, if they reflect, that the Sacrament being effectually received, infallibly produces its Effects, that is the Auxiliary Graces, when no obstacle, occur to hinder it. How then can any one conceive, that it has been received effectually by an *Habitual* Sinner, in whom after many such *Confessions*, and *Absolutions*,

Absolutions, we see no Amendment. However the Sacrament (except in some extraordinary Temptation) ought to have preserved the Sinner from Relapsing to his *Habitual Sin*, at least so very often, by means of the Graces it commonly communicates; which if it has not done, every Wise *Confessor* may judge, that such a *Penitent* has not received the effects of the Sacrament, consequently nor the Sacrament it self, in his Former Confessions, because of his ill Disposition, (where no other Cause can be assign'd) and therefore he will perform his Duty, if he appoints his *Penitent* some reasonable Time to prepare himself better, by proper, and convenient Means.

Tenthly, It's Objected: That by refusing the *Absolution* to *Habitual Sinners*, who are very Numerous, we should hinder the frequenting the Sacraments, and thereby many drove into Despair. I answer, that as to what relates to the frequenting of the Sacraments, it's so far from hindering it, by refusing *Absolution* to such a Sinner, that to the contrary it will occasion such Sinners to dispose themselves for the future to frequent the Sacrament with Fruit; for having once quitted their evil Habits, and being Reconciled to God, they find themselves push'd on by an Holy Desire to approach these Divine sources of Salvation; whereas remaining in their Criminal Habits, they either approach the Sacraments very seldom, as such are accusom'd to do, or if they go often, they only add Sacrilege to Sacrilege. And tho' they sometimes deceive themselves, and give Tokens of a Change by leaving of their Sin at *Easter*, or when some other Solemnity approaches, however being never resolved to set the Ax to the Root of their Evil by renouncing these evil Habits, they would not cease to commit Sacrileges, because they only lull their Habits a sleep for a while; and they believe, says St. Bernard, that with this Cessation all is safe; however at the first Opportunity we perceive, that the Corruption which was in the Wound, breaks out, and that the Plant, from which some few Leaves had been cut, being deep Rooted, shoots out new Branches, and Leaves more abundantly, After which he Concludes

then we will avoid this danger, let us lay the Ax, not at the Leaves, but at the Root of the Tree (a). That is to say, if we would have our Repentance true, and certain, we are to root out ill Habits, which are so many cursed Plants deeply Rooted; and we must not content our selves with plucking off two, or three Leaves, that is, retrenching some bad Actions by avoiding some sins, and for some set Time only, as is usual with the greatest of Sinners, and afterwards they plunge themselves without reserve into their Former Vice, have us continued for several Years. Wherefore a Confessor must not believe such Penitents Converted, because they abstain from Sin for three, or four Weeks after Easter, but ought to try them further to prevent Deceit. As for the other Part of the Objection, which pretends, that deferring Absolution, will be apt to throw People into Despair; to which I answer, that neither the Roman Ritual, or St. Charles, or the generality of Divines, do admit, and require a delay of Absolution in some cases, as we have already observed, had any regard to this vain pretext, in the Case we talk of; because they know very well, that despair proceeds from our looking upon the Possession of an absent good to be impossible, too difficult for us to obtain, which is not the Case in hand; because Faith teaches us, that God does not command things Impossible to us, but to the contrary, assists the Sinner Powerfully to rise from his Sins, provided that he contributes on his Part, what he ought, and the Confessor ought to represent on the Part of God, and assure the Sinner, if he but Cooperates with God's Grace, he will soon find, that the Yoke of his Divine Law is Sweet, and it's Burthen Light, and Easy. But to Countenance False Repentances, and pass them for current, on Pretence, that we must not put the Habitual Sinners into Despair; is the Broad Way to Hell, which is the abode of Eternal Despair (b).

Eleventhly,

(a) Serm. 2. de assump. (b) Viva on the Sixtieth Proposition Damned by Innocent 11th, tell us, that if Confessor had very good Grounds to believe, that an Habitual

Eleventhly, It's Objected : That from the above Doctrine it follows, that we ought to suspect of these Confessions, after which *Penitents* have Relapsed into the same Sins almost as often as before ; from whence would follow, that you ought to oblige most People to repeat their Former Confessions ; which would put both *Confessors*, and *Penitents* to a deal of Trouble. To which we answer, that in this Case you must avoid both extreams, which Cardinal *Cajetan* calls two opposite Errors (a). The one is, not to make *Penitents* repeat their Confession, when there are just Motives to doubt of their Validity ; and the other is, to make them repeat their Confessions on very slight Occasions : If the *Confessors* perceive, that his *Penitent* has taken little, or no Care to Amend his Life, that he has been very Negligent in avoiding immediate Occasions, or in striking off his Criminal Habits, and that he has rather Confessed out of Custom, than out of a sincere Desire of Amendment, or that he willfully concealed any mortal Sin in Confession, or which he thought Mortal. In these Cases it's just, and necessary to require of the *Penitent* to make a general Confession ; or at least of all that Time, which he remain'd in the mention'd State. But on the contrary, if it plainly appears, that he made strong Efforts, and used his Endeavours, and observed his *Confessor's* Directions, in order to deliver himself from his *Habitual* Sins, and fly from the immediate Occasion, and has satisfied other Essential Duties belonging to the Sacrament of *Penance*, altho' he had Relapsed some few Times, you ought not therefore to oblige him to make a general Confession. You might only advise him to it (as it's advisable in all to do it some time or other in their Life time) for the greater repose of their Consciences ; provided you have no reason to apprehend, that it may cause Trouble to such

Habitual Sinner would never more return to Confession, if deny'd the Absolution, he might Absolve him, always provided he believed him to have a true sorrow, tho' at the same Time he fear'd his Relapse.

(a) *Opus. Tom. 10 Tract, 5. 9. 5.*

uch, as are subject to scruples. I must not forget to tell the *Confessor*, that when he dismisses a *Penitent* without *Absolution*, upon the often mention'd Causes, and Defects, he ought to Advertise him to Confess the same Sins over in his next Confession, because this is not supposed *Sacramental*, and to tell his *Confessor* that he had not been Absolved for such, and such Reasons, and let the Present *Confessor* (if the *Penitent* should change his Former) take care to inspect well into the Cause of this *Penitent* being not Absolved; and if he finds the same Cause to continue, or that no considerable Amendment has been made since the last apparent Confession, he has no room to Absolve him.

The *Twelfth* Objection: The Eternal Truth has declared in Holy Writ; that whensoever the Sinner shall Replore, and grieve for his Sins, he shall obtain Pardon; whence it follows, that the *Confessor* perceiving his *Penitent* Sighs, strike his Breast, and gives such like exterior Tokens of Repentance, has sufficient Cause to believe, that he is that moment Converted to God, tho' for the time past, his Life was wholly engaged in Criminal Habits. Before I answer this Objection; Pray tell me, if this very Sinner had only one Hundred Times seldomer Injur'd you, for the space of four, or five Years, than he has God, and did over, and over ask your Pardon, and as often return'd to Injure you, can you imagine, or be perswaded, that if after all this he came now to ask your Pardon, with a great many Protestations, that he never would injure you again, could you be induced to believe him? By no Means; nor any Signs whatsoever would convince you of his Sincerity, till you actually saw his Amendment. And my GOD; can you be perswaded, that a Sinner, who has so frequently Injured God, and as often broke his Promise of Amendment to him, neither has he made use of the proper Means to arrive at said Amendment, or used any Efforts towards it; what particular Reason can you have to conceive, that this Repentance is more Sincere, than it has been in so many former Confessions? He gave then the same tokens of Repentance, which he gives now; nay all false *Penitents* give the same Tokens; consequently

quently what dependance can you have on them? It is very odd, that in God's Cause we must admit of a Promise that in our own Temporal Cause would not be admitted of; and that in God's Cause we must take a Criminal's Word for it, though so many strong Circumstances are against him, not to Credit him; and that in an Affair, where it's Issue is of a most dangerous Nature both in regard to God's Myſteries, the Sacrament, as also to the *Confessor* the Minister of God, and to the *Penitent* himself, since a Rash *Absolution* may be the Eternal Damnation. In the *Second Place* I tell you that the Text above mention'd is not to be found in the Holy Scriptures. It's true God, promises by his Prophet *Ezekiel* (a) *That the Malice, and Impiety of a Sinner shall not hurt him, so soon as he has forsaken it.* But it's on that Condition, as is declared in four following Verses; that he is to forsake all Impiety, and do Justice and Judgment; after which he adds as a Conclusion, *Then when he hath fulfilled all these Things, then all the Sins he had before Committed, shall not be imputed to him.* All this shews, that a Sigh, knocking the Breast even with Vehemency, or a passing Groan, are not sufficient Marks in *Habitual Sinners* of a true Conversion. Besides allowing of that Text; it is nothing to the Purpose; for we allow, that if a Sinner Grieves for his Sins, as the Sacrament of *Penance* requires, undoubtedly his Sins are that Moment Forgiven; but we say this Sorrow is not to be presumed in a *Habitual Sinner*, under Circumstances not to be believed upon his bare Allegation of Sorrow, tho' he should knock his Breast, &c. as he often did before without any right Sorrow; wherefore no Token is to be admitted in such, but actual Amendment, or great endeavours towards it.

The *Thirteenth* Objection: There are some, who would defend the Facility of granting *Absolution*, by the Words of our Blessed Saviour spoken to St. Peter, where he commanded him to Pardon *Seventy Times Seven*. To this I answer, that our Blessed Lord, does not speak in that Place of Sins committed against God, but of Injuries one Man receives of another, Take

Mat.

(a) Chap. 3. V. 12,

Donatus's Words for it upon this very Text of *St. Matthew*, in his 18th Chapter. *This Sentence of our Lord*, says he, *does not teach Priests to Absolve absolutely, those who Sin often ; but it obliges those, who are Injured, to be always ready to Pardon the Offence they have received.*

Before I quit this Subject, I cannot but give *Confession* an hint of the different manner, that the *Elect*, and *Probate* are restored to God's Grace by the Sacrament of *Penance*, which will give new Light to all we have said, for such is the Divine Providence, in regard to Chosen Children, that even their grievous Falls to Sin, thro' the Divine Mercy, turns to their Benefit ; as *St. Austin* (a) interprets these Words of the *Apostle* (b) *Diligentibus Deum omnia cooperantur in bonum*, and with him all the Divines, who therefore affirm, that the Permission of Sin in the Chosen is the Effect of Predestination : It cannot be taken, that the grievous Sins, whereinto they fall, turn to their Good, except that by Repentance, which is the only Means to recover them from Sin, they acquire some greater Perfection, than they had before. For what Benefit can be to them to fall, in order to rise in the very State, and Condition they were before Possessed of ? What kind of Providence would it be to suffer them purely to fall, to raise them only in the same degree, without any Addition of Perfection ? As he would be deem'd a Skillful Physician, who by Lancing an *Aposthume*, tho' the Cause of some little smarting, with respect to the greater Good of Health which follow'd. To the contrary, he would be deem'd a Rash Man, if he did Cut, and Hack purposely, only to cure them again. Even so it becomes the Divine Providence with regard to his Chosen, to permit them to fall, to raise them in a more perfect State of Health, and with greater Strength ; but it would not become him to suffer them purely to fall, to Cure them only of it without any further Benefit.

You must further know, that to rise with greater Perfection, it is not necessary, that the new Grace, which they get, should be more Intense than the Former ;
it's

(a) *Lib. de Conf. grat. Cap. 9.* (b) *Rom. 8.*

it's enough, it should be more Lasting, and fit for final Perseverance, which may agree with Grace less Intense, not by the nature of the Grace (because in this sense, the more Intense the grace is, the more Lasting) but by means of some Virtues, which may accompany their Repentance, and are more enliven'd by the sight of the precedent fall. For Example, greater Humility, less Presumption, a stricter Watch over our selves, and a more Fervent Recourse to God. Such were the Consequences of St. Peter's Fall, who ever afterwards durst not Confide in himself, became less Forward, more Humble, Sorrowful, and Presumed less of himself, which St. Thomas Confirms with the following Words (a). *Al-
primum dicendum, quod non omnibus diligentibus De-
um cöoperantur in bonum, hoc ipsum, quod per Pec-
catum a Dei amore cadunt : Quod patet in his, qui
cadunt, & nunquam resurgunt, iterum cassuri ; sed
his tantum, qui Secundum propositum vocati sunt
sancti, id est, predestinati ; qui quovis tunc cadunt,
finaliter tamen resurgunt : Cedit ergo eis in bonum
hoc, quod cadunt, non quia semper in majori gratia
resurgunt, sed quia resurgunt in permanentiori gra-
tia, non quidem ex parte ipsius gratia, quia quanta
major est gratia, tanto est de se permanentior, sed ex
parte hominis, qui tanto stabilior in gratia permanet,
quanto est cautior & humilior.*

Let this Doctrine make both Confessors, and Penitents more carefull to inspect into the good purposes, and see whether their frequent Falls, and Rises indicate Dam- nation, or Salvation ; for tho' to fall is of its own nature bad, and worthy of Eternal Reprobation, however in those, who after falling rise by Repentance in greater Perfection, inasmuch as this has some Connexion with final Perseverance, either on account of the greater grace, or because the Sinner becomes more Vigilant, more Cautious, more fervourous, and humble, in which Case, his fall is an indecation, that thro' the Divine Piety, it turns to his Good. But them Sinners, who rise in the same State of Tepidity, Carelessness, and Slothfullness to re- sist their Vicious Passions, and Inclinations to shun the

Occasion

(a) Tho. 3. p. 9. 89. Art. 2. ad. 1.

Occasion, and Inducements to Sin, and who are not humbled, or Confounded by their Relapse, and in fine seem only to rise in order to fall again, such I say (I could wish there were not so many) who do not advance towards acquiring final Perseverance, give to understand, that such falls conformable to their Nature are stronger indications of leading such Sinners to Eternal Perdition, than their Repentances to Salvation; which ought to be inculcated upon Relapsing Sinners to move them to greater Perseverance in their Purposes, conformable to that Advice of St. Peter (a) *Wherefore Brethren, labour the more, that by good Works you may make sure your Vocation, and Election.* Hence many Divines infer, (among the rest *Recupitus*) (b) that all those, who commit mortal Sins, so as that they spend their Lives in Falling and Rising, regularly speaking, and according to common Order, are of the number of the Reprobate. I hope this will help to awake Indolent Confessors to take notice of the Signs, and Tokens above mention'd, before they venture to Absolve.

C H A P. VII.

Of Venial Sins.

NOW the Question is, whether your *Devotees*, and those, who either Profess, or otherwise Aspire to Virtue, and are desirous of leading a Holy Life, and who seldom or ever are guilty of *Mortal Sin*, but of several *Venial Sins*, and that by way of Habit, never using any proper Care, or Means to avoid them, but constantly return to Commit, and Confess the same Sins, so that their Confessor could make their Confession for them before they Commence it, that is, they Confess their *Venial Sins* more by way of Rote, and Custom, than out of any sincere Desire to abandon them. The Question now, I say, is, whether they ought not to be dismissed without *Absolution*, as well as the *Habitual Sinners* above mention'd, who give no Marks of Amendment.

T

Before

(a) 1 Pet. (b) *Recup. de signis Pred. & Reprob. Tract. 2. Cap. 6.*

Before I resolve this Question, I must give both the *Confessor*, and *Penitent* an Idea of *Venial* Sins, that the one, and the other should take better Care of them, than usually is done; and this great neglect in *Confessors*, is the Cause of their Devout *Penitents* not advancing in the Love of God, and other Virtues; because neither the one, or the other makes any account of *Venial* Sins, tho' so many Impediments that obstruct the Career of a Spiritual Life; and often dispose to evil of a greater Consequence.

Therefore to take this Matter from its Source, we must suppose, that in *Venial* Sin proportionably is to be found the nature of Malice, Injury, and Offence against God, as well as in *Mortal*; but with this difference; that by *Mortal* Sin, the Sinner intirely separates, and withdraws himself from God, from his Divine Grace, and Friendship; and though by *Venial* Sin he does not thus separate himself from God, yet it slackens, and cools his Affection towards him, retards his Motion, and hinders him from advancing with Fervour, and Promptness towards that supream Good. You may behold this difference in two Travellers bound for the same Place; the one goes quite out of the Road, and strikes into a contrary way, this is he, who has committed *Mortal* Sin; whereas the other, who committed a *Venial* Sin, did not quit his Road, neither has he taken a contrary way, notwithstanding he stops in it, or but slowly advances to the design'd Place. This is what the Divines say with St. *Thomas* that *Venial* Sin is not directly contrary to the Justifying Grace, or to the Habit of Charity, and the Love of God; but it is directly contrary to the Fervour of Charity, by which we easily, promptly, and speedily travel towards God. Wherefore as the chief Effect of this Fervour is, that our Souls promptly, and expeditiously should unite themselves to God; even so the chief Effect of *Venial* Sin is, to retard, and hinder this prompt Union of our Souls with him. Perhaps you may ask me, in what does this Fervour of Charity consist? I tell you, that according to St. *Thomas*, and according to the Property of the Word *Fervour*, it is by way of likeness only apply'd to Charity: Because

Because as Liquids in virtue of the Fire are said to boil up, or as the *Latin* Word expresses *Fervere* ; that is, they seem by the Velocity of their Motion to go out of themselves, or beyond themselves ; even so Charity Boils, when this Divine Fire that is, the Habit of Charity breaks out into ardent Affections towards God, and as if it were makes our Souls to go out of themselves, or beyond themselves to be united to God. Hence it is, that the Soul is said to exist more in the Object it Loves than in the Body it Quickens (a). Besides as Liquids by Boiling are Purified, and the grosser Parts of them thereby Consumed. Even so by fervent Acts of Charity, or the Love of God, the Impurities, and Imperfections of our Souls are Consumed, which obstruct its close, and perfect Union with God.

This being supposed, take it as a certain Rule, *that Venial Sin is by no means whatsoever Forgiven, whilst our Souls retains an Attachment to it.* Because *Venial* Sin consists in adhering or loving something Created, in that immoderate manner, that tho' it does not quite separate us from God, yet it embarrasses, and retards our Affection, and Expedition towards him : Wherefore whilst this immoderate Affection, and Attachment to any Created Thing holds and continues, of necessity *Venial* Sin must continue ; consequently till this Attachment, and Adhesion is removed, it can by no means whatsoever be Forgiven, as is most evident. Neither is it enough, that this disorderly Affection should actually cease or be held in suspense, but it is necessary to retract it. For altho' by the suspension of this irregular Affection the former Disorder of the Will should cease, yet the *Habitual* would not, inasmuch as by the actual immoderate Affection the Will remains *Habitually* Disorder'd, and Stain'd (in the same Proportion as this happens in *Mortal* Sin) whilst it does not retract this *Habitual* Disorder, which always will be imputed to it, and always will leave it, though lightly Stain'd.

T 2

From

(a) *Anima magis est in eo, quod amat quam in eo, quod animat.*

From hence you may infer; that by no *Sacrament*, or *Sacramentals*, or even by the *Sacrament of Penance*, *Venial Sins* are Forgiven without a *Formal*, or *Virtual Sorrow*. The reason is very clear: because the immoderate Adhesion of our Will to any thing Created, in such a manner as to constitute a *Venial Sin*, does not hinder the Person so affected from receiving the *Sacrament* with Profit, if no greater Obstacle interfares; consequently the *Sacramental Grace* is not incompatible with *Venial Sins*. Let us suppose, that you Confess your *Venial Sins* without being sorry for them, but you are truly sorry for your *Mortal Sins* Confessed, you would not receive Forgiveness of them *Venial Sins*, tho' you did of the *Mortals*: Therefore that *Venial Sins* should be Forgiven in Virtue of this *Sacrament*, which is that, which more directly was Instituted for their Remission, it's necessary, they should be sorry for them. Since this happens so in the *Sacraments*, much more so in the *Sacramentals*, in the use whereof it's necessary to excite in your self a displeasure against your *Venial Sins*, if by their Means you intend to have them Pardon'd. And so St. Thomas says (a) explaining how *Sacramentals* forgive Sins. Perhaps you may now ask me, what is that *Formal*, or *Virtual Sorrow*, which is necessary for the Forgiveness of *Venial Sins*? I will tell you the *Formal Sorrow* is that whereby you expressly detest, and abhor these *Venial Sins*, as they are in some manner displeasing to God, and offensive to him. The *Virtual Sorrow* is, when you love God above all Things, that are even any way disagreeable to him; or when you excite in yourself an ardent, and intense love of God. This must include a *Virtual Displeasure* of our light Failures against God. The same may be said of the Fervent Exercise of any Virtue, against which we lightly Transgressed. However that of the love of God is Preferable to all other Virtues;

(a) *In quantum sunt cum aliquo motu detestationis, & hoc modo Confessio generalis, tussio pectoris, & oratio Dominica operantur ad remissionem venialem peccatorum.* 3. p. 9, 87, art 3, in Corp.

ues; because if this be *ardent* it remits all kind of *Venial* Sins tho' opposite to other Virtues. For as the chief Effect of *Venial* Sin in general, as I told you, is to retard the Union of our Souls with God, and to cool our Affections towards him, the more we burn with the Love of God, the more we accede to him, consequently the more we are Purged of our *Venial* Failures, and Imperfections. This *Ardour*, and *Fervour* towards God may be so great, as to Forgive us all our *Venial* Sins, tho' we should not think of them (a) as St. *Thomas* tells us.

From what we have said, you may easily infer, how much they are mistaken, who make no account of committing *Venial* Sins, and who falsely imagine them to be as easy remitted, as committed, which mistake must instantly appear so, if you consider the means whereby they are Forgiven, which must be either by *Sorrow* derived from a peculiar Motive exclusive to *Venial* Sins, or by an *Ardent*, and *Ferverous* Act of the Love of God; both which things are more difficult, than vulgarly thought so; consequently you may infer, with how much Care these *Venial* Offences ought to be avoided, not only upon this Score, but also because they are a great Obstacle to Perfection, and to a Spiritual Life. And if the most Careful, fall into so many Sins of this kind, into how many more must the Careless Relapse. And above all, what Opinion must we have of them, who not only sport themselves with these kind of Sins, but also Laugh at those, who endeavour to avoid them.

In the *Second* Place you may infer, how *Confessors* ought to give their *Penitents* a true Idea of *Venial* Sins,

T 3

Sins,

(a) *Quamvis fervor Charitatis possit esse, dum homo in Deum fertur motu Charitatis, sine hoc, quod actu de peccato Veniali cogitet, tamen in illo motu implicite continetur displicentia Venialis peccati, vel unius, vel omnium. Quia si ferventer in Deum fertur, displicet ei omne, quod ab eo retardat. Unde potest esse, tam fervens motus Charitatis in Deum, quod omnia peccata Venialia consumat, etiam sine actuali cogitatione ipsorum. D. Tho. in 4. dist. 16. 9. 2. art. 1. ad 2.*

Sins, and of the bad Effects they cause in the Soul, and how they hinder it to arrive to any great degree of Perfection, and ought strenuously to Exhort their Devout *Penitents*, and all those, who aspire to a Virtuous, and Spiritual Life to be careful to avoid them, not all, because this is inconsistent with our present Frail Condition of Life, but these *Venial* Sins, which they commit out of an ill Habit, and Custom, as also such *Venial* Sins, as they commit on Purpose, or thro' willful Neglect, or for want of keeping a watchful Guard over themselves; such are these *Venial* Sins, which prove very Pernicious to a Holy, and Spiritual Life; for as the Perfection of this consists in the Union of our Souls with God by means of Charity; these Souls are the more United to God, which admit in themselves less Impediments of retarding, and abating this said Union, which Abatement, and Coldness are the proper Effects, and Evil caused by *Venial* Sin; so *Confessors* may judge, that the more their Devout *Penitents* endeavour to shun these kind of *Venial* Sins, the more they are united to God; for at least they become more apt for this Union, and more likely to be embraced by the Divine Spouse, Wherefore whilst these *Devotes* do not carefully endeavour to avoid these *Venial* Sins mention'd, or do not endeavour to have a lively Sorrow for them, let them never believe themselves to have arrived at Perfection, tho' on other accounts they may appear so; consequently *Confessors* ought to treat them as imperfect, who seem to look on God more as he is a judge by whom they are afraid to be Condemn'd, than as a lovely Father, since they only endeavour to shun *Mortal* Sins, which Condemn them, and not *Venial* Sins, though they offend him.

In the *Third* Place, you may infer, that supposing *Venial* Sins are not to be Pardon'd by any means except joyn'd to Sorrow, or to a Fervent act of the Love of God; hence it must follow, that where these are not, *Venial* Sins are not Remitted: therefore those, who Confess, and Receive often by way of Custom, and Habit without any Reflection of the Will in order to detest these *Venial* Sins, especially such as are committed by way of Custom, and on Purpose, at least inasmuch

as they are offensive to God, and retard the affective Union of our Souls with, him, such, I say do not obtain forgiveness; but to the contrary do Augment them; by using Unprofitably, And with little Reverence such excellent Remedies. Which Doctrine, the *Confessors* ought to notice for themselves, and use it for the instruction of their Devout *Penitents*, that they may learn to approach the Sacrament of *Penance*, and Communion with greater Reflection, Reverence, Care, and Benefit. And if *Confessors* by such Admonishments, do not find their Devout *Penitents* to amend, the Holy Communion ought to be delayed, as also the frequency of Confession, that seeing themselves thus treated, as they deserve, they may be brought to enter into themselves by humbly Confessing their own Weakness, and Misericord, and to their utmost endeavouring for the Future to get rid of them as much as Human Frailty will permit.

To proceed rightly in this Point, its necessary the *Confessor* should be endow'd both with Prudence, Devotion, and Discretion, since such a one only is fit to hear Devotes. For in the *First* Place, these Souls ought to be treated after a different manner, tho' they commonly Confess the same *Venial* Sins; notwithstanding they also Confess some *Mortal* Sin of their Past Life, whereon they exercise their *Sorrow*: These, I say, ought to be differently treated from those not Confessing any *Mortal* Sin of their Past Life, and always Confessing the same *Venial* Failures. The *First* may be with more safety admitted to the Sacraments (except they Confess that grievous Sin also by way of Custom, and without any new Sorrow, which often is the Case) for when they are sorry a new, for that grievous Sin; they have all the necessary Parts the Sacrament requires, and so may be Administer'd to them, tho' they have no Sorrow for their *Venial* Sins. But when they do not Confess any *Mortal* Sin, of which they are sorry, or that it does not appear, they are sorry for their *Venial* Sins they Confess without being excited to it; the safest way is to deny them *Absolution*, that by so sudden a Rub they may be stirred up to Hate them, and use proper Care for the Future to avoid them. Here the

Confessor must observe to use greater Lenity towards these Souls, who tho' they always bring in a manner the same *Venial Sins* to Confession, yet were committed *ex surreptione*, by way of Surprize, and without much Willfulness, or Deliberation, these I say, are to be used with more Indulgence, and Mildness than these, who commit the like *Venial Sins* by way of Custom, and Willfulness; such as *Lies, light Curses, Detractions, &c.* And so this *Second* kind is to be managed with more Rigour than the *First*, that they may be more Careful to eradicate them ill Habits, and Customs.

Finally, As to the Purpose of Amendment, a *Confessor* should observe, that he is not to exact such an one as is required for the Remission of *Mortal Sins*, which must propose to shun all, and each *Mortal Sin*; for this is in our Power assisted with the Divine Grace. But as to *Venial Sins*, we cannot shun them all, at least for a long Time, for this is inconsistent with our Frailty; so it is sufficient to have a Purpose to avoid this, or that *Venial Sin* to which we are most subject, which is call'd a Purpose, *vitandi singula*, and this is in our Power. It is sufficient, that this Purpose should be in general, inasmuch as it implies a strong Desire to diminish the Roots of *Venial Sins*, which is *Self Love*. One may also have a Purpose more particular to avoid for the Future at least this, and that *Venial Sin* now Confessed, which may be more to the Purpose, if after every Confession some particular *Venial Sin* of the most grievous is abandon'd by the particular Care of the *Penitent*, to which the *Confessor* ought to Direct, and Exhort him. This is sufficient for the Practice in a matter no less Profitable, than Difficult; and which will mightily contribute to advance good Souls in Perfection, and the Love of God, if *Confessors* takes but due Care to recommend it warmly to them, and propose the Means, such as a *strict Watch over themselves, daily Meditation, Spiritual Lectures, and good Resolutions, &c.*

C H A P. VIII.

Series of our Justification.

Judged it Advantagious for a *Confessor* to understand the Series of our Justification by means of the Sacrament of *Penance*, that he may know how to Direct, and Instruct his *Penitents* what they are to do on their part, in order to obtain Remission of their Sins, and the Sanctifying Grace; as also, that the *Confessor* may know, what order he is to observe in exciting them to the Sorrow for their Sins, whereunto he ought always to help his *Penitents*, especially the Rude, and Ignorant. For this purpose I will recite here the Number, Order, and Process of the several Acts of Virtue, which occur in this Case, as also the Motives, and Means proper to excite, and affect them, according to the Order the Council of *Trent*, and St. *Thomas* observe.

In the *First Place*, as the Sinner by committing one mortal Sin alone, dies as to the State of Grace, which is the Spiritual Life of the Soul, and thereby renders himself unworthy of all God's Auxiliary Graces, and deserves to die in his Sin, and to be Punished with Eternal Pains. The *First Act*, that is required to raise him out of this Miserable State, and bring him to the *Justifying Grace*, as if it were the *first Principle*, is the most merciful Operation of God to confer his Grace on him, in order to move, and excite the Sinner's heart, that it may be Converted to God, and thereby saved. The Council of *Trent*, and St. *Thomas* give the first Place to it in these Words (a). *And this same most Mercifull Lord, who of himself begins this Holy Work, is he who afterwards accompanies the Sinner*

(a) *Disponuntur autem ad ipsam justitiam dum excitati Divina Gratia, & adjuti, &c. Trid. Sess. 6. cap. 6. Quorum actuum primum principium est Dei gratia Convertentis Cor; Secundum illud: Convertere Domine ad te, & Convertemur. B. Tho. 3. p. 85. in Corp.*

ner with his Auxiliary Graces, and brings it to perfection, Sweetly, and Efficaciously touching our hearts from the beginning to the end, and disposing it in this Conformity.

For altho' the Virtue of Penance is to be wrought intirely in the Will, but as this Faculty of it self is Blind, it must be guided by the Light of our Understanding : Therefore the first Motion of Grace begins in the intellectual Faculty Enlightening it with the Truths of Divine, and Supernal Faith, these especially, which are aptest to move the Will from the Lethargy Contracted by Sin : So that the Second Act (which is the first in the Penitent excited, and helped by the Divine Grace effects this affair) is an Act of Supernatural Faith : *Secundus actus est motus fidei*. St. Thomas says, in the above Quotation, and the Council further explains it, indicating the fittest Objects of this Act of Faith, in order to begin to move, and stir up the Will in these Words : *Dum excitati Divina Gratia, & adjuti, fidem ex auditu Conscipientes, libere moventur in Deum, credentes vera esse quae Divinitus revelata, & promissa sunt, atque illud imprimis Deo justificari impium, per Gratiamejus, & Redemptionem, quae est in Christo Jesu.* This Faith then excited by the Divine Menaces, such as, *Timeate eum, qui potest Corpus, & animam perdere in Gehenam* and such like ; as also the Faith of the Divine Promises to Pardon the Sinner thro' the Merits of Christ, are the first Act, whereby the Sinner begins his Conversion, and whereby his Will is touched, and Instructed.

The Will being Terrified and, Frighten'd by these Divine Menaces, and perceiving the unhappy State it is brought to by Sin, conceives a servile Fear of the Pains and Punishments, which are the Sequel of Sin, and consequently moves it self to its Hatred, and to withdraw all its Love, and Affection from it, *Tertius actus*, St. Thomas says, *est actus timoris servilis, quo timore suppliciorum a peccatis retrahitur.* And the Council, *Dum peccatores sese esse intelligentes, a Divina justitia timore, quo utiliter Concutiuntur, &c.* And as nothing can be more natural, and conformable

a Person Frighten'd, and Terrified by some impending, and imminent danger, than to study, and solicit the Means, and Manner of shunning such Evils as threaten him; hence it is, that the Sinner considering, that from the Evil wherewith God threatens him, he cannot be deliver'd but by God alone (a); he begins to consider the Divine Mercies, and in them he firmly places his hope of evading thereby the Eternal Pains due to him; as also being assisted by God's Grace, he hopes to avoid Sin for the Future. It's in this hope of God's Assistance, that the firm Purpose establishes it self. *quartus actus*. St. Thomas says, *est motus spei, quo quis sub spe veniæ consequendæ assumit propositum emendandi*; and the Council pursues, saying; that from the fear, *quo utiliter concutiuntur, ad considerandam dei misericordiam se convertendo, in spem eriguntur, diligentes Deum propter Christum propitium fore*. So all are agreed.

But many Divines are of Opinion, that no other Sorrow is requisite with the Sacrament of Penance, than that of a *Supernatural, Universal, and Efficacious Attrition*, as mention'd in the foregoing Passages of the Council; whilst other Divines affirm, that this kind of Sorrow is not sufficient, except some Act of the Love of God is joyn'd with it; not an *efficacious* Love; because that would be perfect Contrition, which no *Catholic*, Divine, since the Council, asserts; but a *Simple, Inefficacious, and Imperfect* Love of God joyn'd to an *Efficacious Attrition*, that by means of that *initial* Act of Love, say they, the Sinner may be said to be in some manner Converted to God, which Conversion cannot be imputed to any precedent Act; because, say they, tho' by *Attrition* the Will is averse to Sin, and hates it on account of the Evil of Eternal Pain it draws on the Sinner; as also on account of the Eternal Happiness it deprives him of, which Hatred is derived from the Love the Sinner has for himself; all this, say these Divines, does not explain any *Positive* Love the Sinner

(a) *Cum sit nemo, qui de manu sua possit Eruere*
Job, Cap. 10.

ner has for God, but a *Negative* only ; consequently the Sinner, say they, is not compleatly Converted to God, except this *initiative*, and *imperfect* Love be superadded to that servile Sorrow. In favour of this Opinion, they Quote what follows in the Council : *Nullumque (scilicet Deum cujus misericordiam jam peccatores attriti considerant) tanquam omnis justitie fontem, diligere incipiunt, ac propterea moventur adversus peccata per odium aliquod, & detestationem.* They take that *diligere incipiunt* to signify that imperfect act of Love mention'd, from whence, that *odium aliquod, & detestatio* result which is also imperfect in the Love is, from whence it proceeds. St. Thomas enumerates this fifth Act that intervenes in the affair of *Justification*, as followeth : *Quintus actus est motus Charitatis, quo alicui displicet peccatum secundum seipsum, & non jam propter supplicia.* Alexander the Seventh forbids either Opinion to be Censured. It is not to my present Purpose to Trace either of them any farther ; but I have given you this notion of the Latter, because some Ignorantly often confound the *initiative Love* with that of *Contrition*, or the perfect Love of God, which none since the Council of Trent will assert to be necessary with the Sacrament of *Penance* for the Remission of Sins : Neither will any other but a *Quesnelist* condemn that *Efficacious*, and *Supernatural* Sorrow, which so many Divines affirm to be sufficient to exclude Sin, and justify the Sinner with the Sacrament. Let those, who talk otherwise not forget these three condemn'd Propositions of *Quesnel* (a). *Si solus supplicii timor animat Penitentiam, quo hac est magis violenta, eo magis ducit ad desperationem. Prop. 60. Timor non nisi manum cohibet, non autem tamdiu peccato addicitur, quamdiu ab amore justitie non ducitur. Prop. 61.* Undoubtedly in this last Proposition *Quesnel* speaks of the perfect Love of God, and tho' this is no ways necessary for the *Justification* of the Sinner with the Sacrament of *Penance*;

(a) *Totum deest peccatori quando ei deest spes, & non est spes in Deo ubi non est amor Dei. 55-*

I could advise all *Confessors* to endeavour to stir up
 is Love in their *Penitents*, that thus they may com-
 y with the Precept of the Love of God, to which they
 the easier excited, when they see the goodness of
 od ready to Forgive them such Erroneous Offences ;
 also that they may be taught to Practise this incom-
 rable Virtue,

To Conclude : I have for the Benefit of *Confessors*
 eated so amply of this Matter of *Sorrow* ; in order
 enable them to discern between a *True*, and *Feign'd*
 e, that they may Faithfully discharge the great Trust
 posed in them by Consulting the Honour of the Sa-
 aments, and the Benefit of their *Penitents*, two things
 mmonly joyn'd ; for whenever the Sacrament is *Va-*
 d, it is also Profitable to the *Penitent* : two things
 which the *Confessor* is always to have a great Re-
 ard. Besides the Marks, and Tokens already given
Confessors to Judge between *True*, and *Apparent*
 orrow, we may add the following Observations.

First, When a Sinner accuses himself of his Sins
 ith an Air of *Pride*, and *Impudence*, as if he had
 een reciting so many Glorious Actions of his Life,
 enotes his having no Sorrow ; because this deport-
 ent is contrary to the Spirit of Repentance. *Second-*
ly, When a Sinner accuses himself of his Sins, throwing
 he Fault of them on the Violence of the Temptation,
 r on the Person, who gave the Provocation ; and will
 ot be perswaded, that they were themselves Culp-
 le, as it often happens in Cases of Reproach, and In-
 uries received. *Thirdly*, When a Sinner contests with
 is *Confessor* in time of Confession, and seems unwilling
 o follow his Directions, or to accept of the Means Pre-
 scribed him to avoid Sin for the Future ; and thinks
 he *Penance* enjoyn'd too Grievous, though in Truth
 it is not ; these are certain Tokens that this *Penitent*
 as no true Sorrow. *Fourthly*, When a Sinner will
 ot accept, or admit of the necessary Means to get rid
 of his Sins. *Finally*, As we have observed already,
 when a *Penitent* refuses to be Reconciled to one, with
 whom, he has been for some time in Enmity, or will
 ot give up a Calling, or Employ, which he cannot
 follow

follow without Sinning, or will not comply with his Duty, and Obligation, or will not pay his Debts, or restore what he unjustly acquired though able, or make Satisfaction for the good Fame he Tarnished, or will not heartily endeavour to break through the Habit of Sin, let it be any Habit whatsoever, so it be *Mortal*. These are Signs of want of Sorrow in *Penitents*, and they ought not to be Absolved, except they are brought to give contrary Signs to these, that the *Confessor* may be assured of their sincere Repentance. All I have to add is, that the *Confessor* may attentively consider the following Discourse on a good Purpose, where he will find the Marks, he may depend upon for this, as also for a true Sorrow, since the one is inseparable from the other,



TREA-



T R E A T I S E III.

C H A P. I.

Of Sacramental Satisfaction.

I Have told you in our Discourse upon this Subject, that for the Offences we have committed against his Divine Majesty, *ad equate* Satisfaction is on our Part in rigour of all, Justice due to him: But inasmuch as these *Mortal* Offences, and each of them, tend to Dishonour God, to whom Infinite Honour is due; thence it is, that Sin takes its malignant degrees from the Majesty of God offended, who being Infinite in Perfection, and Excellency; this in some Measure constitutes the Injury done him, Infinite, and in a Line Superior to all the Compensation, and Satisfaction, that could be offered by all the Creatures, whether Men, or Angels: At the same time God would not Forgive Sin, till full Satisfaction had been offered to him, and from this Necessity, and Extremity we lay under, it pleased the Son of God to take Compassion on our Miserable State, to become Man, to die, and suffer on a Cross for us; and by this Humbling himself in our Name, and behalf, he abundantly satisfied for all our Sins, yet not so as to exempt us from all kind of Satisfaction, which he still for many good Reasons requires of us, if we expect his Satisfaction should benefit us; as well as he requires us to Pray, to Watch, and to Fast, tho' he Pray'd, Watched, and Fasted for us; therefore he

he so often leaves himself as a Pattern before us, desiring us to imitate his Virtues, and to be Perfect, and Holy in Imitation of him ; otherwise his Virtues, and Holiness would not avail us, but rather have render'd us more guilty, because he made the one, and the other easy to us.

This supposed : this *Sacramental Satisfaction* may be defined thus : *Voluntaria pena a Sacerdote imposita perpeffio ad compensandam injuriam Deo illatam, & precavendam futuram.* In the *First Place*, this Satisfaction must be *Voluntaria perpeffio pena*, to give us to understand, that our Satisfaction, or Suffering must be Willful, for if it is not, it may be called *Satispassion*, but not *Satisfaction*. Hence you may infer, that the goodness of God is so great, that he admits for our Satisfaction, not only the Punishments we willfully inflict on our selves, or those the *Confessor* enjoyns ; but also the Temporal Scourges, wherewith he visits us, such as *Poverty, Sickness, &c.* provided we suffer them Patiently, and with Conformity to his Divine Will. *Flagellis a Deo inflictis, & a nobis patienter toleratis apud Deum Patrem per Christum Jesum satisfacere valemus* (a). In the *Second Place* we said, a *Sacerdote imposita* (in the Holy Tribunal of Penance must be understood) for tho' we might satisfy God by other good Works, we our selves make choice of, or by patiently suffering whatever Calamities God Afflicts us with, that would not be Sacramental, or part of the Sacrament ; for to be such, must be enjoyn'd by the Priest at Confession ; there being a great difference between the one, and the other : For a *Fast*, for Example, enjoyn'd by the *Confessor* is more Satisfactory, and of greater Value, than if you perform'd (*ceteris paribus*) the like Fast of your own Choice ; because the Fast enjoyn'd by the *Confessor* is Part of the Sacrament by which the Satisfaction of *Christ* is more copiously apply'd to us, than by the Fast undertaken of our own free will : And therefore more of the Temporal Punishment is remitted to us by the Former (supposing all Circumstances alike) than by the Latter ; which Doctrine

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(a) *Trid. Sess. 14. Cap. 9.*

ought carefully to be Insinuated by *Confessors* to their *Penitents*, that these may the more willfully accept of the *Penance*, they shall give them.

Ad compensandam Injuriam Deo illatam : This Clause gives us to understand the end for which *Satisfaction* or *Penance* is laid upon us, to Recompence the Injuries we by our Sins offer'd to God : For to conceive the true meaning of this, you must observe what we have said in our Discourse on *Satisfaction* out of the Council of *Trent* ; that altho' by *Baptism* God does not only forgive us our Sins, but also the entire Punishment due to them ; yet regularly speaking, it is not his Divine Will to forgive the whole Punishment due to our Sins in virtue of the Sacrament of *Penance*, so that some Temporal Punishment commonly remains due, for which we must make Satisfaction, either in this World, or in *Purgatory*, to this end the Satisfaction enjoyn'd us by our *Confessors* tends, tho' it frequently falls short of that Purpose ; for which reason every *Penitent* ought to impose more *Penance* on himself, nay his whole Life, as the Council Admonishes, ought to be a perpetual *Penance* ; and this ought to be more Particularly the care of these, who had Contracted an Habit of Sin, that by these frequent Penalties, they may weaken, and abolish their Vicious Customs. *Et prevendendam futuram*. This Particle is added, because as *St. Thomas* well observed (a) Satisfaction (which is an Act of Justice) does not only tend to enjoin Penalties to Heal our Past Sins, but also to prevent our Future Sins, and tho' properly speaking, it can be only call'd *Satisfaction*, as it reflects on our Past Sins, yet inasmuch as thereby our Future Amendment is chiefly intended, therefore that Clause is added, to indicate, that the *Satisfactory Penance*, which is enjoyn'd us, must also more particularly, and principally have a tendency to caution us for the future from Relapsing.

That any Work, or Action should be Satisfactory, it must be morally good, done in Honour of God, and

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Penal,

(a) *D. Tho. in addition. 9. 12, art. 3.*

Penal, or Painful : For if it is not good, it cannot be agreeable to God, and if it is not perform'd in Honour of God, it is not fit to recompense that Honour, which by Sin was taken from him, for which reason any Pain or Penalty impatiently born with, is not Satisfactory. *Finally*, This work must be as to it self Penal, either to be Satisfactory, or Medicinal : For it is but just that he, who by Sinning did as much as lay in him to deprive God of his true Honour, should by satisfying deprive himself of things Pleasing. It requires also to be *Medicinal* ; for *Aristotle* says (a) *Quod peccatorum medicinae sunt poenae* ; and *St. Thomas*, *Non facile homo ad peccata redit, ex quo poenam expertus est*. I said a Work of Satisfaction should be Penal in it self, yet by accident it may not be so to the Doer abounding with Fervour, and Charity, which makes the most Painful Work easy, which Facility as this does not take away, but rather adds to the Merit of that Action, or Privation ; even so it does to Satisfaction.

From hence you may infer, how very much these *Penitents* are mistaken, who swallow Sin like Water, yet are so nice and tender, that they scarcely will admit of the least Penalty to atone for it ; since this Penalty, and Mortification is so necessary not only to satisfy God for Past Sins, but also to prevent their return. In the *Second Place*, you are to observe, that all Works of Satisfaction are reduced to *Prayer*, *Alms-deeds*, and *Fasts*. Under *Prayer* are comprehended all Acts of Religion, such as *Praises*, *Thanksgivings*, *Meditation*, *Spiritual Lectures*, *assisting at Sermon*, *Catechism*, *Mass*, and at the *Divine Offices of the Church*. Under *Fasting* is understood not only abstinence from Food, but also all kind of Corporal Mortifications, such as *Hair cloath*, *Discipline*, *Pilgrimage*, *Watching*, &c. Under *Alms-deeds* are comprized all Corporal Works, and Actions, that may tend to the Neighbour's Good, and Benefit, as to *visit the Sick*, *the Imprison'd*, *Hospitals* : You may see the Reasons for this in my Discourse on that Subject.

You may on this Occasion ask, whether these Works

(a) 2 *Ethic.*

are apt to make Satisfaction, when otherwise commanded? I tell you, tho' they should be by Precept Commanded, or by Vow Promised, they are apt to satisfy, they are apt to merit, when no condition is wanting them: And so the Fasts of the Church, and vow'd Mortifications are apt to make Satisfaction with regard to its double Effect. And are therefore commanded in order to merit, and to satisfy God by them; and therefore may be enjoyn'd by the *Confessor* by way of *penance*, tho' it will be more convenient not to enjoyn them, but Works of Counsel, applying the Works of Precept to make the Satisfaction the more ample. Wherefore if a *Confessor* should enjoyn, or command his *Penitent* to Fast a Day, and did not desire him to comply with Fasting on a Day commanded by the Church, the *penitent* would be obliged to Fast another Day not commanded, because this is the common way of understanding it, when otherwise it is not expressed. The same is to be said, if a *Penitent* was order'd to hear Mass, it must not be a *Mass* of Obligation: And indeed it is not fit to give these Works for a *Penance*, which the Commandments of the Church make common both to the Just, and Unjust, because the one Sort are more countable to the Divine Justice than the other.

Secondly, You may ask, whether the good Works of another are apt to make Satisfaction for our Sins, and whether a *Confessor* may enjoyn them? As to the first answer, that it is certain, one may satisfy for another, provided both are in the state of Grace, or Charity, if we take Satisfaction as it is a Recompensation for Past Sins, Injuries, and Offences committed against God; as we are all Members of the same Mystical Body, which is *Christ*, whilst we are by Charity united together to the other, the Satisfaction of the one may redound to the Benefit of the other, tho' his merit cannot, as one may Pay the Temporal Debts of another. But if we consider Satisfaction as it is Medicinal, and intended to prevent Sin, for the time to come; in this sense one cannot satisfy for another; because by my self you are not Mortified, or by my sober Behaviour, you do not acquire a Facility to wean your self from

your Excesses. Wherefore Satisfaction thus considered the Satisfaction of one does not avail the other, and for this Reason it should never be practised to allow another to perform your *Sacramental Penance*, except you are not in a Condition of performing it, as it is the Case of one just Expiring. From whence you may infer, that when a *Confessor* has heard the Confession of a dying Man, who is incapable of doing any kind of *Penance*, because he is, for Instance, Deaf, or suddenly bereaved of his Senses, it will be very adviseable to induce those of his Family, or some one of them to accept of some *Penance* for the dying Person, and faithfully perform it, as the Council of *Mayence*, Chap. 2. Admonishes. Take good notice, that a *Penitent* can never by his own Authority appoint, or substitute another to perform the *Penance* his *Confessor* laid on him, as this Condemn'd Proposition evidences. *Penitent potest substituere alium propria auctoritate, qui ipsius Penitentiam adimpleat. Damnat. ab Alex. Nec etiam Confessor nisi sit imposita propter Resurrectionem quae per non alium potest impleri.*

Now as to the manner of making Satisfaction to God you may ask, whether the *Penance* enjoyn'd is to be perform'd in the state of Grace? In the *First Place*, answer, that no Work, or Action perform'd in the state of *Mortal Sin* can be acceptable to God either by way of Merit, or Satisfaction, as may be proved out of *St. Paul* (a) *And if I shall distribute all my Substance to feed the Poor, and if I shall deliver up my Body so to be Burn'd, and have not Charity, it avails me nothing.* The reason of this is also evident; for while a Person is not acceptable to God, neither can his Works: As the Satisfaction then, which Man can offer to God, is not *Secundum equivalentiam* (for that is impossible to Man) but *Secundum acceptionem*, hence it is, that no Satisfaction can be made to God, while Man continues an Enemy to him; and so the Council of *Trent* has defined (b), *Omnis Satisfactio, quam pro peccatis nostris exolvimus, est per Jesum Christum, quo vivimus, meremur, satisfacimus.* In the *Second Place*

(a) 1 Cor. 13. (b) Sess. 14. Cap. 8.

place, I tell you, that if a *Penitent* should perform his *Penance* in the state of *Mortal Sin*, it would not avail him in the least to satisfy God, or diminish the Temporal Punishment due to Sin, yet it would satisfy the Church, its Minister, and the Precept of *Penance*; for tho' this *Penance* was given, and intended to satisfy God, and this is the End of it; yet as the saying is, *in his legis non cadit sub lege*, and thus the Fast of the Church may be complied with in the state of Deadly Sin, as also the Precept of keeping Holy the Sabbath, likewise of Honouring our Parents, &c. When *Penances* had been enjoyn'd for Seven Years, and more, it is not probable that all *Penitents* perform'd them in the state of Grace, or that they retain'd that Grace during that time, yet they were not commanded to reiterate them. This is the most common Practice, and Opinion.

From what we have said, *Confessors* ought to take occasion to recommend it constantly, and earnestly to their *Penitents*, not only to make full Satisfaction to God for their Sins in this Life; but that they should willingly accept of whatever *Penance* the *Confessor* should lay on them; and the greater the better for them; but let them be careful to fulfill it early, and whilst they are in the state of Grace; or if in the mean Time they should fall into Sin, they ought to Confess, or at least make an Act of *Contrition*, that they may perform the remainder of their *Penance* in the state of Grace, and not lose the Benefit of it, or of their good Works by continuing in Sin: Because, from what we have said it is evident, *First*, that the *Penance* enjoyn'd by the *Confessor* is of its own kind far more satisfactory, and fitter to Atone for the Temporal Punishment due to Sins Forgiven, than the like Measure of good Works done by the *Penitent's* own Choice. *Secondly*, That the *Penance* perform'd whilst you are in the state of Grace is satisfactory, and blots out some considerable Part of that Temporal Punishment, whereas if it is perform'd in the state of Sin, it will not blot the least Part of it, or avail you any farther, than that you have comply'd with your *Penance*, and *Confessor's* Commands, tho' in an unprofitable manner.

C H A P. II.

Of the Quantity, and Quality of Penance to be enjoyn'd by Confessors on their Penitents.

Sacramental Satisfaction is intended for *two* Ends: The one in order to Recompence the Injury, which the Sinner offer'd to God, when he Sin'd; the other to Caution, and preserve the Sinner from Injuring God by returning to Sin. According to its *first* Intention its properly call'd *Satisfaction, Compensation, or Solution* for what is due; but according to its *Second* Intention, and Respect, it is rather a Caution, and Preservative from Relapsing into Sin, than Satisfaction for Past Sins: As to its *first* view it has for its Object past Sins, and Debts, for which it makes Recompence, or Restitution; but as to its *second* view, it respects Future Sins, in order to shun, and exclude them. To this we may add, that tho' we should look chiefly on Satisfaction according to its *first* respect, and Intention, because its End is to repair God's Honour; yet God looks more upon our Satisfaction, as it tends to our Amendment, than as it tends to Recompence the Injuries, we by Sin offer'd unto him, as St. *John Chrysostom* wisely observed in these Words, shewing the difference between the Divine, and Human Judgment (a): *Judices cum Latrones ceperint, ac Sacrilegos, non quomodo ipsos meliores reddant considerant; sed quomodo ab ipsis peccatorum penas exigant: Deus autem contra: cum aliquem ceperis peccatorem, non considerat, quomodo supplicium sumat, sed quomodo ipsos corrigat. Itaque & judex pariter, & medicus.*

The reason of this is that which St. *Thomas* assigns (b) because the Sacramental Judgment exercised in the Tribunal of Penance is not meerly of a vindictive Nature, which looks only to the compensation of the past Offence, (such as God's Justice is towards the Damned)

(a) *S. Chrysos. ad pop. Antioch. Hom. 7.* (b) *D. Tho. 3. p. 9. 90, art 2.*

Damned) but rather an amicable Justice ; because in this Tribunal more Regard, and Attention is given towards Reconciling Man to God, and towards his Pervererance in this state, than towards compensating his Divine Injuries : For tho' this also is to be consider'd, yet God does not insist on all the Satisfaction in rigour due to him on account of our Sins ; but that it should only bear some Proportion to them according to his Minister's just Arbitration, and not contrary to the Penitent's Will ; for God will not have it forced upon him, or unwillingly perform'd.

From this Doctrine a Confessor may infer, that the Penance he is to lay on his Penitents ought to comprize both views, that is, it ought to be both *Satisfactory*, and *Medicinal*, vindicative of God's Honour injured by Sin, wholesome, and Preservative to hinder the return of Sin ; and this is the Doctrine of the Council of Trent (a). *Wherefore they (Confessors) are to take Care, says this Council, that the Satisfaction they impose, tend not only to assist the Penitents to preserve a new Life, and to Remedy their Weakness ; but also to Chastise, and Punish their past Sins.* Secondly, A Confessor animated with the Divine Spirit, whose Part he acts as Minister may Conclude : That tho' he is to enjoin Penances, which have a regard to both views, his chief view must always be, to see that the Penance he enjoyns, should be *Medicinal*, and tending to exclude Sin for the Future ; and therefore it is more in a Confessor's Power to dispense in satisfactory Penances, because Judgment is here exercised by means of an amicable Arbitrator ; than in the Medicinal ones, because it touches, and concerns the chief Point, and view of the Sacrament of Penance, which is a Friendly Reconciliation of a Sinner to God, and his continuance in this peaceable state. Which being observed let this be.

R U L E I.

A Confessor is bound to enjoyn on his Penitent condign, and prudent Penance, or Satisfaction,

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(a) *Trid. Sess. 14. Cap. 8.*

when he is in a Condition, to comply with it: And the Penitent is bound to accept of it, and fullfil it.

The Rule laid down is proved thus: It is a grievous Sacrilege to render a Sacrament willfully imperfect for want of some integrant Part, when this is considerable: Since *Penance*, or *Satisfaction* then is the third Part, which integrates the Sacrament of *Penance*; both *Confessor*, and *Penitent*, who willfully did omit this Part, would be guilty of a great Sacrilege. Secondly, Because the Power of Binding, which the Priests by the Authority of *Christ* exercise in this Sacrament, does not only consist in denying *Absolution* to the Unworthy, and Indisposed; but also as the Council of *Trent* declares, in this, that they have Power, and are bound to oblige their *Penitents* to perform Condign *Penance*, and *Satisfaction*: Therefore both *Confessor*, and *Penitent* would be deficient in their Obligation, if the one did not enjoin Condign *Penance*, and the other did not, or would not accept of it, and comply with it.

Thirdly, Because he, who would not accept of a Just, and Prudent *Penance*, which the *Confessor* was laying on him, is indisposed; for as *St. Thomas* sublimely reasons (a), the will of recompensing, and satisfying God for Past Sins, is, and must be included in a true Sorrow; and the Will, or Desire of making this Satisfaction according to the *Confessor's* Arbitration, is manifested by the very *Penitents* own Confession, which is a virtual Declaration of his readiness to accept, and perform whatever Punishment, his discreet *Confessor* will think proper to impose upon him with a view to render what Honour he is capable of to God by Punishing himself, as his Judge will think proper, for the Dishonour he offer'd to God by offending him. From hence you may infer, that the *Penitent*, who thus would positively refuse to accept of his *Penance*, or make due Satisfaction in this World, for his Sins according to his *Confessor's* Arbitration, and Injunction, would evidently prove himself indisposed, and unfit to be Reconciled to God by means of the Sacrament of *Penance*, and therefore

(a) *D. Tho. 3. p. 9. 90. art. 2. in fine Corporis,*

Therefore ought to be dismissed without it. Finally as he by suffering himself to be let Blood might prevent the cutting of his Arm, or cure some mortal Disease, would Sin grievously against the natural love he ought to bear to himself, except he suffer'd himself to be bled; when so he, who would chuse to undergo the incomparable pains of *Purgatory* corresponding to his Sin, rather than perform the condign Punishment, which his *Confessor* had, or was laying on him, would be reputed rash, and Sin grievously against Charity, and the order of it, which he ought to observe in regard to his own Good and Benefit.

Take notice of the Clause added in the above Rule, *When the Penitent is in a Condition, or Capacity to comply with his Penance*; which in some measure is a limitation of said Rule, and more properly is an explication of the *Penance* to be joyn'd; because speaking now of the Sick, and especially of those in the Article of Death, it seldom or ever happens, but that they are capable of performing one Penance, or another, and offering some Satisfaction on their Part to God: And the manner the *Confessor* is to observe in enjoining these Penances, is what now will be explain'd to him.

In the *First Place*, if your *Penitent's* Sicknes is such that you have no dread of his Death, enjoin him some Penance, which then he can perform, as we shall soon shew to you, and at the same time signify to him, what Penance he is to do, when Recover'd. But if you fear, that he has not long to live, either because his Sicknes is very Malignant, and Violent, or because he is Sentenced to die; learn if he is able to give Alms, if not, enjoin him to make so many Acts of *Contrition*, of *Patience*, *Resignation*, and *Conformity to the Will of God*, frequently to offer up to him the Pains of Sicknes, and Death, which is a very convenient Penance, as St. Charles Admonishes (a). If your *Penitent* is not capable of doing this, suppose that you are absolving one, who had given, in the Presence of Witness, Tokens of Repentance, let the *Confessor* (as I have already signify'd) endeavour to induce his Domesticks, or those standing by,

(a) S. Carol. de Cura Infirm.

by, to accept of some Penance for him out of Christian Charity, such as to offer certain Prayers for him for some Days, or to Fast for him, or give some Alms for him, or have Sacrifice offer'd for his Soul, &c. which practise is not only advised by the Council of *Mentz* (a) but also by the Canon Law. And it is a pity, Pastors or Confessors should neglect practising so wholesome Instruction.

Notwithstanding that the Rule given is unquestionable, it admits of some Limitations, and Explications to take away some little scruples. The *first* is, that if a *Penitent* having accepted of his Penance, should afterwards omit a little Part thereof, and fullfill'd the other Part, which was considerable, and grievous, he does not Sin grievously: For in this matter of Satisfaction, there may be *parvitas materia*, as in other things commanded: and even then the Sacrament holds in its Perfection. The *Second* is, that if the whole Penance enjoyn'd is in it self not considerable, or grievous (especially if it was *bona fide* accepted of) it is very probable, that the whole omission of such Penance is no great Sin; for tho' the Integrity of the Sacrament is wanting, it is only in a light inconsiderable Matter; and as the Integrity, which from the performance of said Penance would result, could be but in a light and inconsiderable Matter; even so, the defect of it, thro' Omission, cannot be great, or grievous. From whence you may infer, that if the *Penitent* should not determinately remember the Penance his *Confessor* had given him, if grievous, he must have recourse, and acquaint his *Confessor* thereof; because he is to perform the Penance not by his own, but by his *Confessor's* Arbitration: But if he remember'd, that his Penance was but light, and easy, tho' it were better to recur, to his *Confessor*, yet he might resolve himself, and perform some Penance, as near as he could guess, suitable to that which his *Confessor* had enjoyn'd him. So far are Divines agreed, but upon determining the Penance, or Satisfaction to be laid on the *Penitent*, and

(a) *Conc. Mogont, Cap. 26. & Causa 26, q. 7. Cap. ab Infirm.*

which to be accepted of for his Sins, according to their
 diversity, is the Question ; wherein there is some dif-
 ference to be found among *Confessors* themselves, and
 even among our modern Authors ; because the matter
 of Satisfaction is left now a days in a manner to the
Confessor's own Breast, and Arbitration ; some in the
 Church determine the Penance spontaneously, and ac-
 cording to their own Will, and Pleasure, without having
 any Attention, or Regard to the general Principles, to
 which they are to conform their Arbitration, and Judg-
 ment, that it should be Prudent.

In the Primitive Ages of the Church, *Confessors* did
 proceed in this Point with greater uniformity, certainty, and
 safety, when the Penance, or Satisfaction was regulated,
 and determined by the Penitential Canons, which as-
 sign'd Penances suitable to the Sins, and to their diver-
 sity : So that very little was left to the Arbitration of
 the *Confessor*, and much less to that of the *Penitent*,
 but since Charity, and the Love of God has grown so
 cold, and Sin like a Deluge has overspread the whole
 earth, and has even beyond all measure multiply'd, and
 propagated it self in every Sex, Age, Condition, and Sta-
 tion of Life, that the longest liver could never perform
 half, nay or even a Fourth Part, of the due Penance,
 or Satisfaction for their Sins ; whereupon our Holy-
 and Pious Mother the Church judged proper not to con-
 fine her Children to that ancient, and exact Discipline,
 but to straiten them altogether to the performance of such
 rigorous Penances, that they should not be for ever en-
 tirely lost ; and therefore this matter is left not to the
 pleasure, but to the prudent Judgment, and Arbitration
 of the *Confessor*.

Extreams are to be declined : Some upon weak Mo-
 tives assume to themselves too much Liberty. There
 are other Timorous, and well meaning *Confessors* con-
 stantly agitated with scruples concerning the Penance
 they impose on their *Penitents*, whether they are, or
 are not proportioned to the *Penitent's* Sins, and finding
 no *terra firma* to found their Judgment upon, continue
 in this wavering, anxious manner, which often has
 caused them to desist from hearing any Confessions.

That

That I may contribute as far as I am able, to Reconcile those Extreams, and bring my Brethren to Unity, let this be

R U L E II.

THE Imposition of Penance, or Satisfaction is left to the Breast, or Arbitration of the Confessor in such a manner as that he is not bound to have due Attention, and Regard to the grievousness of the Sin, and to his Penitent's Ability. This Rule is taken from the Holy Council of Trent (a) its weighty Words are as followeth. *Debent ergo Sacerdotes Dominum quantum Spiritus, & prudentia suggererit, pro qualitate criminum, & Penitentium facultate, salutaribus convenientes Satisfactiones injungere, ne forte peccatis conniveant, & indulgentias cum Penitentibus largiant, levissima quadam opera pro gravissimis delictis injungendo, alienorum peccatorum participes efficiantur.* It is but reasonable to Translate the Words into our common Language, that all may understand them, and observe them, because they are of vast Importance. It is necessary therefore the Priests of the Lord should (says this Holy Council) enjoyn, as far as the Holy Spirit, and Prudence shall direct them, satisfactory and convenient Penances, regard being had to the quality of the Crimes, and ability of the Penitent; lest if they should too much connive at Sin, and shew too great an Indulgence to the Penitent, by enjoining them only some slight Penances for grievous Crimes, they make themselves partakers of the Sins of others. From whence it is clearly inferr'd, that the Imposing of Penance does not altogether depend of the Confessor's free Will, and Pleasure. but is tyed down, and very much confined so enjoyn Penances proportion'd to the grievousness of his Penitent's Sins, and Ability.

The Words of the Council are so clear, that it's superfluous to allege any further Authority of Councils, or ancient Fathers; especially since these might be Interpreted to allude to the Persons, and Times, when the

(a) Sess. 14. Cap. 8.

penitential Canons were in Force ; which Interpretation cannot agree with the Words of the Council of *Trent* ; because it speaks of these Times, and supposing things in the Condition they now are in, signify in what great danger them *Confessors* are, who behave too Indulgently towards their *Penitents*, as if they had been sole Arbitrators at Will of their Satisfaction.

St. *Thomas* (a) gives us the reason both for the Rule, and Decision of the Council. The *First* is, because the Priest in the use, and Practise of the Keys does not act as Principal Agent, but as a Minister, and Instrument of God, who is the chief Agent. Ministers then, and Instruments, in order to operate *efficaciously*, and *effectually* must operate, or act according to the Motion, Order, and Instruction of their Principal Actor : And therefore before the Keys had been recommended to St. *Peter*, mention is made of the Revelation of the Divinity of *Jesus Christ* being communicated to him : And before they had been recommended to the Apostles, they are supposed to have received the Grace, and Gifts of the Holy Ghost. Hence it is, that the Priest in the use of the Keys for Binding, and Unbinding must proceed, not (*ex proprio motu, aut arbitrio*) as he thinks fit, but forming his Judgment, and conforming his Arbitration to the Motion, and Directions of Prudence, and of the Holy Spirit, and to the Rules, and Instructions deliver'd to us, in, and by the Holy Church.

The *Second*, and more pressing Reason is this : The Satisfactory Penances, which are laid on the *Penitent*, are certain Medicines convenient to heal him ; as the Corporal Physician then reflecting with himself, that every Medicine approved by Physick, is not convenient for every Sick Person, or for every Constitution, has a right to alter them, guided not by his own Will, but by the Medick Science, which dictates, that it's necessary, beneficial, and convenient to alter, mix, and temper this medicine, and fit it to the Disposition, and Constitution of the Patient : Even so, inasmuch as the Satisfactory Penances appointed, and approved by the sacred Canons will not agree with all ; these may be alter'd,

(a) *D. Tho. in addit. 9. 18. art 4.*

alter'd, temper'd, and moderated, according to the Priest's, and Confessor's Judgment, which must be such, that it is not to be altogether willful, but conformable to the Divine Instinct, and the Instructions given on this Head by the Church, guided by that Holy Spirit, which is exactly agreeable to what the Council of *Trent* had commanded, and determined by these Words, *Quantum spiritus, & prudentia suggererit.*

But because this Doctrine deliver'd thus in general is less intelligible, than is fitting; it requires we should speak more determinately, and more plainly: And as we are now speaking of the quantity of Penance, as this is Satisfactory; it is most certain, that attending to the quality of the Sins, which is the first Thing the Council bids us to attend to, *pro qualitate criminum*, as much Penance ought to be enjoyn'd, as would be sufficient to satisfy God in this Life; so that no further Satisfaction would remain due, in Purgatory on *Penitents* for their Sins committed. Forasmuch as Sins are not Forgiven in the same manner by the Sacrament of *Penance*, as they are by *Baptism*; that is, it does not acquit the Sinner of all the Penalty, but ordinarily a great Part of the Temporal Penalty remains to be accounted for, after one is clear'd by *Absolution* from his Crimes; hence it is, that since Satisfaction is Part of the Sacrament of *Penance*, as much Penance ought to be enjoyn'd, as would suffice to satisfy for the whole Temporal Debt, in order, that this Sacrament should have both effects compleat, as it was designed; that is, to acquit us of all Sin, and Punishment due to Sin, Temporal, as well as Eternal.

This Rule, and Method of enjoyning Penances, is evidently founded on Equity, and Justice due to God, and seems to be the most convenient, and favourable for the *Penitent*: For supposing, that he must pay for having Sinn'd, as our Faith teaches us (a), *Secundum mensuram enim delicti, erit plagarum modus*; now that it is in the *Penitent's* Power to satisfy to the full for Temporal Punishment due to his Sins, tho' Forgiven, by a Punishment willfully accepted of, and perform'd

(a) *Deut. 15.*

perform'd in a manner infinitely Lighter, or at least without Comparison exceedingly less painful, than that, which he must suffer in Purgatory in case he neglects the Former : It must be deemed rash to chuse to neglect this Penance for the Present, and remit this Satisfaction to the World to come, where undoubtedly it must be accounted for, with extream Rigour. Hence two clear Consequences are inferr'd : The *First* is, that if the *Confessor* finds his *Penitent* fit, and willing to accept, and comply with the convenient Penances to satisfy for his Sins, and did not, or would not enjoin them, Sins grievously ; not only because he was wanting to the Fidelity he owed to God, as his Minister, to have his Honour restored in full ; but also for the grievous Damage, which he would cause to his *Penitent*, by exposing him to pay with great Penalties, for which with much easier, and lighter Satisfaction, he could have attoned for. One Days strict Fast in this Life, might perhaps remit as much of the Temporal Pains due to Sins Forgiven, as suffering the Flames of *Purgatory* for a whole Twelvemonth. The *Second* Consequence is, that if *Penitents* did duely weigh the great difference between attoning for the Debts of Sin in this World, and in the World to come, they ought even for their own Good, and Benefit, seek for *Confessors*, who would impose due Penance on them in proportion to their Strength, and not to shun those, to seek for lax, and easy *Confessors*, who for fear of giving the least uneasiness to their *Penitents*, enjoin them little, or no Penance, for the most grievous, and often repeated Sins, which if it should fail (as very often it does not) of being the Cause of their *Penitent's* Eternal Damnation, it never fails of plunging them into the bitter Pains of that purging Fire. Judge you now, whether this is Clemency, or Cruelty.

Now the Question is, how shall either *Confessor*, or *Penitent* know, how much Penance is to be perform'd in this World, to have nothing to perform in the next ? I tell you, that if Sins are to be weighed as to themselves, and as to their grievousness, the Church by its sacred Canons has determined their adequate Penance, and

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Satisfaction, which corresponds to the Temporal Punishment due to them ; and this is assigned by the Canon commonly call'd *Penitentials* ; because (as we told you in our Discourse upon *Sacramental Satisfaction*) is not to be presumed, that the Church guided by the dictates of the Holy Ghost should impose greater Satisfaction on her Children, than what in rigour is due to God, or less, exposing them to suffer much greater Penalties hereafter : wherefore we must conclude, that what Satisfaction she enjoyns for each Sin, is the safest measure, to know how much is to be executed to satisfy God adequately.

It would be to the purpose to make a Recital of the Penitential Canons, which taxes the Penance answering to each Sin, as St. *Charles* did in his Instructions to *Confessors*, that this Penance being known both to *Penitents*, and *Confessors*, the first may know how much they have to do, that they may prudently judge, when they have entirely satisfied God in this World, for the Sins they have committed : That the *Second* may all know, and conform themselves, as much as they can to them general Principles in imposing of Penances that they may understand, that as much as they fall short in regulating their Penances by the Penitential Canons, so much are they deficient in having due Satisfaction made to God according to the Nature, and Quality of the Sins Confess'd : But if we should mention them all, this would too much protract these our Instructions. We must be content to mention some only as that Saint relates them, but such as relate to the Sins which ofteneft occur.

For a *False Oath*, the Penance assign'd by the Canon was Forty Days Fast on Bread, and Water, over and above, seven Years more of common Penance, and so for ever unqualified for a Witness. The same Penance was laid on him, who induced another to Swear Falsely. For *Blasphemy*, seven Days Fast on Bread and Water, and seven Days more to stand publicly at the Church Door, asking Pardon of every one, that came in, and went out, and the last Day of the Seven to stand there bare-foot, and without a Cloak, with a Rope about his Neck

Week ; and after this seven Years of usual Penance, or discourfing in Church at time of Divine Office, ten Days on Bread and Water. For breaking a Fast of except, twenty Days on Bread and Water ; if it was breach on *Ember Days*, forty Days on Bread and Water. For speaking Injuriously to Parents, three Years Penance ; for hurting, or wounding them seven Years. For Injuring your Bishop, or Parish Priest Penance for life ; for mocking their Doctrine, or Orders, forty Days on Bread and Water. For *Murther*, seven Years of Penance ; the same for *simple Fornication*. For Stealing a thing of no great value, besides Restitution, a Year of Penance ; if of much Value, seven Years. An *Adulterer*, a Year on Bread and Water, besides two Years ordinary Penance.

Finally, Without particularizing any more on this Subject ; in the Canon *hoc ipsum* (a), for any Capital Sin, which came to be *Mortal*, seven Years Penance was assign'd for it, except that the Quality of the Sin, or of the Sinner required more Penance to be added. Which Years of Penance, as well as them above mention'd, were to be comply'd with, in this Form, and Manner. In the first Year, the *Penitent* Fasted three Days every Week on Bread, and Water alone ; on the rest of the Days, he was not allowed to eat Flesh-Meat, or drink Wine. In the second Year, he Fasted all *Fridays* on Bread and Water, and on the rest he lived on *Lenten* Fare. In the remaining Years of his Penance, he was to perform three *Quarantines* each Year ; and every Week during this *Quarantine*, he was to Fast three Days on Bread and Water, to which often were added Vigiliages, certain Sets of Prayer, and various Actions of Humiliation, and Mortification.

This is the Proportion of Penalty, and Punishment, which the Church Instructed by the Holy Ghost assigns to Sin, and thus She explains, how according to the Measure of Sin, the Pain, or Penalty must correspond to it. From hence it is *first* inferr'd, if this is the most sure Rule we can take to understand, when we have

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(a) Can, *hoc ipsum* 12. 9. 1.

entirely satisfied God in this Life, for all our Offences against him ; People live now a Days very far from having Room to confide, that they have satisfied God in this World for their Trespases against him. *Secondly*, It may be inferr'd, that if these Holy Canons are the general Documents, and Instructions, by which *Confessors* as near as they can, are to regulate the Penance they assign to their *Penitents*, as *St. Thomas*, *St. Charles*, *St. Raymond*, and others do affirm, and the Reasons given do evidently prove ; O how very wide, and distant are *Confessors* now a Days from observing this just Proportion ! For now a Fast is scarcely imposed for a Sin, for which formerly a Year was enjoyn'd. Nothing of this Topidity, or Decay shall hinder God from exacting with rigour in the World to come, whatever shall remain unsatisfied by *Penitents* in this. This is enough to give *Confessors* an Idea of the Penance they ought to enjoyn on their *Penitents pro qualitate criminum*, which is the first thing the Council says, a *Confessor* ought to regard, and carefully attend to.

Let us now pass over to the second Part, which the Council commands *Confessors* to have an Eye to, to regulate their Penance, and Satisfaction, which is the *Penitent's Ability, & Penitentium facultate*. Before I proceed, I must undeceive all *Penitents*, and let them know that tho' they should be altogether disabled from performing the necessary Penance to satisfy God in this Life ; this will not excuse, or exempt them from being liable to make God full Satisfaction according to the Quality of their Sins, in the World to come, and that to the last Farthing according to the Rule, and Measure above mention'd. The Reason is evident, for Satisfaction as it signifies a compensation for the Temporal Debt of Past Sins, is not tyed down to be perform'd in this Life ; but is indifferent, whether it is comply'd with in this World by willful Works of Satisfaction, or in the World to come by the Pains, and Penalties God has allotted for it. Wherefore if *Penitents* do not here comply with it in the first manner, let them be able or not, they must do it in the next ; so that if one died just after making a good Confession, and had not been

able to atone, or make Satisfaction to God for his Sins; he must undergo the Pains of *Purgatory*, till he has compleatly paid the Debt he Contracted on account of his Transgressions. The same is to be said of any One, who on this, or any other Title cannot here satisfy for his Sins.

From hence you may infer, that this Clause, *pro facultate Penitentium*, serves only to have an excuse in imposing, or complying with more, or less Penance; but does not qualify the lesser Penances to serve for compleat Satisfaction. Secondly, If a total Impossibility, or Inability does not excuse from paying in another World for the Debts, we could not discharge here; how much less will Slothfulness, Negligence, or Tepidity in making Satisfaction here, excuse One under the false Pretext of Impossibility? Both *Confessors*, and *Penitents* ought to take this matter of so great Importance into a more serious Consideration, and try all means of satisfying in this Life: If you cannot satisfy this way, you may another way; if you cannot satisfy by *Fasting*, you may by *Alms-deeds*; if you cannot do this you may by *Prayer*, which implies *Contrition*, *Humiliation*, *Resignation*, &c. which are very efficacious Means to satisfy. Pray read Attentively my Discourse on *Satisfaction*, where you shall find Means for all *Penitents* to offer Satisfaction for their Sins, and are comprized, and explain'd under the general Virtues of *Fast*, *Prayer*, and *Alms deeds*; so that one or the other of them cannot fail from being easy, and commodious to your *Penitent*. Walk whilst you have the Light, that Darkness overtake you not (a).

By this you have understood, that the moderation of Penance according to the *Confessor's* Arbitration goes no farther than *pro rata quantitate*, and does not take place in the next World. Now to know what regard a *Confessor* ought to have to the *Penitent's Ability*, to moderate the Penance, is what we are about to consider. For this purpose, we may distinguish two kinds of Power, and Ability in the *Penitent*, to which a *Confessor* is to have due Attention, and mature Consideration;

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(a) *John* 12.

the one *Physical*, and the other *Moral*; as to the physical Power, or Faculty, which consists in an absolute Power to fulfill the enjoyn'd Penance, such regard must be had to it, that as none can be bound to what is to him impossible, it would be the height of Imprudence, and the Penance would be *Null*, which should be laid on One, who *physically* could not comply with it. Such would be to impose *Alms* on a Beggar, or on one extreamly Poor, and Necessitous, a *Fast* on a Sick Person, *Pilgrimage* on a Cripple. Here we have only to observe to you, that a *Penitent*, who is Inabilitated for this sort of Penance, another as proper, and convenient may be given to him, as we have above hinted: For there is none, except one actually in the agony, or out of his senses, but whomay, and is sufficiently able by Spiritual Actions of Love, of Sorrow, of Patience, and Conformity, to offer great Satisfaction to God for his Sins committed. And forget not what we have already remarked, how much the most Incapacitated may be assisted, if those that stand by (especially those of the sick Person's Family) are desired by the *Confessor* to accept of some Works of Satisfaction for the use, and benefit of the dying Sinner.

The *Second* Faculty, or power of the *Penitent*, to which a *Confessor* is to attend, in order to regulate his prudent judgment, and Arbitration, is the *moral Faculty* of his *Penitent*, which may be understood in two ways; *First*, by conceiving for a moral Faculty, that Power which may be reduced to Practise without Sin; and this must be regarded in such a strict manner, that it is never lawful to impose a Penance, that may give Occasion, or Opportunity, or endanger the *Penitent* to commit Sin; for the Imposition of such Penance would be *Null*: Such would be to impose *Alms* on a Woman that has no Property, or Goods of her own; or on a Son of the Family, under the Father's Jurisdiction; or to impose Works incompatible with one's Obligation, as to impose on a Servant, or Labourer what might hinder him from doing his Master's or Owner's Service; or on a Married Person what might hinder the Care, and Inspection over his Family: Such likewise are all Penances, from which might ensue danger of committing Sin;

Sin ; as generally all kind of Pilgrimages, and Peregrinations would be dangerous to be imposed on Women-kind, especially on young Women, which nevertheless I have known to have been often Practised by indiscreet *Confessors*, who ought to know, that Retirement is what is to be recommended to Women, especially to the young Ones, who never should be Penanced to run to *Lough Darg*, Wells, or Patrons, which is evidently to expose them to Sin ; and I could wish, that experience had not too often confirm'd it. I am of the Devout St. *Thomas a Kempis's* Opinion, who says, *Qui multum peregrinantur, raro sanctificantur*. Not only that People are exposed to commit Sin at these places, or going and coming from them ; but also because in performing them Publick, and arduous Works of Mortification, one is mightily exposed to Vanity, which destroys all. Therefore let *Confessors* always rather chuse to enjoin Private Mortifications, rather than Publick ones, except it had been for Publick, and Enormious Sins, which Publick Penance has a greater Tendency to the Publick, than to the Private Good. All that we have now said on this Head, does not tend to lessen the *Penance*, but to assign more convenient ones, which may abundantly supply the want of the former.

In the *Second Place*, we may call a *moral Faculty*, that Power, and Ability, which the *Penitent* has, not only to perform such, and such things, but may and can perform them in such a manner, that the Performance will not be over difficult, laborious and arduous to him, or such, that the *Confessor* may not prudently judge, that his *Penitent* will not perform his Penance, on account of the great difficulty attending it. And this moral Faculty, and Power ought to be seriously consider'd, and attended to by all *Confessors* in such a manner, that they never enjoin so many Satisfactory Penances, that considering the Quality, and Condition of the *Penitent*, they may conceive, he will not perform them all, tho' his Sins should Merit them, and even greater ; and this is what undoubtedly moved the Church in these latter Ages, not to insist on the Injunction of the Penitential Canons, not because she conceives them to be

Unjust, or not due to the Sins, they were imposed for, (and much more now than in them Former times) since in all Ages, and Sexes Sin is become so Familiar, and common, that it is committed by all Ranks, of People, without the least Blush, Fear, or Shame of God, or the World. And the very thing, which renders People Worthy of greater, and severer Penalties, and Chastisements (and will not pass without its due Punishment here, or there) is what to day moves the Church not to enjoin the Condign Punishment, and Penance prescribed by the sacred Canons. For in the *First Place*, if these Canons had been reduced now to Practice, all the Men in a manner living would be during the whole course of their lives in continual Penance; for this purpose, make a Calculation of seven Years Penance for every *Mortal Sin*, and compare them to the number of Sins now committed. In the *Second Place*, there is so little of that Primitive Fervour left among Christians, who are so weaken'd by their continual Sins, so fond of themselves, and so much averse to Penance, Mortification, and to the things above, that few, or none of them would submit to the Antient Penances, and if insisted upon, they would forsake the Sacraments, become Impenitent, and would run into black Despair. For these Reasons, the Church mitigates these Penances, and as *Gerson* says: *Si non potest gaudere de omnimoda purgatione peccatoris, gaudeat saltem, quia ipsum liberatum a gehenna, ad Purgatorium transmittit.*

Confessors then following the Spirit of the Church, and the Advice of her Saints, and Councils, ought to bear great Attention to this moral Power, and Faculty of their *Penitents*, to regulate themselves, as near as they can thereby in imposing *Satisfactory Penance* on their *Penitents* for their Sins.

But inasmuch as some *Confessors* take occasion from this important Instruction to give into so great a Relaxation of Penance, without observing any proportion between the Sins, their Number, and Quality, and the Penance they enjoin for them, by which means they make themselves partakers of the Sins of their *Penitents*; and the *Penitents* from thence also take Occasion

to refuse any proper, or Proportion'd Penance even for grievous Sins. In order to prevent such unwarrantable Indulgence, and most Pernicious Proceedings, it will be necessary to give *Confessors* some Instructions, whereby they may regulate the Penance, and thereby oblige the *Penitent* to stand to this regulation.

The *first* is, that if we attend to the Practice of the Church, which we have related, and to the Clemency, which the Saints recommended to *Confessors*; all tends to this, that regard being had to the great Frailty of Christians, which we experience, that is, to the frequency of committing Sins, the Penance of the Sacred Canons ought to be moderated in regard to them: This is all that the Saints, Doctors, and great Men of the Church aim at. But now regularly speaking, the Penances, which are usually enjoyn'd even by the best of *Confessors*, who endeavour to keep up to the said Practice, for Sins of the greatest Magnitude, and so often repeated bear but little, or no Proportion to the Penances antiently inflicted for the like Sins: notwithstanding all this, to pretend, that this very Practice ought to be relax'd, is in Fact no less, than to condemn all Ecclesiastical Discipline, and Regulation, and tends more to despise the Debts due to his Divine Majesty, and the Reparation of his Honour violated by so many repeated Offences, than to any prudent Moderation.

The *second* is, that a *Confessor* as well for the Honour, and Respect he owes to God, as for the good of his *Penitent*, which he ought to have at Heart, ought to move and Solicite his *Penitent*, to perform as much as he can of Condign Penance, and Satisfaction for his Sins. This a *Confessor* is bound to, inasmuch as he is appointed God's own Minister to Solicite, and procure Satisfaction, or Reparation for the Offences, and Injuries committed against his Divine Majesty, if not to the full, at least as much as it lyes in the *Penitent's* Power without any exceeding difficulty. Is not this Satisfaction the chief End of Confession as *Tertullian* observed (a) *Satisfactio, Confessione disponitur*. Is it not to be en-

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(a) *Tertul. de penit. Cap. 9.*

joyn'd, that the *Penitent* recites his Sins one by one, to receive Penance for each, as much as Human weakness will allow? A *Confessor* is bound to all this for the good also of his *Penitent*, for if he can with light, easy Remedies clear him, purge him, and make him sound, would Sin against the Charity he owes his *Penitent*; if he neglected to do this, and would leave him to suffer the most bitter Pains of the purging Fire; not to mention, that a smarting Penance might prevent the *Penitent's* Relapse, and Reprobation. For these Reasons, and that a *Confessor* may comply with his Obligation, he ought to urge, and Reason the Point with his *Penitent* in the strongest manner he is capable of, to perswade him to accept, and fullfil as much Penance as he is able, that is, proportionable Satisfaction for his Sins. *Confessors*, who fail in this, and chuse to comply with the Humour of their *Penitents*, who areaverse to all reasonable Penance, are wanting to their Duty, and very often grievously, as you may infer from the foundation of this Obligation.

Having thus with Fervour press'd your *Penitent* to accept, and perform due Satisfaction; and if after all he refuses to admit it; consider seriously, whether this Resistance proceeds from Malice, Weakness, or natural Fear. You will Judge, if it derives from Malice, when your *Penitent* is Sound, Heal, and Robust, and is in such a Condition of Living, as will allow him Liberty, and Time to practise many Acts of Penance, notwithstanding he rejects all grievous ones, tho' proportion'd to his Sins, and moral Ability; an evident Argument, that his Resistance is either the result of Pride, or of the little account he makes of God's Injuries, and Offences, or of the too great Love he bears himself. In this Case you may deem him incorrigible, and of him it is verified, that *nec Culpas timet admittere, & penas recusat ferre*; a manifest Proof of his want of Sorrow; for as we have already observed out of St. *Thomas*, the will of making due Satisfaction for Sins committed, is, and must be included in a true Sorrow. Of this kind a *Confessor* may meet many Rich, and People of great Birth, and Fortune, Educated in softness, and Revels,

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who imagine, that their Birth, Wealth, and Quality entitles them to commit what ever Sins, and Mischief their wanton Imagination suggests, and will not perform true Penance, or offer to God any proportionable Satisfaction.

If your *Penitent's* Resistance should proceed not from want of Sorrow, or sense of the justness of that Penance; but from a natural weakness, and fear of every thing that sounds *Rigour*; use these with more Moderation, and do not insist on the Penances, which strike them with Dread, and Horror, but propose various kinds to them of a milder Nature comprized under the three-fold kind of Penitential Works. If Corporal Mortification (such as *Fasts, Discipline, Hair cloath &c.*) sinks their Spirits, propose *Meditation, Contrition, Lecture of good Books, Self denials of several kinds, frequent Confessions*, and such like, as we have mention'd in our Discourse upon *Satisfaction*, which may be equivalent, and often more conducing than the Former. Animate your timorous *Penitent* to accept of some of these milder *Satisfactions*, and that with God's help, he will not experience them to be as rigorous as he takes them; thus you must in some Measure condescend with tender bred People not used to Rigour, or Hardships, and by degrees bring them to accept of some lighter Penances, which in process of time you may increase according as you shall find proper by the account the *Penitent* will give you, how he prosper'd in his first Penance, and this will guide you to encrease, or diminish it. This is a proper way to deal with the Fair Sex tenderly Educated, and proceed from the lighter, gradually to the greater, when nothing else can be obtain'd of them. In fine a *Confessor* ought to behave as a Physician does with a Patient, whom he finds mighty weak, he gives him no solid Food, or which requires a strong natural Heat to digest it (for this would destroy him at present) he gives him then Cordials, or Liquid Substances, which gradually comfort, and strengthen his natural Heat, reduced to a very low ebb, and in time will dispose him to take solid Food. This is St. *Thomas's* Advice in regard to the Circumstances mention'd in which

which only he is to be understood (a). *Videtur satis conveniens, quod Sacerdos non onerit Penitentem gravi pondere Satisfactionis ; quia sicut parvus ignis a multis lignis super positis de facili exstinguitur ; ita possit contingere, quod parvus effectus Contritionis in Penitente nuper excitatus propter grave opus Satisfactionis exstingueretur, peccatore totaliter desperante. Unde melius est, quod Sacerdos Penitenti indicat, quanta Penitentia esset ipsi injungenda. & injungat nihilominus aliquid, quod tolerabiliter ferat, ex cujus impletione assuescat, ut majora impleat.* When a Confessor is thus forced to lighten the Penance, it ought to be continued the longer, and the Penitent obliged from one Day, or Week to another to give an account (as the Patient does to his Physician) how his Prescription, or Penance succeeded, which will direct the Spiritual Physician either to vary, if the Case requires it, or continue the same Penance according as it operates with success. I gave you an Instance of this, in my Discourse on Satisfaction, where a Confessor could only prevail on his Penitent habituated to Fornication, to abstain only for that one Day in Honour of God the Father, and next Day to give an account to his Confessor, who understanding by his Penitent, that he overcame the Temptation that Day, he prevail'd likewise on him to abstain the next Day in Honour of God the Son ; having by this Method kept him from Sin by much a do, for three, or four Days, the Temptation became every Day lighter, and after some space of Time the Penitent himself consented to more Penance, and got entirely rid of his Inveterate, and as he at first thought insuperable Habit of Sin. To be sure his Confessor kept him all this Time Unabsolved, and premized, these light Penances, as so many tryals of his Penitent's Constancy, which at the same Time, with God's Grace disposed him to receive greater, until by degrees he became establish'd in his good Purposes, and wean'd from his darling Vice, which is a Confirmation and Explanation of what St. Thomas advised above.

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(a) D. Tho, quod Lib, 3, 2. 13. art. 1.

A *Confessor* in short is not rashly to deal with *Penitents*, even Habitual ones, who will not admit of just, and due Penance even upon tryal; get them to accept of as much as you can, rather than to dismiss them abruptly. Deal with them as the *Gardener* does, who takes down all the Ripe Fruit, and leaves the rest to Ripen; and when you can get no more Fruit from your *Penitent*, but that he should consent to perform that slight Penance, explain to him how much more he has to do; enjoyn him all his good Works, and the evils he will suffer, recommend to him the gaining of Indulgences, visiting the Sick, and many such like easy things to make up for his deficiency. *Finally*, Behave towards your *Penitent* with Bowels of Charity, Sweetness, and Discretion, and by these means you will bring him to perform more Satisfaction, than you at the beginning imagined, and thereby discharge your Duty.

C H A P. III.

The Quality of Penance to be enjoyn'd on Penitents.

HAVING explain'd the Manner, and Method *Confessors* are to imitate in imposing Penances, as these are Satisfactory, and Compensative of the Divine Honour violated by Sin: Now it remains to explain the Manner, and Method they are to follow in enjoyning of *Medicinal Penances*, which tend to stop the Sinner from returning unto Sin, and render the Alliance, and Friendship lately concluded with God by Means of the *Sacrament of Penance* both solid, and lasting, which is what we may call the Second View and intention of Satisfaction, which we will explain under the name of *Quality*, as we did the first under the name of *Quantity*. Whereupon a *Confessor* is to observe, that tho' he ought always to have both Views of Penance present to himself, so as to enjoyn not only *Medicinal Penance* on his *Penitent*, but also Satisfactory ones, as you have heard above from the very Council. Notwithstanding, the greater

greater care must be to enjoyn Medicinal, and Preservative Penances, which the Council calls *Salutares*. We have given the reason of this already, because the Sacrament of *Penance* was not Instituted purely to Punish the Sinner, but chiefly to Reconcile him to God, by means of the *Confessor*, who is the Firendly Umpire between God, and Man; hence it is, that the chief design of the Sacrament of *Penance* is to procure this Reconciliation, and make it lasting; and not meerly to take Revenge on the Sinner for his past Offences: For besides that, these past Offences against God will not escape Condign Punishment due to them, and which the Sinner must Infallibly atone for, either in this World, or in the next: But for the present, God by means of the Sacrament of *Penance* chuses to have his Honour exalted by his Mercy, rather than by his vindicative Justice. This for certain is the Spirit, and true meaning also of the Council of *Trent* in the Place above Quoted; for after charging *Confessors* to have an Eye to both sorts of Penances it concludes thus: *Nam claves Sacerdotum, non ad Solvendum duntaxat, sed etiam ad ligandum concessas, etiam antiqui Patres, & credunt, & decent. Nec propterea existimaverunt Sacramentum Penitentiae esse forum Irae, vel penarum.* And yet they (the ancient Fathers) did not look upon the Sacrament of *Penance* as a Tribunal of Anger, and Rigour.

From hence you may infer, (as we have already observed) that the *Confessor's* Arbitration is more straiten'd, and restrain'd in imposing of *Medicinal Penances* than in Penances meerly *Satisfactory*. That is, a greater Latitude is allowed him in the imposing of *Satisfactory*, and Compensative Penances, than in the *Medicinal*. As likewise *Penitents* are more strictly bound to accept, and perform the *Medicinal Penances*, than the *Satisfactory Ones*. *First*, Because Satisfaction may be comply'd with in this Life, or in the next; but *Medicinal Penances* are of no Benefit, but in this. *Secondly*, Because *Medicinal Penances* answer the chief View, and Design of the Sacrament of *Penance*, which is to Reconcile the Sinner to God, and make this amicable

inconciliable Reconciliation Permanent and Lasting. Wherefore as a Friendly Mediator, Arbitrator, or Umpire, who would take upon him to Reconcile two in mortal Enmity, tho' he should have much Liberty, and Power to determine, and even to forgive some Compensations, which might be due on one side, or the other : Notwithstanding it is little, or no ways in his Power to allow of any stumbling Blocks, or Occasions to remain on Foot, which readily might plunge those Reconciled into fresh Occasions, and Opportunities of falling out again ; nay their very appointing him to compose their difference, is in fact charging him to remove all Future Causes, that might any way disturb the Friendship Commenced between them. This is the very Case of *Confessors* interposing in Reconciling Sinners to God ; for tho' the moderating of the Compensations, and Satisfaction due to God, is in some measure left to their prudent Arbitration, yet, as Medicinal Penances are ordained, and intended to prevent Relapses, and the breach of Friendship with God Reconciled to the Sinner ; it does not appear, that the *Confessor* has any Power to Omit, or Remit what tends to the continuation of said Peace, and Friendship ; of course he cannot dispense in Medicinal Penances : And all that is left to his Judgment, and Arbitration is, to discern the proper ones, and them he thinks will best suit, and be more convenient for his *Penitent*. Wherefore let this be his

First Rule.

THE *Confessor* is obliged, and the *Penitent* is bound to accept, and fullfil these Medicinal Penances, which are in such a manner convenient, and necessary, that without them, the *Penitent* will seldom, or never escape from falling into some grievous Sin. This Rule is most certain : For the *Confessor*, who would neglect imposing these Medicinal Penances ; and the *Penitent*, who would refuse to accept of them, both would consent to continue in the immediate danger of committing Sin ; and of both it would be verified : *Qui amat periculum, peribit in illo.*

But

But inasmuch as these Medicinal Penances may be merely *Negative*, or *Positive* : *Negative*, such as merely to shun the immediate Occasion of Sin, or to dismiss the Person out of the House, or Place where you have ready access to her ; to quit that Office, Station, or Employ, which you cannot follow without continually Sinning, &c. See what we have said on *Sorrow*, where we have explain'd, when, after what manner, and what form is to be observed on this Head.

The *Positive Medicinal Penances* may be some Works, or Injunctions, which a *Confessor* deems morally necessary for his *Penitent*, to avoid this, or that kind of Sin, to which he foresees him much inclined. As to this matter, see what we have said, as to the Manner, and Form in which Habitual, and Relapsing Sinners are to be treated in Confession (these are the truly Sick, and Infirm, to whom Medicines are to be apply'd, and here the virtue of them is to be experienc'd) where this matter is amply explain'd. This Obligation is readily proved from that undeniable Principle ; *whoever efficaciously desires to obtain the End, must also efficaciously desire the Means, without which the End cannot be obtain'd.* And to the contrary, it is evident, that whosoever refuses to accept, and execute the Means, does not efficaciously desire the End, which without them cannot morally be obtain'd.

From hence you may infer, that both *Confessor*, and *Penitent*, who ought jointly to agree in the efficacious Purpose, and Resolution of not violating the Friendship contracted with God, ought also to agree in the Means, which shall be deemed necessary for that End, and Purpose.

From whence also you may conclude, how much less it is left in the *Confessor's* Power, and Arbitration, and is much more confined to enjoin Medicinal Penances, than merely Satisfactory ones. For these last, when they are too arduous, painful, and difficult, a *Confessor* may moderate them, with regard to his *Penitent's* Frailty, because this moderation does not take away the Satisfaction due to God, *Que tandem a Penitente exolvenda est.* The Case is far otherwise in Medicinal Penances ;

penances; for once these are deem'd, and reputed necessary in the manner we have explain'd, it is not in a Confessor's Power, or left to his Judgment, and Arbitration to moderate them, or temperate, or weaken them, but must leave them, and enjoin them with sufficient Vigour, and Virtue, to the end of keeping the Sinner within the just bounds of God's Laws, and obliging him to refrain from his usual Vice. Wherefore Confessor's Power, or Arbitration reaches no farther in this Point, than to omit imposing this kind of Medicinal Penance when his Penitent is physically, incapable of executing said Penance, or when some great, and unavoidable Scandal would attend the Performance of it, in the manner we have already explain'd in the Place above Cited, as the two fold Reason now given must convince any reasonable Person. And as the Obligation of complying with Negative Penances, such as, for Example, to remove the immediate Occasion of Sin, is thus determined by Alexander the Seventh (a) *Non est obligandus Concubinarium ad ejiciendam Concubinam, si hoc nimis utilis esset ad oblectamentum Concubinarium (vulgo, regalo) dum deficiente illa nimis agra ageret vitam & alia apule tadio magna Concubinarium afficerent, & alia famula nimis difficile inveniretur.*

All this may be confirm'd by a fitting Simile, and Example. A Physician of the Body, being call'd to Cure a Sick Person, is strictly bound in Conscience to apply all the Remedies, and Medicines which he judges necessary to keep off Death; and foresees, if these are not apply'd, he morally believes his Patient will not live; for the same Reason the Sick Person is bound not only to accept, but also to suffer it to be apply'd, tho' it should prove very Painful, and Nauseous, on pain of being guilty of *Self Murther*: *Ergo a fortiori*, both the Spiritual Physician, and Patient lye under no less Obligation, the one of enjoying, the other of accepting, and applying these Medicinal Penances, which are reputed so necessary to prevent Spiritual Death, and that without this application it is judged morally certain to

(a) Alex. 7. in prop. dam.

to ensue: Both *Confessor*, and *Penitent* are bound to this under Pain of being both guilty of Spiritual Murder.

The Question now is, whether a *Confessor* ought to moderate his Penance, according to the Quality of *Penitents*, especially in regard to those of High Quality, who are of such a delicate frame of Mind, and Complexion, that the *Confessor* may fear, they will not comply with the due Penance, or will be very much exasperated? I answer, that there is no respect of Persons to be had: For as the Object of Medicine is *Corpus Sanabile*, the Physician of the Body must use the Means let them be ever so Painful, and Nauseous to his Patient, tho' he should be a King or Queen, since the Medicinal Art Prescribes them to Cure this Disease in general; and it is foreign to the Purpose, whether his Patient is a King, or Peasant, his sole view must be to remove the Disease, and not to enervate the Medicines out of too much condescension to Genius, or Complexion, which would hinder him from obtaining his end. The same I say to the Physician of the Soul, especially in regard to Medicinal Penance. God grant to those in High Rank, and Stations, Ministers and *Confessors*, who may know how to explain, and enforce upon them, that the Object, End, and Scope of this Holy Medicine is, *anima sanabilis*, that the Remedies are Recorded by the Holy Ghost, who directs, and governs his Church, as also by the Law of Nature, with regard to the evil of Sin only, and not to the Persons, who are quite out of the Question, and are meerly Foreign, and Extrinsecal. It is not to the Purpose in the Case of Spiritual Cures, whether the Sick *Penitent* is a Prince, or a Porter in the Eye of God, and of the Cure.

A *Confessor* on these Occasions may temper his firmness, and steadiness with Sweetness, and obliging Language. Let him Instance, that other great Lords, and Ladys having grievously Sinn'd, perform'd also very great, and heavy Penance; Witness a *David*, a *Theodosius*, *Otho*, *William Duke of Aquitain*, and numberless such. He may remonstrate to them, that when such great Men would not permit themselves to be managed, *Confessors* have quitted, and abandon'd them.

St. Raymond, (viz) who declined to be *Confessor* to *Jayme*, the first King of *Arragon*. Finally. Let a *Confessor* with Zeal, and Mildness tell such, that as they live in greater Occasions of Sinning than others, on account of their Power, and Authority over others and because they don't fear, that any will Check, Reprehend, or Punish them; but will find many to encourage them, that it is therefore his Province Invested as he is with the Authority of *Jesus Christ*, to contribute all his endeavours towards their Reformation, since they did him the Honour to apply to so unworthy a Minister &c

As these kind of *Penitents* are so little used to Correction, and Reprehension, and so much accusom'd to Adulation, and Submission of those, that treat with them, a *Confessor* would require particular Grace, and Dexterity to induce them to accept, and perform the due, and necessary Medicinal Penances. For this Reason, a *Confessor* is to use such with all the gentleness, and sweetness of Words, and Temper possible, in order to prepare them to accept, and comply with the convenient Penance, and as much as possible to gild these bitter Pills of Penance, that so they may consent to take them, but without enervating, or taking away their necessary Virtue, and Efficacy, that they may have their due Effect. And these Gentlemen ought to be made sensible, that as in the Tribunal of Penance they stand Arraign'd of High Treason, not against a Temporal King but against the King of Heaven, and Earth, who is no acceptor of Persons, but with an Impartial hand administers his Justice, and Punishes Offenders of what Degree, or Quality so ever, and therefore such ought to approach the Tribunal of Penance with profound Humility, and patiently accept of the Cures, and Remedies of the Soul, as they would of the Body, tho' in some Cases exceedingly smarting, and Painful; and learn to fear that Lord, who can send both Body, and Soul to Hell to be Tormented for ever, which must be the Case of the King, and the Lord, except they Repent of their Sins, *Nisi Penitentiam egeritis, omnes simul peribitis*; and let them see whether it is better to endure a short smarting Penance, than to hear the Judge of the Living,

and the Dead pronounce this frightful Sentence against them ; *Ite maledicti in ignem eternum.* Let Confessors observe this, not only when Medicinal Penances are absolutely necessary to avoid Sin ; but even when they are profitable, and conducing : Wherefore let this be,

R U L E II.

NOT only when the Medicinal Penance is necessary but at all times Confessors are bound to impose on their Penitents, the Penances which are reputed most Medicinal to cure them, and prevent the return of their Sins. I hope this Rule will open the Eyes of many Confessors, who are either so Ignorant, or so Careless in their Function, tho' of the last consequence, and resemble your Quack, or Stage Physicians, who are used to sell a little Pills, or Powders which you may call, *Cure all*, and so without distinction, or discretion apply them to all Sick Persons alike, let their Diseases be ever so different. Even so these weak Confessors have a set Penance which without distinction, or difference they apply to all Sorts of Sins, and Sinners, which for the most Part bears no Proportion to the Sins, even as it is Satisfactory, and much less as it is Medicinal.

To return ; the Rule above given is clearly gather'd from the Words of the Council of Trent already mention'd : *It is necessary* (says the Council) *that the Priests of the Lord enjoyn, as far as the Holy Ghost, and Prudence shall direct them, Satisfactory, and convenient Penances : regard being had to the Quality of the Crimes, and Ability of the Penitents ; least if they should too much connive at Sin they make themselves Partakers of the Sins of others.* Whereupon you are first to observe, that the Council does not only speak of Penances as they are Satisfactory ; but also as they are Medicinal, as that Word *Salutares* gives us to understand. Secondly, You are to observe, that this Obligation of imposing Penance, which the Council signifies by the Word *Debent*, is not constrain'd, or confin'd to Cases, wherein Medicinal Penance is necessary, as mention'd in our first Rule ; but absolutely says, that these Medi-

Medicinal Penances are to be enjoyn'd, *Debent salutare satisfactiões injungere*, and this implys all Times, since no Time is limited by the Council.

The Reason of this is also evident ; for since Sin does not only leave us liable to Punishment, but also makes our Souls Sick, Weak, and Feeble, and also inclines us to repeat the same Sin over, and over ; and the Sinner has recourse not only as a Criminal to a *Confessor* to receive Punishment, but also in the Quality of a Sick Person, that he should Cure him. Therefore the *Confessor* must not only have a view to enjoyn him Satisfactory Punishments, but is chiefly to take Care, that his Penance should be Medicinal : For this Reason, a *Confessor* would act against his Office, as Physician (which is the chief he exercises in this Ministry, and Function) if he only is cautious to impose *Satisfactory*, *Penances*, and not *Medicinal*, which best suit with the Quality of the evil Confessed.

This evidently proves that a *Confessor* is to be considerate, and discreet in enjoyning on his *Penitent* these Spiritual Medicines, which most directly bear opposition to his Spiritual Disease, or Sins, in order to Cure him of them. I Confess that it is left more to his prudent Arbitration to vary in enjoyning Medicinal Penances conducing tho' not absolutely necessary to exclude the return of the same Sin ; for when the Medicinal Penance is necessary, and of that kind, as is mention'd in our first Rule, a *Confessor* is not at liberty to enjoyn this, or that sort of Medicinal Penance, but determinately is bound to enjoyn that Penance, which is deem'd necessary toward that Sin. For in the *first* Place, when a *Penitent* only Confesses Sins committed of Old, and before Confessed, from which he is supposed to be Wean'd, and Cured, in this Case Medicinal Penance may be omitted, because its effect is supposed extant. The Case would be far otherwise, if you found such a *Penitent* had not perform'd sufficient Satisfactory Penance, for you ought to strive to induce him to this, it being what mostly Cures in this Case.

In the *Second* Place, if you found a *Penitent* over stiff in admitting of the Medicinal Penance, tho' opposite to his Sins, a *Confessor* in this Case has it in his

Power to enjoyn a different Penance, tho' not so directly contrary to his Sins for this is to allow him a prudential Arbitration, as the saying is; but let the *Confessor* take notice, that this Commutation of Penance is more allow'd him in regard to positive Penances, such as *Fasting, Discipline, Pilgrimages, &c.* than in regard to Medicinal Penances of a *Negative* kind, such as not to continue in this Familiarity, or Communication, which the *Penitent* has experienc'd to be hurtful; for a *Confessor* must insist on this, and do all he can to break this dangerous Communication.

First you may ask, (supposing that the Council in the Words above Cited speaks of Penances not only as *Satisfactory*, and *Compensative*, but also as *Medicinal* and *Preservative*) how must them Words be understood, apply'd to Medicinal Penance, that Penance be enjoyn'd according to the *Quality of the Crimes, and Ability of the Penitents* (a). I answer, that this Clause *pro qualitate Criminum* speaking of Satisfactory Penances, must be taken, to signify, that this Satisfactory Penance must be more, or less, according as the Sin is more or less grievous, that so these Penances should answer to the greatness of the Sin, according to that Rule of Scripture (b) *Secundum mensuram delicti sit, & plagarum morus*; because these Penances tend to the discharging of Debt, which is more, or less, according as the Sin is greater, or lesser; and this is also (*servatis servandis*) with regard to the greater, or lesser Sorrow of your *Penitent*, which is very Satisfactory; so that for the greater Sin, or Repetition of it, greater Compensative Penance is to be enjoyn'd, than for a lesser Sin.

But if we refer the above Clause of the Council to Medicinal Penance, as this has only in view the Cure, and Remedy of the Person that Sinn'd, or of those, who thereby have been Scandalized; in the imposition of this kind of Penance, regard is not had to the greater or less grievousness of the Sin, to enjoyn greater, or less Penance, but all Attention must be given to consider which

(a) *Pro qualitate Criminum, & Penitentium facultate.* (b) *Deuter. 15.*

which is harder, or easier to be Cured ; and accordingly it may happen, that for a lesser Sin, greater, and more Painful Medicinal Penance is to be enjoyn'd, than for a greater Sin ; either because it is more Tempting, and more difficult to be resisted ; as a young Man ought to receive a greater Medicinal Penance for a Sin of the Flesh, than an Old Man, tho' it is a greater Sin in the Latter, not only for the Reason given, but also because the Sin is more dangerous, and of worse consequence to one than to the other. And so that Particle *pro qualitate Criminum* apply'd to Medicinal Penance, signifies that Attention should be had in joyning Medicinal Penances, and that Penance should be given, which most conduces to the Cure of the Sin, let it be more or less grievous (a). See St. Thomas, where you shall find all we have now said, discussed.

From hence you may infer, why, and how a Confessor, as a Spiritual Physician, can, and ought sometimes to enjoyn heavier Medicinal Penances for less, than for more grievous Sins, (tho' it is always to be otherwise in Satisfactory Penances.) This happens only when a Confessor is sensible, that the more grievous Sin has less no Impression on his Penitent, or Inclination to repeat it ; but knows that he has a violent propensity to a lesser Sin. The reason is the different views, which the Satisfactory, and Medicinal Penances propose to themselves, which ought also to be that of the Confessors. We may add with St. Thomas (b) that regard being had to this, a Confessor is bound to impose on his Penitent, and the Penitent is bound to accept of them Medicinal Penances, that he judges convenient, tho' in the Line of Satisfaction they should exceed the Compensation due to his Sins. His Words are : *Penitens, cui magis condigna Penitentia injuncta est, tenetur eam explere ex Sacerdotis injunctioe, qui non solum debitum pene considerat, sed peccato remedium adhibet.* It will be most convenient to practice this in regard to Persons, who profess to live Virtuously, and though free

(a) S. Tho. in 4. dist. 20. art. 2. in Corp. 9. 1.
 (b) D. Tho. ubi supra quaestiuicula 2. ad. 2.

from grievous Sins, yet are accustom'd to commit lighter ones, whereof they always accuse themselves, especially if they are committed with full Deliberation; it is convenient to enjoin on these heavy Medicinal Penances to excite their Care, and Watchfulness, to pluck up these Habitual, and Venial Faults by the very Roots: But as to other Persons, who are often guilty of *Mortal* Sins, it is well if a *Confessor* can obtain from them to comply with the sufficient, and convenient Medicinal Penance.

The Reason of the above Inference is manifest; for the Repetition even of *Venial* Sins is a greater Evil, than any Medicinal Penance whatsoever, let it be ever so Troublesome, or Painful: Therefore a *Confessor* may, and ought to apply to his *Penitent*, them Penances which he judges convenient, that he may avoid committing these *Venial* Failures, to which he knows him to be but too propense: And the humble Acceptation, and Performance of these heavy Penances, may serve to both for a Touch-stone to discover the fund of Virtue of his *Penitent*, according to his Profession.

Now that we have explain'd, how Medicinal Penances are to be apply'd *pro Qualitate Criminum*, and the difference that is to be observed between these, and the Satisfactory ones; it remains, we should explain what regard is to be had to that Clause, *pro Penitentium Facultate*, which is the other Clause of the Council. Whereupon we tell you, that the Physical Ability to perform Medicinal Penances must be understood with the same Proportion as that of Satisfactory Penances; so that no Medicinal Penance is to be imposed, which the *Penitent* cannot *physically*, or *really* perform; such as it would be to enjoin *Alms* on the Needy, and Poor, *Restitution* on one not able to support his own Necessities; tho' it must be signified to him the Obligation he lyes under, when ever he is enabled, or to impose *Fasts* on the Sick, tho' his Sin, which is Carnal should require it, for in such, a Carnal Sin does not so much proceed from Wantoness of the Flesh, as from a bad Habit, and decay of Virtue: Therefore the proper Cure, and Medicine must be *Prayer*, *Meditation of our last End*, *Spiritual Lecture*, which will help the Spirit to raise it

it self above this Filthiness, in which it is buried, to consider its proper Objects.

The *moral Faculty* in the first sense above explain'd (which is a Faculty to perform Works without Sin) must be taken in such a manner, that a *Confessor* is never to enjoin Medicinal Penances, which may be an Occasion of Sinning to the *Penitent*, tho' these Penances should be very good in themselves, but may be otherwise with regard to his *Penitent*; such it would be to enjoin *Pilgrimage* on those of the Female Sex, as we have already mention'd, or to permit a *Concubinaris* reclaim'd, to go and endeavour to reclaim his Accomplice.

The second kind of moral Faculty, or Power (which extends itself to perform Works not over arduous, and difficult) we have already told you, that when these Works are reputed, and deem'd morally necessary to avoid grievous Sins, they are to be enjoin'd, and complied with, notwithstanding their difficulty. Besides the Reasons given above, which puts this out of all doubt, we may add this; as no moral difficulty can excuse you from complying with God's Law; even so it cannot excuse you from shunning the immediate Occasions of Transgressing on it; for the same Precept commands the one, and the other. We have also said, that when Medicinal Penances are not looked upon to be necessary, tho' they are proper, and convenient, and a *Confessor per se* always ought to enjoin them, and the *Penitent* accept of them; notwithstanding upon this Occasion, a greater Toleration, and Latitude is allowed him to vary a little prudently, as we have above mention'd.

But inasmuch as many difficulties often occur in the application of these Medicinal Penances, it will be convenient to lay down some Examples on this Head, to give greater light to *Confessors*, how to behave in these, and the like Occasions. Let the first be in labouring People, who cannot Fast, tho' their Carnal Sins would require this Medicine. The second is of Daughters of Family, &c. who would require this same Medicinal Penance for the same Evil, and allege a Thousand difficulties

ficulties against it but it should be remarked by their Parents, Husbands, Wives, &c.

I answer, that the first Case is easily dispatched, for altho' fasting is not to be enjoyn'd on such (particularly on working Days) other Mortifications may be imposed on them, as to wear a *Leathern Belt*, or *Hempen Cord*, &c. The second Case is not more intricate; for suppose one may be noticed for fasting, he may (without remarks) moderate his Meals, and eat less, than he is used to eat, he may wear *Hair Cloath*, he may take less Sleep, he may say his Prayers kneeling on his bare Knees on the Floor, or on a Stone: For if they would mortify themselves as much in long Watchings, suffering of Cold Wet, and Hunger, in order to come at Opportunities to Sin, what excuse can they allege to exempt themselves from these Mortifications, when the Case is to avoid Sin? Surely they can suffer as much to evade Sin, as they did to commit it.

In fine in these and such like Intricacies, the *Confessor* must have recourse to Prayer in order to be enlighten'd from above, by the Father of Lights, who will never fail to inspire, and teach an Humble *Confessor*, who distrusts in his own Understanding and Capacity, how to behave for the good of his *Penitents*.

Secondly, You may ask, how shall a *Confessor* know the Medicinal Penances to be enjoyn'd? To this I answer, from the general Principle, which is, that the Medicinal Penances are taken from the Virtues, which are contrary to Vice, and as every Vice has its contrary Virtue, the exercise, or practise of that Virtue, will be the most convenient Medicinal Penance: For as St. *Gregory* very well observed (a) the Spiritual Diseases like the Corporal are Cured by their contraries. *Sicut arte medicine calida frigidis, & frigida calidis curantur; ita Dominus noster contraria apposuit medicamenta peccatis, ut lubricis continentiam, tenacibus largitatem, iracundis mansuetudinem, elatis precipitet Humilitatem.*

Which St. *Charles* in his Instructions to *Confessors* explains by marking the Acts of Virtue contrary to Vice:
Even

(a) S. *Greg. Hom. 32. in Evang.*

en so for *Carnal Sins* of *Lust*, or *Gluttony*, let *Fasts*,
Algrimage, *Discipline*, *Hair cloath*, and such like
 carnal Mortifications be imposed ; as to *sleep on the*
ground, to *continue for some considerable Time on their*
ore Knees, &c. For Sins of *Covetousness* (besides full
 restitution) let *Alms* be enjoyn'd according to the *Pe-*
nitent's Ability, to which may be added Works of Cor-
 ral Charity, such as to *visit*, and *serve the Sick*, and
prison'd. For Sins of *Pride*, and other Spittitual
 ns, besides the Acts of Humility, as to *serve the Poor*
with your own Hands, to *wash their Feet*, it is always
 convenient to enjoyn *Prayer*, wherein the Soul hum-
 es, and submits it self to God, and receives Grace, to
 sist these Sins. For Sins of *Ignorance of one's Obli-*
gation, or of *the Mysteries*, and *Precepts of the Chris-*
an Religion, oblige your *Penitent* frequently to assist
 the *Catechism*, *Doctrines*, *Sermons*, and *Exhortati-*
ns. For Sins of *Sloth* in regard to Spirituall, let your
penitent bear *two*, or *three Masses*, assist at the *Di-*
vine Offices, and *Functions of the Church*, visit many
churches, and *Oratories*, frequent the *Sacraments*, &c.
 These, and such like Penances commonly accepted,
 and practised in the Church, are to be enjoyn'd by *Con-*
fessors, observing always that general Instruction, that
 they always be, as much as possible, contrary to the
 confessed Sin, or Vice ; and let not *Confessors* impose
 ridiculous Penances, which are neither a Remedy a-
 gainst Sin, nor scarcely reducible to any Virtue.

Finally, that *Confessors* like Skillful Physicians may
 be better hit on the proper Remedies to Cure the sever-
 al Diseases of Sin, it is necessary they should always
 examine into the Root, Occasion, Inlet, and Origin of
 the *Penitent's* Sin, whereof they are to inform them-
 selves by examining their *Penitents*, as the Physician
 of the Body informs himself by the Answers of his Pa-
 tient ; for as one Virtue infers another, so one Vice
 often is the Cause, Effect, or Sequel of another. For
 Example, a Sin of *Anger* may proceed either from
Pride, or *Avarice*, as *Vanity* from *Envy*, and *Pride*,
Hatred and *Enmity* from *Avarice*, from *Pride* or *En-*
vy, *Lust* from *Gluttony*, or *Sloth*. For Example, a
Confessor

Confessor finds his *Penitent*, tho' Weak and Infirm, fallen into Carnal Sins; from hence he may discover that this Sin did not proceed from Wantoness of the Flesh, but from some other Principles: Therefore he him enquire from his *Penitent*, what gave Birth to this Sin, and he will find it derived either from reading Lascivious Books, or from some Lascivious Look, or from too much Conversation, and Familiarity with certain person, or from a distaste to Spirituals, or from an old Habit. The Medicine, and Cure then must be never more to Read such Books, to Mortify his Eyes to shun that Person that occasioned his Sin; if it is derived from Sloth, Cure it by frequent Prayer, Holy Lectures, good Conversation; if from a Vicious Habit and Custom, give not way to it this Week in Honour of God the Father, next Week in Honour of God the Son, and the third in Honour of God the Holy Ghost, abstain as much as possible from Conversing with Women during that Time, to shun all suspected ones, and more particularly those, with whom they Sinn'd before, or to Eat and Drink but half of what he was used to, to Pray Morning, and Evening, for Example, to say the Litanies of the Blessed Virgin, in Honour of her Immaculate Conception to obtain from God Grace to contain. In like manner, suppose your *Penitent* accuses himself of flying several Times into Passions of Anger, you should ask him, what Occasion'd it? He will tell you perhaps, because he was contemned, or that Injurious Language was offer'd to him. It is certain this Anger did proceed from *Vanity*, a Daughter of *Pride*, so to Cure it, you must attack the Principle that is *Vanity*, which caused it. In like manner, a *Confessor* must examine into the Occasion, and Inlets to Sin, whether it was this House, or Person that occasion'd it. Whether it was this Sight, or Touch, or Conversation occasion'd it? If so this must be retrench'd for the Future. A *Confessor* should particularly endeavour to discover the Predominant Sin of his *Penitent*, which commonly is the Universal Cause, and Origin of every kind of Sin that Person is guilty of; and therefore ought to be the chief Care of the Spiritual Physician

ply the most *Efficacious* Remedy he can think of to
 irpate this Universal Evil. But more of this when
 shall Treat of the Capital Sins.

CH A P. IV.

Of Medicinal Penances.

Confessor, who after great Application to find out
 the Number, Kind, Circumstances, Causes, and
 occasions of his *Penitent's* Sins, and to discover the
 State of his Conscience, and did prescribe to him
 other Remedy but to say his *Rosary* for a few Days,
 could be like a Physician of the Body, who after ex-
 actly informing himself of his *Penitent's* Sickneſs, did
 order nothing else for him but to drink a little *Whoy*,
Ptiſan, which bears no Proportion to his Diſtemper,
 which we ſuppoſe to be both grievous, and dangerous.
 For there is no leſs diſproportion between that Reme-
 dy, and a dangerous fit of Sickneſs, than there is be-
 tween ſaying the Beads ſometimes, and a Vicious Habit.
 I am ſorry that ſuch is the Caſe, and practice of ſome
Confessors, tho' ſtil'd Phyſicians of the Soul, and to
 remedy whoſe Evil, it is, and ought to be the Princi-
 pal Branch of their Profeſſion ; for it is the Chief, and
 moſt Skillful Part of a good *Confessor* to aſſign a good
 Penance, which has Virtue, and Proportion to diſlodge,
 and baniſh Sin from the Soul, and hinder its Return.
 As the Capacity of a Corporal Phyſician does not pre-
 ſely conſiſt in diſcerning the Cauſes of Diſtempers, or
 Citing *Hipocrates's Aphoriſms*, but in ordering, and
 applying proper Remedies ; even ſo, an able *Confessor*,
 is not he preciſely, who knows to explain the Nature
 of Sin, and diſtinguiſh between Sin, and Sin, and to
 diſcover his *Penitent's* Sins ; but he, who is Judicious,
 and Prudent to find out the proper Remedies, and ap-
 ply, and Proportion them to his *Penitent's* Sins, and
 ſpiritual Diſeaſes. And becauſe *Confessors*, eſpecially
 inexperienc'd Ones, are often at a loſs to find out the
 proper

proper Remedies against so many different Sins, I shall in this Chapter propose proper general Remedies, applicable to all kind of Sins, and in the next Particular and determinate Specificks suitable to particular Sins.

The first Remedy against Sin, and the most Universal is *frequent Prayer*, particularly Morning and Night which ought to be always enjoyn'd on those, who do not practise it. The *Confessor* is to determine the Time his *Penitent* is to employ himself in Prayer, as also what he is to ask of God, which ought to be Grace to abstain from that Sin, or Vice which is Predominant in him. The *Penitent* is to be Admonished to offer these Prayers with Attention, and Fervour of Mind, otherwise, they will fall short of obtaining the design'd Effect. Now to make Prayer more Penal, you may oblige your *Penitent* to Pray prostrate with his Face to the Ground, or with his Arms extended in the nature of a Crose, or to Pray on his bare Knees. Prayer ought to be a part of every Penance, because by it the *Penitent* it to receive the necessary Grace, and Assistance to avoid Sin, and overcome his evil Habit: For this Purpose it should continue to his next Confession, or till he finds himself amended of that Vice; but it must be offer'd with strong Confidence to obtain Grace from God, for the End it is asked. It will be also proper to advise *Penitents* twice, or thrice in the Day to raise their Mind to God, and offer some Ejaculatory Prayer to him like unto this: *I have hoped in thee O Lord, and I shall not be confounded. O Lord be merciful to me a poor Sinner. I have hated all the ways of Iniquity. O God forgive me my Sins, and grant me the Grace of a sincere Conversion. A contrite, and humble Heart O Lord thou wilt not despise.* This kind of Penance brings great Comfort to a Sinner, obliges him to raise his Mind often to God, and avokes his Thoughts from unprofitable Things, and makes him enter into himself and reflect on his sinful, and miserable Condition.

It will be also very Beneficial, and adviseable to oblige Labourers, and Tradesmen of all sorts, to offer their Fatigues, and Labour to God thrice every Day in this Manner: *In Satisfaction of my past Sins, I offer*

you, my God, all the Pains I suffer, by my Toil and
 Slavery. A very good, and Satisfactory Penance fit
 for such People, and will give them a Habit of offering
 their daily Labour, and Slavery (which is not a
 little) to God, and makes them become very Merito-
 rious. It may be also enjoyn'd thus: *For your sake, my
 God I willingly accept of all the Evils, and Hardships
 I suffer by my daily Labour, and do accept of it as a
 Penance enjoyn'd me by your Divine Majesty, when
 you said, In the Sweat of thy Brow, thou shalt eat the
 Bread of Sorrow.* Thus you shall offer to God the Pe-
 nalties of your daily Labour, thrice in the Morning,
 and as often in the Afternoon for a Month, or till your
 next Confession. An exceeding good Penance for all
 such; and a very advantageous Practice, which ought
 to be insinuated to all that must live by their daily
 Labour, and will prove a great Comfort to them, when
 they are made sensible, that by thus offering their La-
 bour to God, and as often as they shall offer it, they do
 not only satisfy God for their Past Sins, but also are
 Earning, or Meriting of Heaven for themselves, by
 means of which they are not only to receive a Temporal
 Reward for their Labour, but likewise an Eternal
 one in Heaven. It will be also proper to impose for
 Penance on those, that anxiously, and out of a Spirit of
 Covetousness, Work and Labour: *My God, I renounce
 all Temporal, and Worldly Interest for your sake alone,
 I will labour to get Honest Bread, that I may obey
 your Commandments, and therefore I offer to you all
 that I shall do, and suffer this Day, that it may re-
 bound to your Honour, and Glory.* Country, and Town
 Confessors should never neglect to enjoyn those Penan-
 ces now mentioned on all those, that live by their La-
 bour, and will prevent losing the Merit of so much
 Toil, Fatigue, and Slavery.

The second general Remedy is, to enjoyn your Pe-
 nitent, who is much addicted to any Particular Sin, or
 Vice; every Morning to his next Confession, to make
 an express Purpose, and Resolution not to be guilty
 that Day of such his Predominant Sin, and oblige him
 as often as he commits it, to kiss the Ground, or give
 an

an Halfpenny to the Poor, or to bite his Tongue, or Lips, which is very good againſt Cursing, Swearing, and Blaſpheming, and to oblige him to examine himſelf every Night eſpecially as to that Sin, and ſee whether he Tranſgreſſed that Day, how often ? And whether he perform'd his daily Penance for ſuch a certain prevailing Fault ; if not, he ſhould perform it then, and excite himſelf to a Sorrow, and renew his Purpoſe. Sometimes it may become neceſſary to enjoin two, or three *Examens* of Conſcience for every Day, that is at Noon and Night, and this will prove a ſtrong Remedy againſt Sins of the Tongue ſo frequently committed, eſpecially if ſome *Conditional Penance* be tacked to it, ſuch as to kiſs, or lick the Ground for every Oath, bitter Curſe, Blaſphemy, or Detraction ; becauſe this kind of Penance, and *Examen* makes the Sinner to enter into himſelf, to reflect often on his Faults ; in fine it is a conſtant Monitor, and ſafe Guard againſt ſuch Faults. Indeed Night, or Evening *Examen* ought to be impoſed on all, chiefly upon thoſe who Sin grievouſly, and are apt to repeat it ; as alſo on all Perſons who aſpire to a Devout Life, eſpecially *Eccleſiaſticks* of all ſorts to examine themſelves daily even as to *Venial* Faults, becauſe this *Examen* is a neceſſary Step, or Caution to be carefull to abandon them, eſpecially if ſome light *Conditional Penance* be joyn'd to it : For Example addreſs God thus each time you advertantly tell a Lie *Thou art the God of Truth, and hates a lying, and a deceitful Tongue.* *Examen* of Conſcience ought to be enjoyn'd on all that have much Time to ſpare, eſpecially Perſons of Quality, and of Wealth ; as alſo the daily reading of a Chapter in ſome good Book, and Morning Meditation, let it be ever ſo ſhort, and this ought to be above all Devotions recommended, and even enjoyn'd by way of Penance, eſpecially on *Eccleſiaſticks*, *Devotees*, and all that aſpire to a Virtuous, and Spiritual Life, which can never be ſolid, or ſubſiſt without it. *Confefſors* ought to Inſtruct thoſe People how to go about it.

The third general Remedy for literate People, and thoſe who can ſpare Time is, to enjoin them to read
Chapter

Chapter, or Page every Day for so long a Time (according as the Number of their Offences may deserve) such a Part of the Holy Court, or in *St. Francis de Sales's* Introduction to a devout Life, or in *Granada's* Guide of Sinners, or in his memorial of a Christian Life, or in *Akempis's* following of Christ, or such like Pious Books, whereof no Family ought to be destitute. Lecture of this kind may be enjoyn'd in the Morning, and Afternoon as a very fit Penance for Ladies, or Gentlemen, and such like, who seek but too much for Worldly Diversions, and Amusements, and live but a cold Life as to God; this Spiritual Lecture will very much contribute to recall their Minds from these Follies, and will give them strong Impressions towards leading a Virtuous Life, and to mind more earnestly their only business, which is heartily to endeavour to save their souls. It will be also a very fit Penance to enjoyn on moderate Sinners, that is, a set People of a loose Life, given to Women, to Drinking, and Gaming, and on such as are too much given to hoard up Worldly Wealth with the neglect of their Duty to God, to oblige them to read daily a Chapter for a Month, two, or three (according to the number of their Sins, or their Slothfulness may require) in *Eusebius's* difference between the temporal, and Eternal, a very fit Book to strike those harden'd Sinners with fear, and dread of their sins, and of Damnation; as also to recall the Minds of the Covetous, and Worldlings, to reflect on the Spiritual, and condemn the Temporals. This Lecture ought to be continued, in regard to those kind of Sinners, until it had its due Effect on them, to which that necessary, and Universal Remedy of Prayer so often in the Day ought to be joyn'd to it, to implore God's helping hand, without which their Conversion can never be effected. To this should be added Monthly Confession, another very Powerful Remedy for all great, and Habitual Sinners.

The fourth general Remedy against Sin is, to Prescribe to your *Penitents* the practise of such Virtues, as are opposite to the Vices they are subject to: as for example, you are to Prescribe *Patience* and *Meekness*,

to such as are Cholerick, and Fretfull, and reduce them to Practise after this manner; oblige your *Penitent* to speak Mildly, and Courteously four, or five Times the Day to that Neighbour, or Domestick they disagree most with; inlike manner to form daily so many Acts of Humility towards those they used in a Domineering or Scornful manner, and at Night to examine their Conscience to see did they perform these Virtues. It will be also profitable to oblige them twice, or thrice in the Day to make good Resolutions after this manner: *resolve with your Assistance, my God, to refrain the Day from Anger, to abstain from reproachful Language, and from using that Person in particular, harshly, or Rudely.* And in Case of Failure some Conditional Penance should be added, such as to say the Lord's Prayer for every such Failure, or to exercise some Act of Mildness, Sweetness, and Humility inwardly, and outwardly towards those, they used ill, as often as the Occasion shall present it self. This will prove an excellent Remedy to banish Anger, Pride, Scorn, &c. The same Method is to be practised to destroy every kind of Vice: For Example, oblige a *Detractor* to speak well, and laudibly thrice a Day during a Week or Fortnight of that very Person, of whom he spoke ill, that they are Good, for Example, Honest, and well meaning. In like manner, enjoyn so much Alms, as you think the Person can easily bear for so many Days to a Covetous, and over Worldly People; and so in Proportion to all other Vice.

The fifth general Remedy is, to frequent Confession which must not be neglected with regard to those, who Confess but once, or twice in the Year, as it is Customary with all great, and frequent Sinners, and this neglect of such of Confessing often, is one of the chief Causes of their frequent Relapses, and of persevering in their Sins. Here it will be advisable for a *Confessor* to exhort such *Penitents* to make Choice of a Skillful Confessor, and not to change him without great necessity. In the second Place, do not oblige your *Penitent*, or do not give him a hint to come always to yourself, for this might be attended with very bad Consequences.

the third Place, frequent Communion cannot be as safely enjoin'd, or allow'd to *Penitents*, as frequent Confession; the former must be left to the discretion of the Confessor, who will not recommend it, except his *Penitent* is free at least from all Vicious Habits, and Affections to Sin. You may see more of this in our Discourse on the Dispositions to receive the Holy Communion; follow what is there said of this Matter. Indeed the Council of *Lateran*, which obliges all to receive the Communion about *Easter*, adds, except the Confessor should judge otherwise; so that this frequent Communion must be left to the Breast of a discreet Confessor, who ought to conform his Judgment, and Practice, to the Instructions given on this Head.

The *sixth* general Remedy is, to Counsel your *Penitent* by way of Penance to assist devoutly at his Parish Mass, on *Sundays*, and *Holy days*, at Vespers, also at the Catechisms, Sermons, or Exhortations. This will be a very proper Penance for Tradesmen, and such People as spend the most of these Holy-days in Drinking, Whoring, and several other Debaucheries; wherefore there are more Sins committed by Labouring People, and Tradesmen on *Sundays*, than in the whole Week: Therefore it will be a sovereign Remedy to oblige them to assist in their respective Parishes at these Holy Functions; this will divert them from committing much Mischief. It is necessary to enjoin this Penance on those, that are Ignorant of the Christian Doctrine, and on those cool in Devotion.

The *seventh* general Remedy is *Fasting*, which ought to be enjoin'd on Sinners guilty of very grievous Crimes, especially such as are subject to the Vice of *Luxury*, either by Thoughts or Deeds. The Confessor is to determine the number of the Fasts, and Circumstances of it, according to the grievousness, and number of Sins. If your *Penitent* cannot Fast, either on account of his Corporal Infirmary, or being noticed in the Family, instead of Fasting you may enjoin abstinence from Supper, to eat but moderately at Noon, to abstain from strong Liquors, not to drink between Meals, and to observe this for many Days until they amend.

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that Fault. If they are People obliged to hard Labour incompatible with the Fast, or any degree of it, they may be prescribed the above mention'd Abstinences on *Sundays*, and *Festivals*; as also to assist at the publick Offices of the Church, for so many *Sundays*, and *Holy days*. These Practises of Piety on *Sundays*, and *Holy days* are very Medicinal for those, who live by their Labour, not only because by these Means they will sanctify these *Holy days*, and be diverted from Drinking, Quarreling, and Lasciviousness; but also it will put them in the way of Praying, and Worshipping God, whereof they are so little mindful on Working Days, that they scarce ever elevate their Thoughts to God, on the pretence of not having Time; therefore they ought to be brought to make amends for this neglect on *Sundays*, and *Holy days*, as a Time expressly appointed by God himself to exercise Works of Piety and Devotion. Wherefore let *Confessors* be mindful to enjoin these kind of Penances, which will cut off the Source of all Disorders commonly committed by this sort of People, that is, the bad use they generally make of the Sabbath. In the Country, where these Publick Offices are not Celebrated, you may oblige your *Penitent* to say his Rosary twice on these Days. If he can read oblige him to read some good Book for half an Hour, or listen to it, and that at two, or three different Times, especially if he is fond of Drinking, Piping, Dancing, Foot-ball, &c.

I Confess, that the Labour, and Fatigue of the Poor is a very great Penance, but because they are used to it, and seldom apply it to God, or to their own Spiritual Advantage, it is necessary to give them some extraordinary Penance, when guilty of grievous Faults, to oblige them to reflect on themselves, and on their Sins. Besides it is necessary *Confessors* should direct them to make the Pains, that accompany their Labours Satisfactory, and that they should bear with these Penalties with a Spirit of Repentance; and for this Purpose *Confessors* should oblige them to offer these Fatigues to God, suppose thrice in the Day, for the space of a Week, Month, or at all times in this Manner: *In Satisfaction for my Past Sins, I offer to you my God, my Toils*

and Fatigues of this Day. Or thus: I will bear Patiently with all the Hardships, that attend my Condition for your sake, my God, and am better pleased you should punish me here for my Sins, than hereafter in Hell.

The eighth general Remedy is *Alms-deeds*, which is commanded by God, and was always practised in the Church. It becomes Medicinal, and even ought to be enjoyn'd by way of Penance on Covetous, close, Self Interested, and narrow Souls, who cannot abide to bestow, lend, or do any kindness, or service to those that are in want. To visit the Sick, the Imprison'd, and Afflicted are also Works of Charity, and Satisfaction; which sometimes may be enjoyn'd by way of Penance, and Mortification, especially on the over Nice.

The ninth general Remedy is *Watching, Hard Lying, and the wearing of Sack, or Hair-cloath*. If the Penitent, who committed great Sins, Sleeps alone, his Confessor may oblige him to rise out of his Bed suppose once a Night, and put himself on his bare Knees on the Floor, to Confess his Fault in the Presence of God, and beg his Divine Mercy, and Pardon. The Confessor will determine the Time he is to continue in this Prayer, and Posture, suppose a Quarter of an Hour; for the Silence, and Darkness of the Night contributes mightily to make a Sinner conceive great Horror to his Sins. Care must be taken not to prejudice in any considerable manner the Health of the Penitent, by making these Penances too austere, and tedious. To oblige your Penitent to sleep sometimes on the Boards, or on a hard Bed with his Cloaths on, may be enjoyned for great Sins. *Disciplines*, which are more proper for Cloysters, and Religious Houses, are seldom or never to be imposed on Seculars. It would be more proper, and perhaps more expedient to oblige an Habitual Sinner, who forgets his good Purposes, to wear a small Hair Rope on his bare Skin about his middle, which will frequently remind him of his Wickedness, and make him suffer for his Iniquities.

The tenth general Remedy, and very Salutary is, to oblige your Penitent (especially those who aspire to

Perfection, and tenderly Educated, such as Ladies, and Gentlemen) to do what is disagreeable to their Will, tho' it should be in a matter Indifferent, and in it self of little Consequence. Wherefore if a *Confessor* finds his *Penitent* for Example, does not love to be Contradicted, or cannot bear with it ; be sure to oblige such *Penitents* to bear with two in a Day for the space of a Month, rather than insist on it (when it is of no Consequence) patiently to desist, and give up the Argument. If you found a Lady, for Example, given to Idleness, and ever fond of her Ease, enjoyn her two, or three Hours a Day some easy manual Work, or to read Morning and Afternoon, a Chapter in some Spiritual Book, to meditate daily on some Important Point, to inspect narrowly into the Conduct of her Servants, and Domestick Management, and to tell them, that to Work, or to Labour more or less, is a Penance laid on all Mankind of God, and according to St. Bernard, *Qui in Laboribus hominum non sunt, cum Damonibus flagrabuntur*. That they will not love God with all their Heart, and satisfy his Divine Majesty by means of Repentance by living an Idle, Sensual Life ; and therefore it passes for a Proverb, *Idleness the Mother of all Vices*. And all *Afforicks* advise to keep our selves still Occupied in one Work, or another, which will prevent many unprofitable Thoughts, and Actions. It will be also a good, and proper Penance to enjoyn on Ladyes, and Epicures by way of Penance to abstain from that Meat, or Dish they have the greatest Like, and Desire to, for the space of a Fortnight, or Month : and also to abstain now, and then (and if it could be compassed always) from Balls, Musick, Concerts, playing of Cards at least for any considerable Sum, which daily proves the Temporal, and Eternal Ruin of many Families. That this Practice is incompatible with the indispensable Obligation of Promoting, and Advancing their Children suitable to the Parent's Rank, and Ability, and settling them in an Independant State ; whereas Poverty, and Dependence is the effective Method to make them Prostitutes to all manner of Vice, as daily Examples but too often evince. The same Penance, and Lectures

is to be repeated to Gentlemen, who squander away their Fortunes at Play, or otherwise; oblige them never to play away above such an inconsiderable Sum at a Time, suppose two Shillings, or half a Crown, and that seldom.

The *eleventh* general Remedy is, when by examining your *Penitent* closely, you find, that either this Company, that Person, or Place, is generally the Occasion of his Swearing, Drunkenness, Blaspheming, Backbiting, Stealing, falling into Sins of Impurity, whether by Desire, Delight, or by Deeds; a *Confessor* is bound under Pain of Sin to oblige such *Penitents* by way of Penance to keep from that Person, House or Company, which generally proved fatal to them; because this *occafio proxima*, and this Penance is a *conditio sine qua non vitandi peccatum*; and therefore it is not purely Voluntary, *sive ad libitum Confessarii*, but an essential, and necessary one, and if your *Penitent* will not accept of it, or proves careless in complying with it, let him not be Absolved. No matter whether this *occafio proxima* be Natural, or Relative.

The *twelfth*, and last general Remedy. *Finally*, When you find your *Penitent* addicted to any violent Passion, or has Contracted any Vicious Habit; to keep him on his Guard against these Evils, it will be very Medicinal to enjoin him some smart, and feeling Conditional Penances to be perform'd as often as he for the Future shall fall into that Sin. For Example, if your *Penitent* is a Swearer, tell him as often as he shall Swear hereafter, till his next Confession (if he is Rich) he shall give a Penny to the Poor for each, and every such Oath; if Poor, he shall kiss the Ground, and say the Lord's Prayer: If a Blasphemer, let him with his Tongue form the Sign of the Cross on the Ground, and say, *Blessed be the Name of God*. If he is a Drunkard, Pollutor, or Fornicator, let him Fast the Day following on Bread and Water; if a Curser, or Backbiter, let him bite his Tongue or Lips, *toties quoties*. If a Child, or Servant should disobey his Parents, or Master, let him before he goes to Bed, ask Pardon on his Knees of them so offended. In like manner, if a Scold,

oblige her, or him before Night, or as soon as an Opportunity offers, to ask Pardon on their Knees, especially the Aggressors, and that *times* *quoties* they shall offend for the Future. These Conditional Penances have experienc'd to be exceeding Profitable; first, because they serve for a perpetual Monitor to Advertise the *Penitent* of his Crime. Secondly, The certainty, and Presence of Mind he has of suffering speedily such smarting Penance, if he should Transgress, is a strong Curb to keep him from offending. The Conditional Penances should never be slacken'd, or omitted until that Passion be subdued, or that Habit destroy'd. If your *Penitent* should complain of the Severity (as he has no reason to do) of his Conditional Penance; you can readily tell him, it is in his own Power to make it easy by not Transgressing: Or if your *Penitent* should thro' Negligence, and not thro' meer Oblivion, often neglect to perform it, dismiss him without *Absolution*; because at once he gives evident Proof against himself, that he had no earnest Desire to amend, or satisfy for the Fault committed; both which Virtues are jointly comprized in these Conditional Penances, which therefore highly recommends them; the fear of suffering such a Penalty is a strong retractive from Sin, and the effectual suffering of it is a good Attonement, and a strong Guard against Relapses. Take notice, that I do not mean, that the Performing of such Conditional Penance should exempt the Sinner from being enjoy'd further Satisfaction in his next Confession, or should be considerably diminished on that Score. I mean no such thing, but to satisfy *Confessors* of the exceeding Benefit of such Conditional Penances, which never should be omitted, not only in the Case of a Habit of Sin, but in all Cases, where the same Sins are repeated to prevent their becoming Habitual. In appointing these Conditional Penances, *Confessors* must not forget to add some *Positive* Penance, lest the Sacrament should prove defective, if the *Penitent* should happen not to Relapse.

C H A P. V.

Of more Specifick Remedies.

BESIDES the above mention'd general Medicinal Penances, which may be imposed for every kind of Sin; there are other Medicinal Penances more peculiar, and fit to be adapted to every particular Sin.

For Sinners, who have little, or no sense of Piety, or Religion, and are Habituated to Vice, you are to prescribe them to Pray, Morning and Evening, suppose for a Quarter of an Hour, to read some Pious Books, such as we have mention'd in the Precedent Chapter; to make a Spiritual retreat for six, or eight Days, and a general Confession; very profitable, particularly for Libertines, and Loose livers, and generally necessary to shun Idle, and Wicked Company. To think, and meditate frequently of their Salvation, and last End; to converse mostly with Devout, and Spiritual People, to refrain from many Worldly Amusements, to frequent the Churches, to hear daily Mass with Devotion, to Confess once a Month, to assist constantly at the Publick Offices of the Church, such as hearing the Word of God, Vespers, &c. These will be also good Penances for Ladies, and Gentlemen, who have spare Time.

To great Swearers, and Blasphemers, to kiss, or lick the Ground, for every Oath, or Blasphemy to say, *Glory be to God the Father, to God the Son, and to God the Holy Ghost.* To lye Prostrate with their Face to the Ground, begging Pardon of God with a Resolution never to say the like Word again; to which may be added a Conditional Penance, to say, for Example, the *Lord's Prayer*, as often as herein they shall offend, with an *Examen* of Conscience at Night. To give some Alms suppose a Halspenny, or Penny to the Poor for each Oath, or Blasphemy, to bite their Lips, or Tongue.

For such as break, or profane the *Sundays*, and *Holydays*, if thro' Avarice, to give to the Poor all they thereby Earn'd; if thro' Carelessness of hearing Mass, to hear one for that on a Working Day, or to say the seven

Penitential Psalms, and the Litanies, or to Fast one Day. If thro' *Libertinism*, Drinking, Gaming, or Playing, they Profane those Days, oblige them to hear two Masses, or something Equivalent, to assist at all the Publick Offices of the Church, such as Preaching, Catechizing, Vespers, &c. This will keep Tradescants particularly from resorting Ale-houses, Game-houses, Dancings, and from many Sins, which are more usually committed on them Sacred Days, than in the whole Week. Forbid them Ale-houses on them Days, and always to shun bad Company.

For Children disobeying their Parents, or Superiors, oblige them to ask their Blessing, and Pardon on their Knees, and to do the next thing demanded of them without reply, to shew them always great Respect, to speak Courteously, and well of them to others, to study the Subjection of that stubborn Temper by reflecting on their great Obligations towards them; to approve of their Conduct, to be guarded, and Cautious, to speak to them with Mildness, and good Humour. For Parents, and Masters of Families, who have little, or no concern for the Education, Provision, and Behaviour of their Children, and Servants in the Knowledge, and fear of God, let the *Confessor* leave this great, and Indispensable Duty before them, that they will be accountable to God for their Omissions in this Point; that their Ignorance in matters necessary to Salvation will be imputed to them, as likewise their Omission in correcting their Faults, and Misdemeanours, and their Negligence in Providing, and Settling them in an Independent State of getting Bread Honestly, especially their Daughters, since Want, and untimely Marriage, must expose them to all manner of Wickedness, which the Parents might often prevent, had they lived Soberly, Frugally, and Industriously. It will be a wholesome, Medicinal Penance, to oblige such Parents, and Superiors to reflect daily for the space of a Month on this their Duty, and resolve daily to purpose to comply with it after the best manner they can.

For such as live in Enmity with their Neighbours, oblige them, first to do what lyes in them towards a perfect

perfect Reconciliation, especially if your *Penitent* is the aggressor; and tho' he should not, it is but Charity to attempt, and endeavour it. Enjoyn them to Pray for their Enemies, and to show them all common Civility when they meet them, or come into their Company. To do them all the good they can, as *Christ* Admonishes us, and to forgive them from the very Bottom of their Hearts, or they are not to expect God will ever forgive them.

For those who envy the Prosperity of others, order them to give thanks to God for the Benefits he bestows on those they Envy.

For Drunkards, that they Drink nothing but Water, Milk, or small Beer, that they forbear such Company as draws them to commit excess. Or order them not to exceed three Pints, for Example, in the Day, if they can not be entirely Wean'd from it. And as to Tradesmen, Dealers, and such as lavish their Substance in Ale-houses, to the great Prejudice of their Family, order them not to spend above *Four Pence* in the Day in the Ale-house, or nothing at all, if they can be prevail'd upon; and as often as any of these shall grievously exceed in Drinking, assign them a Conditional Penance, to Drink the Day following nothing but Pure Water; and forbid all those addicted to Drunkenness, all sorts of Drums, and Hot Liquors, of all the most intoxicating, and most dangerous. Forbid them also resorting to Taverns, or Ale-houses, except Dealers, or such who cannot avoid it; because in those places they generally make their Bargains, Pay, or receive Money, in which they are to be stinted to a certain Allowance, according to their Worldly Circumstances, and Constitutions will bear; to some a larger, to others a less Allowance, for Example, allow a Substantial Dealer or Merchant to drink a Bottle to his share upon these Occasions only (I mean a Merchant apt to commit Excesses) provided he can bear so much at a Sitting. The Inferior sort of Dealers, Tradesmen, &c. apt to be Drunk, may on the like Occasions of Bargains be allowed to Drink a Quart, or three Pints of Ale, and forbid to resort Ale-houses, or Taverns at all other Times, to Confess once in the Month.

For

Penitential Psalms, and the Litanies, or to Fast one Day. If thro' *Libertinism*, Drinking, Gaming, or Playing, they Profane these Days, oblige them to hear two Masses, or something Equivalent, to assist at all the Publick Offices of the Church, such as Preaching, Catechizing, Vespers, &c. This will keep Tradesmen particularly from resorting Ale-houses, Game-houses, Dancings, and from many Sins, which are more usually committed on them Sacred Days, than in the whole Week. Forbid them Ale-houses on them Days, and always to shun bad Company.

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For

For those given to unlawful Lust, forbid them that Person, House, or Company, which gives Occasion to this Vice, not to kiss, or touch these particularly, except when Civility may require it. To keep a Guard especially on their Eyes, to Arm themselves with good Purposes, when ever they may be tempted, or fall into the Occasion, to avoid excesses both in Eating, and Drinking, and avoid all kind of Familiarities with the Sex, particularly with regard to those, he is most tempted by; for once they come to discourse Familiarly with one another, and proceed to kiss, or touch, I always despair'd of them; at least the inward Consent, or Delight is scarce ever wanting, when it comes to that, which to prevent, that Touch must always be forbidden by way of Penance. Let such be order'd to drink small Beer or Water, to Fast a Day for every mortal Transgression of that sort, or to sleep on an hard Bed, to meditate on the Eternal Pains of Hell, the Reward of their Momentary Pleasures: Whenever the Temptation presses to offer the *Lord's Prayer*, and call upon God for Assistance, to Confess once in three Weeks.

For such as wronged others in their Goods, besides making Restitution to the full, order them to give more or less Alms, according to their Ability.

For *Detractors*, and *Backbiters*, order them to retract what they had said amiss, or to ask Pardon of the Person they traduced, to speak well of him on all Occasions for the Future, to make every Morning a Resolution not to speak Ill of any that Day; and as often as this shall happen to bite their Tongue, or repeat devoutly the *Lord's Prayer*, or some other Devotion; to keep a strict Guard over the Tongue, a thing of absolute necessity, and to watch it as you would a Thief whom you expected to Rob you.

For Persons who have nothing to do, and whose Idleness gives occasion to offend God in different ways order them to employ their Time in some Business, or Occupation distributing it regularly every Day, and oblige them to observe it as near as they can, particularly Women, and even such as are of Quality ought to be enjoyn'd to employ themselves some part of the Day

some handy Work, or other, another Part in Praying, Meditating, and Reading some Spiritual Book, instead of entertaining themselves with Love Books, Plays, Novels, &c. From which Worldly Vanities a *Confessor* ought to endeavour to reclaim Ladies, and Gentlemen, which only conduce to beget a Worldly, Vain Spirit, and this ingenders not only Sloth, but in a manner an aversion, or at least a Coolness to all Spirituals; and as God has given to this High Rank of People both Fortune, Ease, and Time, they are for all these Titles bound to employ more Time to serve God, than that part of the World employ'd in getting Bread. You may save before these Ladies the 31st Chapter of the *Proverbs* of Solomon, which highly extols, and praises a Woman, and even a Noble Woman, *Nobilis in portis* *ir ejus, quando sederit cum senatoribus Terra*, for employing herself in Manual Work, for looking well to her Household, and eateth not the Bread of Idleness, her Children (say Solomon) arise up, and call her Blessed, her Husband also praiseth her. With great Reason, for she by her Industry will encrease his, and her Children's Fortune, and will not squander it away at cards, or by living an Epicurian, Vain, Worldly Life. There are an infinite number of other Medicinal Penances, which are to be taken from the Condition, and Circumstances of your *Penitents*, which are not only proper, but even ought to be preferr'd to other Penances, for Example, if your *Penitent* be a Poor Person depending on the Benovelence of a Cross, ill Humour'd, and Hasty Person, and perhaps lives in the same House, and is apt to Snarl, Revile, and Provoke this Poor depending Creature; the *Confessor* should give him, or her for Penance certain Acts of Virtue, of Patience, Resignation, Meekness, and Mildness; for these, and the like Occasions will furnish matter enough for the exercise of these Virtues.

I must not forget to warn all *Confessors*, to endeavour to discover the Predominant Sin of their *Penitents*, and apply the best, and strongest Remedies to this prevailing Evil, the Source, and Induction of all other Sins, which your *Penitent* is addicted, whereof he can never

never be Cured, except the Source, and Origin be removed. To manage this Point well, I must remit you to read carefully the Instruction to be given on this Head in the following Chapters, where we will Treat of the Seven Capital Sins, and unravel this Mystery.

Since the whole Drift, Scope, and Design of all sorts of Medicinal Penances, are to heal the Sinner, and preserve him from Relapses, they ought to be continued, as long as any bad Symptom remains; for which the exercise, or the enjoying those Penances for some few Days only, will not suffice; because the Distemper being yet present, the Remedies must be so too, so we see in Corporal Distempers the Remedies are continued, as long as there is any sign of Illness. This is one of the most important Advices for *Confessors*, there being but too many of them who persuade themselves without any Grounds, that with an *Ego te Absolvo*, the *Penitent* becomes intirely Cured of his Spiritual Palsey, and that for the Future without any more, he may Walk, nay even Run in the ways of God's Commandments. There is no Doubt, but that Habitual, and Sacramental Grace gives some Actual Help to a *Penitent*, who worthily receives that Sacrament to comply with God's Law. But he having as yet a slender Portion of these Graces, and on the other Hand his Concupiscence seconded by an evil Habit, which Lorded it over him, being still strong and Vigorous; it is therefore still necessary, that the *Penitent* should be supported with Medicinal Penances which prescribe contrary Acts of Virtue; and by other Exercises proper to overcome its Violence, till both are weaken'd, and subdued, and Grace, Faith, and Reason have got the upper Hand in his Heart. It is for want of continually applying Medicinal Penances to *Penitents*, that we find them immediately Relapsing on the first Occasion, or Provocation, after having a little before Confessed, which ought to awaken the Carelessness of *Confessors* in this important Point.

CHAP. VI.

Discretion in enjoining of Penance.

THERE are several things to be observed in imposing Penances. The *First*, you must not embarrass your *Penitent's* Mind, or load his Memory with a Multitude of different Penances, or with all that we have set down in the Precedent Chapter. A *Confessor* may content himself with enjoining three, or four of those we have mention'd, which he shall judge most proper for their present Circumstances, and Condition. *Secondly*, A *Confessor* should take Care not to impose Penances too hard, and arduous, and morally impracticable; so that considering your *Penitent's* Frailty and Disposition, you have room to believe, that he will not perform it; from whence it will follow, that such a Penance instead of healing and preserving the *Penitent* from Sin, will prove a Snare, and Occasion to precipitate him into a new Sin. *Thirdly*, A *Confessor* is not to enjoin an undeterminate Penance, such as this, you shall every Day, or Week read a Chapter, for Example, in such a Book, or say the Penitential Psalms without limiting the Time: Therefore a *Confessor* ought to appoint the Time for performing the Penance; for Example, you shall do this Penance every Day, or once a Week, or as often as you Relapse, for the space of a Month, Year, or until your next Confession.

Fourthly, If your *Penitent* seems to express a great dislike to one sort of Penance, and the *Confessor* can supply it by another Equivalent, and as Efficacious; then a *Confessor* ought to change it, for fear of exposing his *Penitent* to the danger of committing a new Sin in not performing his Penance. For Example, if a Fast, or repeated Fasts should seem too harsh to a Person tenderly Educated, as also to lye on a Board, tho' the *Penitent's* Sins might require it; a *Confessor* (as Prudence will dictate) may change it into a Quarter of an Hours Meditation on his bare Knees, and to read a Chapter on the proper Subject suppose for six Days, in lieu of one Days

Days Fast, to this may be added some daily Alms, &c. *Fifthly*, The better to testify to your *Penitent*, that in imposing Proportionable Penances for his Sins, you have no other view, but to do your indispensable Duty, and procure his Salvation, which you may explain by the Example of the Physician of the Body, whose Directions are immediately complied with, tho' ever so Penal, and unsavoury for Temporal Life, and Health; what then ought to be done for the Eternal? To convince your *Penitent* of the necessity of performing this Penance, which is infinitely Inferior to the Eternal Pains of Hell, which he deserved for his Sins; you may offer to assist him in satisfying, by taking upon you some Part of his Penance, and discharging it as well as you can, which would be exceedingly Laudible and Meritorious, and very fit to be done, when you had met with obdurate Sinners, according to the Example that St. *Thomas de Villa nueva*, and other Saints have set before us.

Sixthly, Let not a *Confessor* suffer himself to be imposed upon by the difficulty *Penitents* sometimes make in accepting even the most moderate, and reasonable Penances. If a *Confessor* in these Cases sees it convenient, and reasonable to comply in some Measure with his *Penitent's* Desire, he may conform to the Instructions already given; he may sweeten these Penances, or change them into Penances Equivalent to the former; yet he must take care, that this be still Proportion'd to his *Penitent's* Sins, wherein a *Confessor* cannot dispense as the Council of *Trent* has declared. If after all this your *Penitent* should still insist, and make new difficulties, notwithstanding your Remonstrances in relation to the Obligation he lyes under of accepting convenient Penances, which are much less than what the Antient Canons Prescribe, which you may Quote to this Effect as St. *Charles* Admonishes, you may then Conclude that he is incapable of Absolution. That *Penitent* (St. *Bonaventura* says) (a) who will not accept of the proper Satisfaction enjoy'd him by the Priest commits

(a) 4 Sent. Dist. 16. Part 1. Dub. 6.

Mortal Sin. Read the Instructions given on this Head, where we explain'd the moral Faculty of a *Penitent*.

Seventhly, Let all *Confessors* be aware not to swerve from the Law, and Obligation they are under of imposing Just, and Proportionable Penances, either out of Flattery to Great Men, or self Interest, for Example, because this *Penitent* is your Friend, and Benefactor, or a Man in Power, you will not enjoyn on him the proper, or Rigorous Penance, his Sins Merit; or will not dismiss him without *Absolution*, tho' he deserves it. Take care, I say, of such Pernicious Indulgence, which only tends to your, and your Friends Ruin, whereof many Examples are to be found in History, and Records, and God grant, that Millions are not to be found in Hell who practis'd it. It is not Ignorance always that blinde *Confessors*; but Avarice and Ambition is apt to blind the most Learn'd, as a great Bishop observed (a). *There are several Spiritual Physicians* (says he) *who know the Art of Curing Souls, but out of Respect to their own Interest, or a Spirit of Flattery, avoid applying the saving Rigour of Penance for the Cure of such as come to them to Confess their Sins.* Let *Confessors* then be assured, that the imposing of Penance is not left to them, so as to enjoyn what they please; the Council of *Trent* has retrenched this, and declared the contrary, as we have already amply, and invincibly Proved. regard then must be had in imposing of Penance to the *Penitent's* Sins, their Grievousness, Number, Repetition, Continuance, Occasion, and other Circumstances; and that this Penance should be both Medicinal, and satisfactory, Proportion'd, Commensurated, and Stretch'd, as far as the *Penitent* can without too great hardship perform it, excepting that his very great, and uncommon Sorrow may merit some moderation.

Finally, When a *Confessor* finds his *Penitent* very wickedly engaged, and that he is in necessity of having strong Penance, and Remedy applyed to him to hinder his Future Relapses; if you fear that he will change his

(a) *Jonas Aurelianus de laicali Institut. Lib. I.*
ap. 10.

his *Confessor*, and not return to you any more; or if you give him a hard, tho' a fit Penance for a long Time, that he will not perform it: You may order him to continue that Penance until his *Confessor* discharges him from it, and may tell him, if you do not return to me, you shall tell the *Confessor* you address your self to, that such a Penance has been laid on you, and that you have been order'd to continue it, until you were acquitted from it by another. Indeed the subsequent *Confessor* ought not to take away the Former Penance (supposing it just and convenient) except he found the *Penitent* very much amended, his Habit quite, or almost destroy'd, and that there was no apparent fear of Relapsing, for if the Disease still continued, so ought the Remedy.

Upon this Occasion I must warn *Confessors* as the Council of *Viterbium* already Cited does, not to change rashly the Penance imposed by another; this is not, or ought not to be ever done, except when there is a total Cessation from Sin, and no fear of a Relapse, then *cessante fine, cessat medium*, as we have just now mention'd, and is true only as to a Medicinal Penance; but a Satisfactory one as to heinous Sins may continue, and often ought, tho' there is no manner of fear of relapsing, so that if this be not manifestly unjust, the subsequent *Confessor* is not to take it off. But this injustice is what no *Confessor* ought easily to believe, and before you give Judgment of Penance, you must first weigh and examine it well, not according to the loose and corrupt Practice, but conformable to the Holy Canons, whose sense, the Holy Council of *Trent* hath given us, as we have explain'd. There are Occasions where in Equity, and Prudence a *Confessor* may interrupt the Intention of another; because the *Penitent* may be now in such Circumstances after having been with his *Confessor*, that it may be judged in Prudence, that he would not have imposed the Penance we speak of, if he could have foreseen these Circumstances: As for Instance: Any Infirmary happening to him, who was enjoyn'd to Fast. It will not avail you to object, that the Cause is again laid open by repeating the Confession. All this does not change the Law, which assigns the just, and convenient Penance

to be inflicted for such Sins Confessed ; for the latter Judge, and *Confessor* is bound to give Sentence according to that Law, as well as the First ; neither is it in the Power of the Latter to dispense in this, no more than in the First, consequently he cannot change the Penance, or Penalties assign'd by the First, except in the Circumstances we have just mention'd.

C H A P. VII.

Satisfactory Penance in some measure determined, and compared to the Penitential Canons.

THE Penances mention'd in the two Precedent Chapters, are of a mixt kind both *Satisfactory*, and *Medicinal*. The practise of every kind of Virtue, for Example Fast, Prayer, Self denial, and Mortification of the Mind, or Body are undoubtedly Satisfactory Penances, and at the same time Medicinal ; for though they have different Views, and Tendencies, yet they bear no manner of Opposition the one to the other, and therefore may be well computed among the works of Satisfaction, and are chiefly so. There are other Penances specified, which are for the most part Medicinal, and are but *Secundum quid*, or lightly Satisfactory ; for though these may all consist in Virtuous Actions, such as five Minutes Meditation, the Lord's Prayer, or an Ejaculation, &c. yet they are of so short a continuance, and so little Penal, that they are to be reckon'd abundantly more Medicinal, than Satisfactory. There are other Penances set down in them Chapters, which may be said to be in a manner meerly Medicinal, such as to bite the Tongue, or Lips, kiss the Ground, to put a Pebble Stone in the Pocket for each Oath, &c. It is evident that these, and the immediate Penances named before them, have little or no Proportion in the line of Satisfaction to a mortal Sin Confessed, tho' in the line of Medicinals, they may bear Proportion enough to Prevent its return : Therefore *Confessor* must never content himself by enjoining the

Medicinal Penances, which have little or no regard for that mortal Sin Confessed; for which Reason without regard to these, and the like Medicinals, adequate Satisfactory Penance (*secundum moralem facultatem Penitentis*) is to be over and above enjoyn'd, or you do not comply with your Duty. Another Reason is, because these Medicinal Penances are only Conditional, for Example, as often as you shall Swear, Curse, Blaspheme, Steal, Backbite, &c. you shall kiss the Ground, or say the Lord's Prayer, or hear Mass, or Fast a Day, or give a Penny to the Poor, &c. Now the Nature of Conditionals is, as the Philosophers observe, not to bind or to operate, till the Condition is executed, *Conditio nihil ponit in re*, and when the Condition is Executed, the Medicinal Penance to be then perform'd, does not regard the Sin Confessed, or Punish you for it, but on account of your Relapse. Furthermore you are to observe, that we have assigned in the two Precedent Chapters, various kinds of Medicinal Penances, suitable to every or most kind of Sins. A *Confessor* is not to enjoin all them Penances for that kind of Sin, but some one, or two of them only according as he shall judge convenient. Now this Medicinal, again that; if this will not do, let him vary, and at another Time enjoy that Medicinal and thus you will discover which is the best, and most Profitable for your *Penitent*.

Notwithstanding all this, I think I see many *Confessors* uneasy, and find it hard to determine the Proportionable Satisfactory Penance for the various kind of mortal Sins; some fearing they may go beyond the just bounds, whilst others of them fear to fall short of them, and could wish, that as we have determined the proper Medicinal Penance for every kind of mortal Sin, that we should determine the Satisfactory. God grant that I may hit the Point to comply with your Request. It is a very hard, and bold undertaking, since the moral Authors themselves do not afford us a Precedent of it; nay the very Council of *Trent*, which obliges *Confessors* to hold this Proportion between the Sins Confessed, and the Penance to be enjoyn'd, talks of it only in general Terms, *Quantum Spiritus, & prudentia suggererit*;

suggererit ; so that it frightens me to venture to give my Judgment on so obscure, and arduous a Point ; it is no less frightful than formerly it was held to Sail between *Sylla*, and *Caribdis* ; your safety consisted in keeping directly the middle Passage between both ; for if you declined in the least from the one, you were sure to be Shipwreck'd on the other. Even so, if I should fail from hitting the Medium (contrary to my view) between too great Rigour, and Laxity, I shall be subject to be Censured of favouring one or the other of these Extreams, according as Men's Minds are prepossessed, with either of the contrary Sentiments ; for it must be allowed that moral Virtue *in medio consistit* ; nay what is worse than all, if I should disagree with the Patrons of the Lax, or of the Rigorous Opinion, I shall fall a Victim to both. However since it imports very much to all *Confessors*, and to the Publick good of the Faithful to have that nice Point in some Measure determined, let us in God's Name go about it, and leave it to better Judges to mend whatever unknowingly I might have been mistaken in.

Before I proceed in this important Point, I must call to your Memory what has been already said ; that the Penances assign'd by the Holy Canons are deem'd both Just, and Proportion'd to the Sins they have been appointed for ; and though these Penances are not now in Practice, it is not because the Church thinks them now Unjust, or exceeding the Merit of our Sins (which are now with greater Bare-facedness, Audacity, and a Multitude of Times more frequently committed, than Formerly, and so deserve greater Punishment) and therefore the Church laments, and could wish them Antient Penitential Canons could be in our Days reduced to Practice ; but since she is convinced, that this is not to be done, she is satisfied that these Penances should be moderated in such a manner, that *Confessors* should still in enjoining Penances have an Eye to come up to them, as near as his *Penitent's* present moral Ability will bear, as we have proved, and explain'd ; so that a *Confessor* has no need to fear, that whatever Penance he enjoins for a mortal Sin may exceed the demerit of it,

or exceed the Antient Canonical Penance : Therefore what he has most to mind, and to fear is, that it should not exceed the *Penitent's* moral Faculty ; that is, that the Penance should not be too burthensome, and arduous, and such as may give just reason to fear, that the *Penitent* on this account will not comply with it. This is in substance the Doctrine, and Spirit of the Church at present expressed in them memorable Words so often repeated, and explain'd, and never ought to be forgot.

It is necessary therefore (says the Council) *that the Priests of the Lord enjoyn as far* (take notice of this last Word) *as the Holy Ghost, and Prudence shall direct them, Satisfactory, and convenient Penances : regard being had to the Quality of the Crimes, and Ability of the Penitents.* Take notice also, that those Words, *It is necessary that the Priests of the Lord enjoyn*, import a Precept or Command to impose Penances suitable to the *Quality of the Sin*, (whereas in this scarcely any excess can be committed) *and the Penitent's Ability*, that it should not be over Rigorous in it self, and not according to the *Penitent's* Judgment. The Council premised the reason of this, because such smart Penances will not only in some measure give Satisfaction to God for Past Sins ; but will also serve as a Curb to restrain Sinners from Offending him any more. To the contrary, if *Confessors* should for mortal Sins impose only slight Penances, which will cost the *Penitent* little or no Pain, or Labour in performing them ; this is little less, than paving the way for him to commit them again, or to use the Language of the Council, it is to connive, and tacitely encourage a Sinner to the Repetition of his Former Sins ; and what follows, but that such unhappy *Confessors* are (as the Council says) Partakers of their *Penitent's* Sins, that is, they are as guilty of the *Penitent's* Sins, as himself, and as accountable to God, and obliged to accuse themselves of it, in the Tribunal of Penance. Take the Council in its own Words for it : *Least if they should too much connive at Sin, and shew too great an Indulgence to the Penitents, enjoyning them only some slight Penances for grievous Crimes, (every mortal Sin is grievous)*

they make themselves Partakers of the Sins of others. What others? But of the *Penitent's* Sins, into which he Relaps'd by the *Confessor's* Negligence in enjoyning due Penance. So that we may conclude from the Council, that *Confessors* are bound under Pain of incurring a grievous Sin, to impose Penances as near, and conformable to the Penitential Canons (especially for mortal Sins) as the *Penitent's* moral Ability, and Faculty will allow, all Circumstances well weigh'd, and consider'd.

For this very reason, I will here insert the Canonical Penances for each Sin, and that for two Ends: The *first* is, that the *Confessor* may proportion his Penance to them. *Secondly*, That he may shew his *Penitent* what Penance he deserves for his Sins, and how much less the Penance is, that has been enjoyn'd, or rather that it is nothing in respect of the Former which is the Measure of his Satisfaction due to God for his Transgressions, and which he unavoidably must undergo in this, or in the next World. This Remonstrance will encourage your *Penitent* willingly to accept of the Penance you impose, tho' it should be somewhat troublesome; it will give him a Notion of the Enormity of his Sins, and will encourage him to perform more Works of Satisfaction, than what you have assign'd, to avoid a much severer Punishment in the next World. Observe, that the Satisfactory Penance to be mention'd in the underneath Table of Penances, is to be understood for mortal Sins, which commonly occur, and are in their Line compleat.

A Table of Antient, and Modern Penances.

For Sins against the First Commandment.

FOR having deserted, or abandon'd the Catholick Religion, the Primitive Canons assign'd ten Years of Penance.

I believe it would be now a convenient Penance to oblige such a Transgressor to abjure his *Heresy*, to Fast *Wednesdays*, and *Fridays* for a whole Year, to Confess every Month in that Year, and to lay on his bare Knees the Penitential Psalms once every Week for the said

space ; and if Covetousness, or Ambition induced him to this Sin,, to give Alms Plentifully according to his gain on that Score. Not to admit him to the Holy Communion before he had been thrice at Confession, which will also be a Tryal of his Constancy : Wherefore none bred in *Heresy*, or who Apostatized from the true Faith should be admitted to any Sacrament, except to Penance at most, till they had given sufficient Marks of a sincere Conversion ; because the latter particularly have been found to Relapse so very frequently, that it would be rash to venture to give them any other Sacrament, except in the last extremity. None can say, that the above Penance is too grievous, considering that *Heresy* is one of the greatest Crimes derogating from God's Honour, and Veracity ; not to mention its long continuance, and the many Sins it causes in its Followers, and its Example apt to Corrupt others. Compare this to the ten Years Penance of the Canons, and it will be found to be no more to it, than the Shadow is to the Body that causes it. If any one should fall a second Time into this Sin, the above Penance should be doubled.

Whosoever should profess the Art of *Divination*, or pretend to foretell things to come either by the Art of *Magick*, *Sorcery*, *Witchcraft*, or by the Inspection of Things, and such like ways ; by the Penitential Canons was decreed seven Years Penance ; and such as had recourse to these Fortune tellers for that End, were decreed to five Years Penance ; and for having gather'd Herbs for a Superstitious Cure, were to suffer twenty Days Penance. All this is to be understood of those, that were knowingly guilty of Superstition, and not thro' Ignorance, Jest, or Simplicity. For these, that follow this Trade of Foretelling, or Curing by Superstitious Means for many Years ; I believe it would be a convenient Penance to oblige them daily for the space of a Year to renounce the Devil, and all his Works, which they have for so long a Time practis'd ; to Fast one Day in a Week strictly for the space of a Year, to Confess every Month during that space, and give Alms plentifully out of what they gain'd by the help of the Devil.

Devil. As to those, who knowing the evil of it, consulted them, or made use of them ; to Fast one Day every Week for six Weeks, and say the Rosary, or Penitential Psalms every Day for a Month ; and if they should Relapse to Fast a Day on Bread, and Water alone for each Relapse : And if the *Fortune-tellers*, *Witch*, or *Wizard* should return to their former Devilish Practice, to Fast three Days for every such Transgression, and oblige them at their first Confession to give up the Books, and Instruments of their Superstition to be burn'd, and destroy'd, To keep, or have recourse to the *Wand* to discover the Author of Stolen Things is comprehended under the above mention'd Branches of Superstition.

For Sins against the Second Commandment.

FOR known Perjury, forty Days Fast, and seven Years Penance, and never to be admitted for a Witness, is what the Canons decreed. For a Servant, who Perjur'd himself, being thereunto induced by his Master, was to perform three Quarentines for his Penance, and his Master a Quarentine and seven Years of Penance. For Perjury committed thro' Avarice, one Quarentine, and all the *Fridays* of his Life to perform Penance, or to retire to a Monastery for Life. At the end of this Table you shall find these Quarentines, and Years of Penance explain'd, I should believe the following Penance to be proper for one, that knowingly Perjur'd himself; *first*, if it was in Judgment, and Sentence past. to restore all the Damage his false Oath occasion'd ; and if it should be of any use, to retract publickly that false Oath. *Secondly*, To be obliged to prepare himself for a Quarter of an Hour every Day for a Month to form an *Act of Contrition* for his Sins, and during that time to say the seven Penitential Psalms on his bare Knees, to Fast four *Fridays* strictly, and all he acquired by his false Oath to be distributed to the Poor. A Master, who induced his Servant, or another to swear falsely for him, should undergo the same Penance, and the Servant, or Person so induced to perform half of that Penance. Now as to

usual Swearing or by way of Custom, suppose three, or four Times a Day for the space of a Month, enjoyn the seven Penitential Psalms for a Week together on his bare Knees, more or less according to their frequency, and never to omit enjoyning some Medicinal Penance, for Example, to kiss the Ground immediately, as often as he shall Swear for the Future, or give a Penny to the Poor, or say the Lord's Prayer, or put a Pebble Stone into his Pocket as often as he shall swear that Day, and count them in the Evening to perform his Penance, to form an Act of Contrition, and renew his good Purposes. Or every Morning to resolve not to swear that Day, to keep a continual Watch over his Tongue for the space of a Fortnight, to examine every Evening how often he swore that Day, and perform some one of the mention'd Penances for each like Oath. Nay the Antient Canons appointed seven Days on Bread and Water, for swearing the Holy Name of God once only, and that without Thought, or thro' Carelessness, and for the second Time fifteen Days.

For having Blasphemed publicly against God, the Blessed Virgin, or any Saint, the Person so Blaspheming to be on his Knees without the Church Door during the Time of Mass for seven *Sundays* successively, and on the last *Sunday* without either Cloak, or Shoes, and with a Rope about his Neck, to Fast on Bread, and Water the seven *Fridays* before these seven *Sundays*, to be deprived during that Time from entering the Church. If any Blasphemer refused the Performance of this Penance, he was interdicted the Church, and after his Death was deprived of Christian Burial. I should think it a good Penance to oblige such Blasphemers to hear Masses successively, and give some considerable Alms every *Sunday* of them to the Poor, suitable to his Circumstances; or to say the Rosary in lieu of it prostrated; and if for the Future he should be guilty of that Fault, to lick the Ground as often, or give two Pence to the Poor, or more if able, and say the Lord's Prayer thrice for every such Transgression till his next Confession, where he is to receive suitable Penance. If your *Penitent* should have Contracted an Habit of Swearing,

or

or Blaspheming, and has been medicated, or has had proper Penance assign'd him do not Absolve him ; but continue him under various Medicinal Cures, till you discover some considerable Amendment. Frequent Confession is an admirable good Remedy against all Vicious Habits ; not that such Habitual Sinners are to be Absolved, but on the Condition mention'd. Furthermore, you are to observe, that if your *Penitent* should be guilty of Perjury, or Blasphemy suppose twenty Times ; you are not to enjoin the above Penance for the Twenty, as you would for One only, for that would be for twenty *Sundays* to hear three Masses each *Sunday*, and so as to the remainder of that Penance, which your Slothful *Penitent* possibly might judge over hard (tho' in reality not so) and therefore would not perform it, in which Case you might impose on him to say the Penitential Psalms prostrated for twenty Days, with the rest mention'd.

For Sins against the Third Commandment.

THE Canons appointed for breaking a *Sunday*, or *Holy-day* with Servile Work, to Fast three Days on Bread and Water. For having travell'd on the *Sunday* without necessity, seven Days Penance, which the Holy Men would never have decreed, had they believed it to be no Crime. For having talked in the Church during Divine Service, ten Days on Bread and Water. For breaking a *Holy-day*, to which Avarice must have given Birth, I should think it a good Penance to oblige a Labouring Man to give Four Pence to the Poor, and the Richer, a Shilling, and to hear one Mass, for each such Transgression, or say the Rosary twice ; and if he should do the like for the Future, to say the Rosary, or Penitential Psalms that very Day. As to the Traveller on *Sundays* without urgent necessity, to give Six Pence to the Poor, and Fast one Day strictly. And for one, that remarkably talked during the Time of Divine Service, to say his Rosary prostrate.

Here I must Admonish all *Pastors*, and *Confessors*, and even Conjure them, to do all they can both in the Pulpit,

Pulpit, and Confessional to Remedy the many Abuses, which are committed against the Sanctifying of the Sabbath ; and seriously to consider, that for this End, God has forbidden all Servile Work on that Day ; *Thou shalt not do* (says God) *any Work therein : Thou, and thy Son, and thy Daughter, thy Servant, and thy Maid, thy Cattle, and the Stranger that is within thy Gates.* What is all this for ? But to remove all Obstacles towards Sanctifying the Sabbath, that the Faithful should have no Pretext to employ themselves in any Worldly Business whatsoever, in order that they should spend the whole Day, or at least a considerable Part of it in Prayer, Meditation, or Reading of Pious Books, in Worship, in Thanksgivings to God, or rather alternatively exercising themselves in these Pious Exercises. Is it not for this End, that God gave that *Negative Command*, to do no Servile Work, to prepare us for the observance of his *Positive Command*, *Remember* (forget not) *that thou Sanctify the Sabbath.* Now can any one imagine, that one complies with that Commandment of God, by spending an Hour of that whole Day in Works of Piety, and Religion ? No more indeed, than if a Weaver wrought only an Hour at his Loom, could in no true Sense be said to have wrought a Day : for what is half an Hour, or a whole Hour in respect of a Day ? And tho' the common Frailty, and Sloth of Man, will not allow him to employ the entire Day in the exercise of Spirituales, surely it will allow him that Time the Church employs in her Publick Offices both Morning, and Evening, which is about three, or four Hours, which we may say, is an Ecclesiastical, or Church Day. What Proportion does half an Hour spent in hearing Mass on the Sabbath, bear even to the Ecclesiastical Day ? It is not above the seventh, or eight Part of it, consequently does not sanctify the Sabbath as the Lord Commands.

Let none say, that this Command of God is abrogated with the rest of the Precepts given to the Jews. I tell you this is an Error ; for that Precept of God *Remember thou keep Holy the Sabbath* (allowing for the change of the Day) stands still in Force, and obliges

all Christians now to observe it as Religiously, and much more, than it obliged the *Jews* in the Old Law. Natural Reason alone Seconds it; for what can be more conformable to this, than that we should spend some Hours about these things, which belong to the Worship of God, who Created us, and gave us all that we enjoy: Therefore the Worship, and Service of God is a Precept even of the Law of Nature; and how much more is it so supposing the Light of Faith, which teaches us how infinitely we Christians are indebted to God for the Mysteries of our Redemption, beyond all others, and for being endued with the true Faith. The Church again enforces this Law of God, and of Nature, by obliging the Faithful (besides what the Divine Law dictates) to hear an entire Mass on *Sundays*, and *Holy-days*: Her Motive for specifying, and enjoining this is, because this is a Sacrifice, the greatest, and most agreeable that can be offer'd to God; but the Church by determining this most excellent Act of the Virtue of Religion, does no way pretend to exempt us thereby from performing on the Sabbath other Acts of Piety, and Religion in general commanded, and enjoyn'd on us, by the Divine Law of keeping Holy the Sabbath in the Sense already explain'd. Read the Catechism of the Council of *Trent* upon this Commandment, where it often inculcates the observance of it, as we have done with a *Debet*, which indicates a Precept, and that more than once, in specifying the Christian Duties of that Day, such as hearing of Mass Devoutly, Sermons, Catechisms, and Exhortations, to frequent the Sacraments, to exercise themselves in frequent Prayer, in giving Thanks, and Praise to God, doing Acts of Charity, as relieving the Poor, visiting the Sick, comforting the Afflicted, and to learn all that is necessary for a Christian to do. In brief he complies with this Divine Precept, who would assist on the Sabbath at all, at most of the Publick Offices of the Church both Morning, and Evening; and where Circumstances permit, nothing more than hearing Mass, the Faithful should employ as much Time in Private Devotion, Partly Praying, or Meditating on Holy Things, Partly reading

ing Pious, or instructive Books, or listening to them, and other such exercises of Piety, as above mention'd: they should I say, employ as much Time as the Church does in her Publick service, which may amount at least to three Hours in the Day, including High Mass, Vespers, Sermon, &c. Indeed if all this was not requisite to *Sanctify the Sabbath*, as the very words of that command, seem to indicate, I do not conceive, why God should be so strict in forbidding all kind of Servile Works on that Day; seeing many of them Works are neither Base, or Bad, and I am sure are preferable to Feasting, Drinking, Dancing, Visiting, Gaming, Whoring, Swearing, Cursing, Blaspheming, Detracting, Travelling, sending Messages, and Errands, which are the constant Employes of the Faithful on *Sundays*, and *Holy-days*; and therefore by a just Computation, God is more offended, and more Wickedness of all kinds committed on that Day that ought to be kept Holy, than on all the other Days of the Week besides.

Wherefore if *Pastors*, and *Confessors* heartily endeavour'd both in the Pulpit, and Confessional to bring the Faithful to a due observance of the Sabbath, they would prevent a Deluge of Sins. For this Purpose they should tell their Parishoners the manner as mention'd, of Sanctifying the Sabbath, and the Obligations thereof, which is not comply'd with by hearing of Mass alone, but also by hearing of Sermons, Catechism, Exhortations, Vespers, assisting at the Benediction, reading of Pious Books, instructing their Children, and Servants, as they are bound, in the Mysteries, and Principles of the Catholick Religion, in visiting the Sick, saying the Rosary every *Sunday*, and *Holy day*, at which the whole Family should assist, an excellent Devotion, especially for the Illiterate; and Pains should be taken by *Pastors*, and *Confessors* to inculcate it, and establish it in all Families, or cause one of their Children to read a Chapter (the rest attending) in the Holy Court, Christian Directory, Guide of Sinners, or in the Life of *Christ*, or of the Saints; and every Family should have some Instructive Book or other of this kind, To this we may add, that *Confessors* should by way of Penance forbid

all Tradesmen, Artificers, and such like, as live by Labour, and Industry not to resort Ale-houses, or frequent Games, Plays, Dances, and such like Assemblies, on *Sundays*, and *Holy days*; but after performing the Duty of the Day, they might Walk abroad, and divert themselves in some innocent manner, to avoid carefully all Excesses; and insinuate these Obligations chiefly to the Heads of Families. I have so long insisted on this, there being nothing that wants a speedier Reformation, than the keeping Holy the Sabbath, which now is not distinguished from any other Day as to Worldly Diversions, and sinful Practices, but by hearing Mass alone. *Secondly*, Because the due observance of that Day would prevent Millions, and Millions of Sins; of course we have nothing in our Power to do in God's Church of more Publick Service, and Benefit than this, which to effect, would be necessary, that the civil Power would back it with some Penal Law, forbidding chiefly the frequenting Ale-houses on such Holy-days, at least till all Services of the Church had been over.

For Sins against the Fourth Commandment.

The Canons Prescribe the following Penances.

FOR having Cursed one's Father or Mother, forty Days on Bread and Water. For having Injured them (suppose with unbecoming Language) three Years Penance; for having struck, or beaten them, seven Years Penance. For having turn'd them out of Doors, so many Days Penance, as one had continued in that Impiety. As to the first Offence mention'd, let the Offender ask Pardon prostrated on the Ground of his Father, and Mother (if both have been Cursed) every Day for a whole Week, and to say the Penitential Psalms on his bare Knees, during the said space. For the second Offence, the above Penance may be doubled. For the Third, the said Penance at least ought to be trebled; and for the Fourth, let the Son, or offending Person beg on his Knees of his Parents to return, and live with him, promising to use him kindly; and besides to give Six Pence, or a Shilling, or more in Proportion to his Fortune

tune for every Day he continued in his Wicked Resolution, and until the Parent is recall'd. If a Child has in any of the above mention'd ways given Scandal, or has publickly used them on that vile manner, let him ask Pardon publickly of them, or in the sight of many.

For having strack or beaten one's Bishop, or Pastor, Confiscation of Goods, and Penance for Life in a Monastery. For having ridiculed their Ordinances, Instructions, or just Admonishments, forty Days of Penance. For the first Crime, I should oblige him to acknowledge his Fault openly at the Church Door every *Sunday* for the space of a Year, to Fast *Wednesdays, Fridays, and Saturdays* during that space on Bread, and Water alone, and prostrated on his Face, to ask Pardon publickly thrice of the Bishop, or Pastor Injur'd. For the second Offence, publickly to Confess their Ordinance, and Admonitions Just (supposing them to be so) and to ask Pardon on his Knees of the Bishop, or Pastor thus despised. From hence you may regulate the like Offence of a Servant against his Master, or Mistress; but it should be a good deal more moderate, than what we have above prescribed to Children offending notoriously against their Parents.

For Sins against the Fifth Commandment.

ACcording to the Canons, for having kill'd a Priest, Fast during Life, five Years Interdiction of entering the Church, and for ten Years not allow'd the Communion. I should think this to be a convenient Penance, to Fast three Days every Week of his Life, to kneel without the Church Door every *Sunday* for the space of two Years Confessing his Crime, and begging the Prayers of the Faithful going in, and coming out, that God might Pardon him; not to be allow'd to receive the Communion (except in the Article of Death) until he had fullfill'd the above Penance; to say either the Penitential Psalms, or the Rosary on his bare Knees once a Week during his Life, for the Soul of the Bishop, or Priest Murder'd; and to ask Pardon thrice prostrated of the Clergy in the Church to whom the Defunct Priest

Priest belonged ; and to have a Mass said for the Defuncts Soul every Day for the space of a Year, if his Circumstance will allow it, and distribute Alms every Week for the said Purpose. But if a Priest should be guilty of Murdering a Laick, let him suffer double the above mention'd Penance. The Canons order him to do Penance for the space of Twenty eight Years.

For having Murder'd Father, or Mother, Brother or Sister, the Canons order'd the Offender to Fast on Bread and Water, *Mundays, Wednesdays, and Fridays* during Life, and never to receive the Holy Communion. I should think it a good Penance to oblige the Parricide to Fast two Days a Week on Bread and Water, for the space of three Years, to say his Rosary every Week for the space of two Years, and pay the Debts of his Parents, to have a Mass said every Month for the space of two Years, and distribute some Alms every Week for his Soul during Life.

For having Poyson'd, or after any other manner caused the Husband to be made away with, (I add & *vice versa*) the Canons order'd her to be shut up in a Monastery to do Penance for Life. I should judge it a proper Penance, that either Wife, or Husband whosoever of them should be guilty of this Crime, should be obliged never to Marry, to perform Yearly for Life the hardest Pilgrimage in this Island, to Fast every *Wednesday, and Friday* during life, and say every Week the Penitential Psalms on his bare Knees every day for two years, and have Masses offer'd for his Soul in Proportion to his Ability, and a *De profundis* every day during life for the Soul of the Defunct ; and Confess every Month.

For having deliberately, and willfully kill'd a Man, the Canons assign'd him to do Penance for seven Years. For having Murder'd a Man at the Instigation or by order of another, forty Days on Bread and Water, and afterwards seven Years Penance. The same Penance for him, by whose Advice the Murder was committed, as also for those, who were any way Partakers of such a Crime. For having done all that one could, to kill a Man, without being able to compass it, the same Penance as if he really had kill'd him. For having procured

cured the Death of any one by false Accusation, the same Penance as if kill'd by his own Hands.

That I should not be deem'd too Rigorous in afflicting convenient Penances, which I have endeavour'd to avoid, as you will easily discover, by comparing them to the Penitential Canons. I am extreamly pleas'd to meet in Father Paul Comitolus S. J. this Penance (a) *See here* (says he) *a Salutory Penance, which I believe might be enjoyn'd him, who has Wickedly, and deliberately committed Murder. He ought to humble himself before the Kindred of the Dead Person, begging their Pardon for his Offence, to repair the Damage he has done, to cause a Mass to be said every Week for a Year, for the Soul of the Deceased, if he has wherewithall to do it, to give every Week in the Year some Alms to the Poor for the same Intention, to repeat during the same Year the Litanies upon his Knees if he can Read, if not the Rosary of the B. Virgin, to Confess every eighth Day during that Year, and every Month to Receive the Holy Eucharist: and during his Life to say every Day a Pater, and Ave. for the Soul of the Murder'd Person on his Knees.* I believe this will be found as Rigorous at least as any Penance by me assign'd, considering the Penances I have mention'd were for Sins of a much more grievous nature than his now mention'd.

For having procured Abortion, three years Penance by the Canons. For having made away with a born Infant to avoid infamy ten years Penance, was decreed. For the first Crime mention'd I should think three Quarentines should be given to Fast, and three Days in the Week during the space of them Quarentines to Fast on Bread and Water. The same Penance may be doubled for the second Crime with some Additions, as to Confess once a Month for the space of a Year.

For having grievously Wounded, or Dismembered any one without lawful Cause, to Fast on Bread and Water, *Mondays, Wednesdays, and Fridays* for a Year. For having beaten one without Wounding him, to Fast three Days on Bread and Water. For the first Offence

Justice

Justice obliges him to pay all the Cost attending the Cure. *Secondly* to pay the Patient's Hire, or what he could Probably have Earned whilst he was under Cure ; *Thirdly* if he has been disabled from following his Calling, or Profession, the Aggressor to make him full Satisfaction ; and if he dyed, to be obliged to provide for his Family ; to have him Pray'd for as above mentioned, and besides to Fast a Quarentine on Fasting Fare, and during that space to Fast *Mondays, Wednesdays, and Fridays*, on Bread and Water. If these things mentioned cannot take place, either because the Aggressor is Poor, or the Wounded a Man of Fortune, in this Case the Aggressor is to be obliged to humble himself, and ask Pardon of the Patient, or his Family not only once, but twice or thrice, to Fast three Quarentines, and give considerable Alms to the Poor ; or in lieu of this, to perform some difficult Pilgrimage. As to the second Offence, if the Parties are upon a Level, the Aggressor to ask Pardon of the Party offended, to own his Fault publickly, and to say the Penitential Psalms thrice ; if the Parties are far from being on the Level, and that the Aggressor is a Powerful Man in respect of the Sufferer, let him give the Patient a Crown for the Abuse offer'd, and say the Penitential Psalms Thrice.

For having lived in Hatred with one's Neighbour, to Fast on Bread and Water for as long a Time, as one hath lived without being Reconciled to his Brother ; this was the Canonical Penance. I should think it a convenient Penance for such a mortal Hatred, to say either a Rosary, or the Penitential Psalms for each Time he stirred up, or renew'd that Hatred ; and to oblige him to be first Reconciled to his Injur'd Neighbour, when the Hatred was visible, and manifest, before you Absolve him, and to say the Lord's Prayer five Times on his bare Knees, as often as he should for the Future renew this Hatred, or give any Tokens thereof.

For Sins against the Sixth Commandment.

FOR a Sin of simple Fornication, the Sacred Canons decreed three Years of Penance, and if one Relapsed greater Penance was enjoyn'd. I should think it a

convenient Penance for such a Sin to Fast three Days on Bread and Water, to say the Rosary or Penitential Psalms thrice.

For Adultery committed by a Woman, her Husband knowing it, she was by the Canons deprived of the Communion during Life. I should think it a convenient Penance for such a Sin to Fast six Days on Bread and Water, and say the Rosary, or Penitential Psalms on bare Knees six Days successively, and to ask Pardon of him.

The Husband consenting to the Wife's Adultery, Penance for Life, is what the Canons appointed. I should think it a convenient Penance to oblige him to Fast on Bread, and Water every *Friday* for the space of a Year, and say the Rosary, or Penitential Psalms once every Week during the said Term.

For the Sin of an Unmarried Man with a Married Woman, according to the Canons he was to perform five Years Penance, and she Seven. I should think it a proper Penance, that he should Fast two Days on Bread, and Water, and she Six; he to say the Penitential Psalms every Day for five Days, and she for a Fortnight on bare Knees. For Adultery in a Man five Years was decreed; I should think it convenient, he should Fast five Days on Bread and Water, and as often to say the Penitential Psalms, or Rosary on his bare Knees. Take notice, that these Penances are to be increased, or at least some Additionals to be tacked to them, if they have been often repeated; such as daily Alms for a fixt Time, to lye on a hard Bed, or to wear a Hair Rope about the Body next to the Skin for some Time.

For *Incest* with two Sisters Penance for Life, as the Canons set forth. I should think it convenient, that such should Fast on Bread, and Water every *Wednesday* for the space of a Year, to lye on the Ground eight Nights, to say the Penitential Psalms, or Rosary once a Week during that Year. For *Incest* in remoter degrees to moderate the above Penance. For *Incest* with a Spiritual Daughter, or *Penitent*, the Canons appointed perpetual Penance. Let such Fast every *Wednesday* for three Years, and wear a Hair Rope about his middle
next

next his Skin during Life, and say the Penitential Psalms on his bare Knees thrice a Week for the space of a Year.

For *Sacrilege* committed for corrupting a *Nun*, the Canons decreed ten Years Penance. I should think it a convenient Penance for such to Fast two Days in the Week on Bread, and Water for a Quarter of a Year, to say the Rosary or Penitential Psalms thrice every Week during that Time.

For *Sodomy*, the Canons decreed fifteen Years Penance; and for *Beastiality* ten Years. I should think it a convenient Penance for such Abominations to enjoin a Days Fast on Bread, and Water every Week for a Year for the first Sin, and the same for the Latter, besides the Rosary, or Penitential Psalms once every Week during that space.

For either Men or Women, who live by keeping Bawdy-houses, or by Prostituting others, and who ruin young Persons, by this Abominable Practice, the Canons gave them Penance for Life. I think it in the first Place necessary to oblige; such to abandon that way of living, before they are Absolved; in the second Place, as Avarice induced them to this Infamous calling, they shall give all they gain'd by this Trade of Iniquity, or at least as much as they can afford to the Poor; in the Third Place they shall Confess every Month for the space of a Year, and account for all the Sins they caused, or occasion'd; to Fast two Days every Week for the space of a Year on Bread, and Water, to wear an Hair Rope as mention'd for life, and to say the Penitential Psalms every day for a Year. Such cannot be us'd with too much severity.

For having Patched, and Painted with the desire of pleasing, and to become agreeable to Men, the Canons ordered three Years Penance. I should think it a convenient Penance, that such for the Future should abstain from that Practice, as also not to frequent Plays, Balls, and such like Publick meetings, not to be seen abroad, but when necessity required, for the space of a Year, and to read every Day a Chapter in the Imitation of *Christ*, or in the difference between the Temporal and Eternal, this will also be a good Penance for

all Ladies too fond of the Vanities of the World, and often endangering their Chastity.

For willful *Nocturnal Pollution* attended with unchaste Desires, the Canons decreed thirty Days Fast, and the Penitential Psalms. I should think it a convenient Penance to oblige such two Days Fast on Bread and Water, and to say the Penitential Psalms thrice and by way of Penance forbid him such Touches for the Future.

For Sins of unchaste thoughts, and delights, it will be a good Penance to oblige such to think, or meditate on the Pains of Hell, on Gods severe Judgment, on the vileness of all carnal Pleasures. This will serve for a good Medicinal Penance to be used immediately, when one perceives the Temptation, or reflects on these bad Thoughts; and for consenting to such an evil Thought; to abstain from Supper four Days, to drink nothing but Water during that Time, and say devoutly the Litanies of the B. Virgin in Honour of her Immaculate Conception, for a Week.

Confessors must carefully examine into the Cause, and Occasion of Carnal Sins, and to Prohibit them for the Future to their *Penitents*; whether it is this House, that Company, Drinking or eating too much, or Indulging too much their Appetites, too much freedom with the different Sex, long Conversations, Gazing, Touching, &c. A *Confessor* must also enjoyn on those given to *Luxury*, to keep a strict Watch, and Guard on their outward Senses; for it is by these the Fancies, and lively Imaginations are stirred up, and this is the first, and general Cause of all Carnal Sins, which therefore must be Prohibited to *Penitents*. It will be a good Medicinal Penance to oblige your *Penitent* to Fast the next Day on Bread, and Water, or to lye on the bare Boards, if he, or she would relapse into that Carnal Sin and not to converse privately, or touch one another on any account. It is a special Remedy against all kind of Carnal Sins, to oblige your *Penitent* to frequent Confession and Communion when you don't think it proper to defer the latter to which must be added a smarting and feeling Penance,

For Sins against the Seventh Commandment.

FOR having Stolen the Moveables, or Treasure of the Church, to restore what has been taken away, to Fast three Quarentines, and do Penance for seven years.

For having Stolen Relicks, to restore them, and Fast seven Quarentines.

For having Stolen Money belonging to the Church, or any other thing appertaining to the Ecclesiastical Ministry to pay Four-fold, and do Penance for seven Years.

For having set Fire to a Church, or being a Co-Partner, to repair the Damage, and do Penance for fifteen Years.

For having refused to pay Tythes, to restore Four-fold, and Fast twenty Days on Bread and Water.

For having retain'd any of the Goods of an Hospital, whereof one had the Administration; first Restitution, and then three Years Penance. Because the above Cases are not practical in these Parts and Times, I omit assigning proper Penances, and do only hint, that at least a Day Fast, or Penance ought to be given for every Year, or Quarentine mention'd by the Sacred Canons, besides double Restitution.

For having committed Robbery in the Night, by breaking of Doors; Restitution, and one Years Penance on Bread and Water; two Years if not able to make Restitution. I should think it a convenient Penance, besides Restitution, to oblige the Thief to work every working Day at his Trade; if he has none, to labour tho' at half Value, to ask Pardon of the Person he Robb'd; if Convicted, not to frequent Ale houses, and give a Penny of his own Money to the Poor for every Shilling he Robb'd, or Stole, to Fast a Day for every Crown he Stole, and if he is not able to make Restitution, to say a Rosary on his bare Knees for the Person injured, for every Crown or Crowns worth taken away, except the Sum was very great, in which Case this Penance would be too difficult, it being to be believed, that the Thief would not perform it; therefore it should be moderated, and Prayers, and some Days of Fast imposed in lieu thereof on Bread, and Water proportionable to the Sum Stolen. Let *Confessors* observe, that all Thieves, Filchers,

ers, and Stealers are generally an Idle, Drunken, Wicked Sort of people, Lazy to work, and yet not Lazy to spend; for this reason they must be enjoyn'd to work, and abstain from their other Vices, which two things if observed will make them Honest.

For having detain'd the goods of another, which one might have found, and did not proclaim them; the Canons decreed the same Penance, as if they had been Stolen. The same is to be said of Receivers Concealers, Counselling, or Aiding to Steal.

For having once, or twice Stolen things of small Consequence, as it is usual with Servant-Maids, Cottagers Wives, and others, the Canons Decreed one Years Penance; an holy, and just severity to prevent the Growth of this creeping Vice; and therefore I would insist, that such should make Restitution to a Farthing, to Fast a Day on Bread, and Water, and to give two Pence, or more to the Poor. It is usual with Cottagers Wives, Servants, Charwomen, and such to allege, that they do several Jobs of work about their Master's Houses, for which they have not been consider'd; and therefore they think it Just to take due Recompence for their Toil. Tho' I am not averse to this Principle, when the Circumstances are duly observed; yet I would advise *Confessors* never to allow it, seeing so many ill consequences attending it. First. Servants have no title to Recompence their Labour, when they have agreed for a set wages, though it should be a great deal less then their Labour deserves, when no Fraud, or Circumvention was used in hiring them. Secondly, When Wages has not been stipulated for little Jobs of Work about Gentlemen, or Farmer's Houses, they commonly receive from themselves at least the value of their Labour. Thirdly, Tho' they had received no Recompensation, they are too apt to over-rate these little Jobs of Work, and so are not the proper Judges to take due Compensation, which if left to them, shall considerably exceed the Merit of their Labour. For these Reasons *Confessors* ought to use these Thieves, and Filchers with Rigour in order to banish a Vice so Universal, and which is the Cause of so much Injustice, and so many Idlers in the Common-wealth.

For

For *Usury* the Canons order'd three Years Penance. I should decree Usurers to restore compleatly all their illicite Gain if possible ; or in default of this, to be given to the Poor, and moreover to give them the tenth Part of their just Acquisitions and to Fast some Days on Bread and Water in proportion to their Crimes, and make a Spiritual Retreat for eight Days under the direction of some Spiritual Clergyman.

For Sins against the Eight Commandment.

WE have on the second Commandment mention'd the Penance enjoyn'd by the Canons on *False Witness*, which was seven Year's Penance. For *Forgery* Penance for life. Let such make Restitution to the full ; to Confess every Month for the space of a Year, to Fast every *Wednesday* on Bread and Water, and say the Penitential Psalms on his bare Knees every *Friday* during that Year, and to give Alms suitable to his Ability. For having Falsely accused his Neighbour, he was Punished as a False Witness.

For *Light Detraction* three Days Penance. For the *Habit of Detraction* seven Days on Bread and Water, according to the Canons. To wean such Detractors from such a spreading Vice ; for the first Fault, three of the Penitential Psalms ; and to bite the Lips as often as he shall for the Future Transgress.

For *grievous and scandalous Detraction*, if the Crime spoke of was not Publick, and Notorious, to recall, and retract what was said amiss in as Publick a manner as it was deliver'd, or to sign a Publick Instrument of Retraction, if required to speak well of that Person in all Companies that occur for the space of a Month, to make Restitution if any Temporal Damage was caused, or occasion'd by it, and to say the Penitential Psalms thrice on his Knees, and to give Six Pence to the Poor, as often as he shall for the Future repeat it.

For using Injurious Words to another, to ask his Pardon *per se, aut per alium* ; and if the abuse was very gross, and unbecoming, to ask it on his bare Knees, or prostrated at the Feet of the Person Injur'd, and to give

a Shilling to the Poor, or Fast a Day on Bread and Water.

For having once sold with *False Weights*, or *Measures* besides Restitution, twenty Days on Bread and Water, was enjoyn'd by the Canons, I should think them obliged to give great Charities, besides Restitution to the full; and for every Year they followed this Iniquitous Trade to Fast a Day on Bread and Water, and perform some hard Pilgrimage, and make a Spiritual retreat for eight Days, and a general Confession.

For being disguised either in a Man's, or Woman's Habit for any Considerable time with a design to Debauch others; is by the Canons bound to perform three Years Penance. Such should Fast for this design alone three Days on Bread and Water, and so in proportion to the continuance.

For neglecting to pay their Pious Legacies left to the Church, one Years Penance. Let such Pay it doubly, and for half an Hour to Pray for the deceased.

For any Mortal Capital Sin, the Canons decreed seven Years Penance.

A Priest, who should be Drunk for want of caution, or thro' Imprudence, was to Fast seven Days on Bread and Water; if through negligence fifteen Days, if thro' Contempt of the Law, or Canons, forty Days. I should think it a convenient Penance for a Priest, who had mortally exceeded in this Point to give a Shilling to the Poor, or say the Penitential Psalms six Days successively on his bare Knees, and Fast a Fortnight from all kind of strong Liquors; if he has Contracted a Habit of Intemperance, to be obliged by way of Penance never to taste any Spirituous Liquors; or if he is Old and Infirm, not to exceed a Pint of Wine in the Day or three Pints of Ale, or Beer not to touch Drams of any kind; and for every time he notably Transgresses herein by way of Medicinal Penance, to be obliged next Day to Fast on Bread and Water, and say the Penitential Psalms and to give a Shilling to the Poor. This same Penance with some moderation ought to be enjoyn'd on the Laity Transgressing in this Point. As to the former, *Confessors* should use them with great severity, and

and deny them *Absolution*, if they accepted not of the Penance, or have not considerably amended. There is no Sin they ought to shun more than this, it's contradictory to his Profession, and of a very scandalous Nature, renders him unfit for a Charge, or to Administer the Sacraments, and disposes him for *Lust* and *Apostacy*.

He who induces another to be Drunk, or forces him to drink to Excess, shall according to the Canons do Penance for seven Days, that is, to Fast so long a time on Bread and Water. It done designedly a Days Fast.

He that Vomited by excess of Drinking, if a Priest or Deacon, shall do Penance, the Canons say, for forty Days, if a Monk Thirty one Days, if a Laick Fifteen. Let *Confessors* take Care to stint Lay-men, and Tradesmen chiefly, who either are given to Drunkness, or guilty of spending more than they can afford without being Drunk to the great Prejudice, and Injustice done to their Families; so that in both respects they are to be stinted, suppose to a Quart, or three Pints of Drink in the Day. Merchants, and such like of Ability given to Drinking, may be stinted to a Bottle of Wine in the Day, and these, as well as the Poorer sort habituated to Drinking must be absolutely forbid the Taverns, and Ale-houses, except when Trade or Traffick requires it, and then they shall keep to the reasonable stint, which will be prescribed to them, which if they do not observe let no *Confessor* Absolve them, till they have given a Fortnight, or Month's Proof of this Observance and Submission to the Law of Penance: For this Penance is necessary for a Drunkard to observe, as for a Fornicator to shun that House, that Person, with whom he Sin'd; the one, and the other is to be reduced to *occafio proxima*: consequently to shun the Tavern, or Ale house becomes often the only Medicinal to wean a Drunkard. Oblige them, *toties quoties*, they are Drunk, to Fast next Day on Bread and Water, and to give some Alms to the Poor.

A Priest who assisted at a *Clandestine* Marriage, was to be three Years suspended from all Priestly Offices. Let him be suspended for a Month, and restore what he gain'd, or give it to the Poor. What Penance can be

be too great for a Priest who assists without being Commission'd by the Parish Priest in those Places, as for Instance, in *Ulster*, where the Marriage is Null and Void if he Personally assists not at it, or Licences another to assist in his Room. Such a Priest is suspended by the very Fact, and shares in the Guilt of all the Fornications committed by those he pretended to Marry, &c.

Finally, If a *Confessor* finds, that his *Penitent* has involved himself in a bad Habit or mortal Vice, whether of Swearing, Blaspheming, Thieving, Drunkness, Lust, &c he must always be enjoyn'd to perform some severe Medicinal Penance, if for the Future he should Relapse; to examine their Consciences, and form an Act of *Contrition* every Night, and renew their good Purpose every Morning. It will be also very profitable to oblige them to Confess every Month, till they have discover'd a notable Amendment. I do not say that they are to be Absolved at every Confession; no, but to be medicated. Now *this* Medicinal Penance for this Month, *that* for another, and not to be Absolved, till you discover that the ill Habit gives way, which cannot be discerned, till you see a notable Amendment in your *Penitent*; it being still in his Power to Transgress as Formerly, and not to have Transgress'd. *Qui potuit facere mala, & non fecit.* I suppose that *Penitent* to have Contracted a bad Habit, who has Sin'd as often as the occasion Offer'd or who for the two last Confessions did not amend of his usual Sin.

For the right understanding of the Penances ordain'd by the Penitential Canons of the Church, you must know as St *Charles* admonishes, who Collected these Penitential Canons for the use of *Confessors*, whom we have imitated, and made use of in this our Collection for the same good End and Purpose. Formerly the continuance of the Sacramental Penance was signified either by expressing a certain number of Days, Quarentines or Years. When the Penance was expressed for ten, twenty, or thirty Days, the *Penitent* without any Interruption was to Fast them all on Bread and Water alone.

When the Penance was mention'd for a Quarentine *Penitents* were bound to Fast forty Days on Bread and Water.

Water, and besides they were to go bare-footed, they were not to wear Linnen, or carry Arms, or to Marry, or use Marriage, or to Eat or Drink with any one. When many Quarentines were enjoyn'd in the same Year, they were commonly reduced to Three : the first was to be observed in *Advent* before *Christmas*, the second in *Lent* before *Easter*, and the third before the Nativity of St. *John Baptist* ; during these Quarentines the *Penitents* fasted on Bread and Water, on the Days called *lawful Ferias* that is to say, the *Ferial Days* appointed by the Law of the Church for Penance, which were *Mondays, Wednesdays, and Fridays*.

In fine, when Penance was ordain'd for one, or many Years, the *Penitents* fasted the first Year, *Mondays, Wednesdays, and Fridays* thro' the whole Year on Bread and Water only : *Tuesdays, Thursdays, and Saturdays* they were allow'd to Eat small Fishes, Fruit, Garden Herbs, and Pulse, and to drink Ale. *Sundays, Christmas, and Epiphany*, and for the whole octave of *Easter* were excepted, they fasted not during them Days. The Second and Third Year, the *Penitent* lived *Mondays, and Wednesdays* on little Fishes, Garden Ware, &c. as on the other *Ferias* of the Week, except *Friday*, which he fasted on Bread and Water alone ; and they were to keep three Quarentines each Year of them two ; and if afterwards they were to perform more Years of Penance, suppose Four, Five, &c. they were to observe three Quarentines only each Year for the succeeding Years. Though these Penitential Canons are not now in Force, yet as Sr. *Charles* very well admonishes, it is the Duty of *Confessors* to bring their *Penitents* as near as they can to conform to them. This is also the Spirit of the Church, as we have hitherto abundantly shew'd from the Council of *Trent* ; so that allowance is only to be made in regard to the Coolness, and Tepidity of Christians now a Days, who are much fallen from the Primitive Fervour, to which *Lax Confessors* have mightily contributed by fitting of Penance more to the Humour of Sinners, than to the Merit of their Sins. The reason of this Assertion, as elsewhere mention'd, seems evident. For we cannot deny, but that the Penitential Canons, like

like all other Ordinances of the Church, are both Ju-
and Holy ; consequently we cannot with Reason,
Safety say, that she used her Children in them Pri-
tive Ages with too much severity, or beyond the Mer-
rit of their Crimes ; and seeing that the same God
now as much offended by the same Sins as former-
it's but reasonable that the same Satisfaction should
now due to him by an offending Christian in the ve-
same Church, that them Ancient Sinners lived in,
Circumstances of Sin being now and then the very same

The Church, it's true, is constrain'd to enjoyn now
Days much less Penances than of Old ; because she
sensible Sinners at present would not perform them
therefore she judges it more expedient to omit that Pri-
mitive Rigour, than to run Sinners into Dispair, should
they be obliged to them : And so we may conclude
with St. Charles, and St. Francis de Salis's Adverti-
ments to Confessors Chapter the Eighth. *That Con-
fessors may dispense in imposing Penance according
the Antient Canons, when he finds his Penitent dis-
posed to comply with it ; and that it will be more advan-
table to give him another more easy, since it is common
better to treat Penitents with Sweetness, and Merciful-
ness (however without indulging them in their Sins
than with too much Rigour ; notwithstanding a Con-
fessor must not forget to signify to his Penitent, that
according to the grievousness of his Sins, he deserves
a severer Penance (and may here signify to him the
Penances decreed by the Canons for such a Sin) to
end he may perform what has been enjoyn'd with
greater Humility and Devotion. In fine, as we have
already admonish'd, let Confessors endeavour to induce
their Penitents to accept as near as possible, the Penance
suitable to their Crimes, which is entirely the Peni-
tent's Benefit, to satisfy God as near as he can in this
World, and not leave it all for the next. I hope, no
at least will deem the Penances I have Assigned
Rigorous, since I scarcely appointed one Day of Penance
for which a Year was imposed by the Canons.*

C H A P. VIII.

Of the Nature and Number of Capital Sins.

WE call them *Capital Sins*, which are as if it were the Heads of all other Sins, and hold the same Rank among them, that the Head does among the Members of the Body. For as the Head Lords it over all its under Parts, to which it communicates both Feeling and Motion; even so in Morals, there are certain reigning Sins, which influence, and excite others. These are the Sins, St. *Thomas* says, which have the most ample Scope, and extensive Views, and are the most capable of exciting Human Concupiscence, and cannot compass their End, but by the help, and intercourse of other Sins, and very often by the Mediation of exterior Actions of Virtue. This *Avarice* which the Apostle calls the Root of all Evil, is a Capital Sin, *First*, because its End or Object, which are Riches, or Wealth seems to give one great Advantage in this World; because such is in a Condition to enjoy the Pleasures of this Life, to obtain Profitable, and Honourable Charges, and render himself fear'd, and dreaded by others. *Secondly*, because *Avarice* makes other Sins subservient to it; such as *Theft, Robbery, Sacrilege, Murder, Slander, Perjury, Falsehood, Uncleaness*, &c. nay it Vitiates the very Virtues, and prostitutes them to its own base Ends: For Example, a *Miser* shall Fast, Dress moderately, avoid all Excesses, and live Frugally, not for the Love of God, but to save, and hoard up Wealth. *Pride* shall make use of frequent Prayer, Confessions, Communions, hearing of Masses, assisting at Sermons and at other Offices of the Church, not for God, but for Vanity, and Ostentation; so that you may justly Stile these Capital Sins to be the Progenitors of all Vice, and the Murderers of Virtue; they cause all Evil, and are the Ruin of all Good that may be in a Soul.

St. *Gregory* the Great commonly follow'd by all Divines in this Point, enumerates Seven Capital Sins, which are, *Pride, Envy, Covetousness, Lechery, Gluttony, Anger,*

Anger and Sloth. Before we explain these Sins, you must observe, that a Capital Sin may be often the Sequel, and Effect of another Sin. For Example, Anger may proceed from Pride, or from Avarice; Luxury from Sloth, and Gluttony; Vanity from Envy, or Pride. A *Confessor* may easily discover this, by asking his *Penitent*, for Example, what moved him to Anger? If he answers, that he was Angry, because he was Contemn'd or Undervalu'd, or used with Reproach; it is certain, that Anger came from Vanity; and therefore to Cure it, the Remedy or Medicinal Penance must be apply'd to Vanity, the Principle from whence this Anger derived.

Now tho' Hatred, and as St. *John* calls it, *the Lust of the Eyes*, are the Cause of many Sins and Failures; yet they are no Capital (tho' grievous) Sins, because they always proceed from another Source: Hatred comes either from Envy, Avarice, or Pride; and therefore to put a stop to the Disorders, which come from Enmity, you must attack some other leading Vice, for Example, that of Pride, or Avarice.

And as to the Lust of the Eyes, *Concupiscentia oculorum*, which St. *John* says to be one of the three Sins, which cause all the Corruption, and Wickedness of the World, proceeds either from Vanity, as it does in them, who are desirous of being Learn'd, or of being Esteem'd: or from Sensuality, as it happens in Women and Children, who lead a Life more conformable to the Senses than to the Spirit. Or finally from Sloth, or a distaste to things Spiritual, which (as we will observe hereafter) commonly causes a levity of Mind: Wherefore to correct this Curiosity, or Lust of the Eyes, you must assault either Vanity, Sensuality, or Sloth.

There are Capital Sins so hidden, and masked, that a *Confessor* will not discover them, except he is a Man of Inward Recollection. The reason is, that these Sins in order to obtain their End, are accustomed to make use of the outward Actions of Virtue, as means to compass their Ends; such are often the Sins of Pride, of Vanity, of Avarice, and sometimes that of Envy, and Sloth; for a Vain, or Proud-Man desirous of Human Praise,

Praise, and the better to establish a good Name, or Reputation, which is his End, considers that this is to be obtain'd by good Works, rather than by Criminal Actions; his Pride and Vanity will occasion him to practise the first, and shun the last; because a Covetous Man is more certain of obtaining his End by Just, rather than Unjust Means; and therefore his Avarice will urge him to obtain Credible, and Honest Employ in the Common wealth, that he may without being observed, the better Rob, and Fleece People under this Specious Cover, as we daily Experience.

From these Observations, a *Confessor* will conclude, that he cannot discharge his Office well, if he is Ignorant of the Nature, Properties, and Effects of these Capital Sins; first, because without knowing them, he never will be able to discover the Predominant Sin, or the Cause of the Spiritual Ailments of his *Penitent*; consequently it will not be in his Power to apply the proper Remedies to Cure him. *Secondly*, As these Sins seem to be light in themselves, a *Confessor*, who does not foresee, the sad result of them, will neglect to reprehend, or timely prevent their bad Issue; he may even seem to excuse them, imagining, that in Persons otherwise practising many good Work, these *Peccadillos* are only the effects of Human Frailty, rather than of a depraved Mind. *Thirdly*, Instead of Correcting his *Penitent* for these Faults apparently light, by making no account of them, he fomenters them, approving, and applauding his *Penitent's* many good exterior Actions, tho' proceeding from a bad end, as from Pride, Vanity, or Avarice, and are truly Sins instead of being good works. And thus for seeming and apparent Virtues, a bad sighted *Confessor* will Bless the *Pharisees*, to whom *Christ* gives his Curse in the Gospel. He will Treat them as so many Sanctuaries of Piety and Devotion, Graves outwardly White, tho' inwardly Repleated with Rotteness. He will make them partake of our Holy Mysteries, whom Pride, Vanity, and Avarice have render'd unworthy of so great Blessings.

Finally, *Confessors* must not believe, that the Lecture only of this, or any other Book, can sufficiently Instruct

Instruct them in these Truths : Mortification, Purity of Heart, and a Spiritual Life are also absolutely necessary to be Skillfull in this matter. Such, for Example, as know nothing of Humility but by the help, and means of Books, talk very frequently with an Air of Vanity, and yet do not know it ; and describe the Artifices of Pride, to which they themselves are downright Slaves without perceiving it. How then shall they sound the Hearts of others, who do not discern their own ? For we do not know the double Dealings, and Deceit of human Hearts, but by the experience we have of our own. The greatest Fruit we propose by the present Treaty, is, to convince such as shall read it, that it is impossible to be a good *Confessor*, or Director of Souls, without being very Spiritual, Watchfull to observe the Motions of his own Heart, and faithfull to repress its evil Intentions, and purge, and purify it from such as are of less good.

C H A P. IX.

Of Pride.

WE often confound Vanity with Pride, though they are different, and distinct Vices : It is therefore very necessary to know this difference, because it often happens, that the Remedies proper to cure the Disease of Vanity, are unfit to cure that of Pride.

Pride then is an Inordinate love of ourselves, and of our own Excellence, and Perfection, which makes us desire to be greater, and more Perfect than others. And inasmuch as it is a great Perfection to condemn the Judgment of Men, Pride sometimes clashes with Vanity, which is a desire to appear, and to be held in Esteem. The Proud without Vanity imitates the Magnanimous, he does not seek to appear Virtuous or Generous, but he inordinately desires to be so, and even draws advantage from the Contempt he is held in.

The Desire of our own Excellence, and Perfection may be Inordinate, on the Part of the Object ; as when we

place our Perfection in what is not so ; for Example, in the Nobleness of our Birth, in our Strength, Valour, Beauty, Wealth, Revenge, &c.

It may be also Inordinate on the Part of the End, as when we make our Excellence our last end, seeking for Virtue, and Knowledge, which is the true Perfection of Man, not for Gods Honour, or Glory, to whom all goods of Nature, and Grace ought to be referr'd, but purely for our own Satisfaction. Such was the Pride of the Antient Philosophers, who by their fine Actions render'd themselves Estimable and Commendable. Their Virtue, St. *Augustin* says, were full of Pride, and Profaness, because they did not referr them to God, but to render themselves Admirable, so that their own Excellence was the End of their great Actions.

Hence you may observe, that Pride may apply one to acquire Perfection, or that, which hath the appearance of Perfection, Grandeur, and Excellence ; for Example, to obtain, or contemn Wealth, and Riches, or to be Revenged, or to Pardon his Enemies, to the practice of Virtue, and even to the outward Actions of Humility, according to the Notion one proposes to himself of Perfection, and Grandeur. *Alter intumescit auro, alter eloquio, alter infimis, & terrenis rebus, alter summis celestibusque Virtutibus.* St. *Gregory*.

This desire of our own Excellence, and Perfection may be Inordinate on the Part of the Means ; as when by our own strength alone we propose to compass our Undertakings ; and therefore do reject the help, and advice of others, and neglect all recourse to God, confiding too much in our own Power, Industry, Talents Merits, &c. from hence do spring rash undertakings, and a certain natural Vigour, and Activity which has all the appearance of an Indefatigable Zeal.

That Inordinate Love of Ones self, and of his own Perfection, which domineers in the Proud, causes the blindness of Spirit, and engagements in great Errors ; for Love is blind, and when one is violently prepossessed with this Passion, he does not apprehend things, as they are in themselves, but as he would have them to be ; he seeks Perfections, which are not in the things he

loves, but does not see their Faults. A *Mother*, for Example, passionately in love with her Daughter, believes her to be very Perfect tho' she is full of Imperfections; she will not bear to hear her Faults told, imagining that the good Advices given, proceed from Hatred, or Jealousy, or some other bad Dispositions towards her; and thus Pride, which is only an Inordinate Love of ones self, causes one to believe, that the Object he loves has them Perfections, which he only wishes it should have, but does not once discern its Imperfections; and thus by a Folly as Odious, as it is Criminal, he imagines himself to be, what he is not. It is therefore in the Scripture Language, that Pride is commonly called *Folly*. *Via stulti (id est superbi) reſta in oculis ejus, qui autem Sapiens eſt, audit Conſilia (a)*. That is to say, that as a Sick Person, who lately has been freed from a raging, and burning Fever, and consequently but very Weak, and Feeble; is notwithstanding in a better State of being Cured, than in his Mad, and Frenetick Fits, when he seem'd to be excessive Strong: Even so Humility, which delivers us from Pride, the true Frenzy of the Soul, and makes us feel our own Weakness, is a Disposition to acquire true Wisdom, which we may stile the Health of both Mind, and Soul; for by giving unto us the true Knowledge, and Sentiments of our own Feebleness, Miseries and Weakness, it throws us into a diffidence of ourselves, and makes us submit to the guidance of the Wise.

St. *Thomas* says, that Pride causes a two fold blindness. The *first* is a *Speculative* one, and a down right Ignorance of the Rules, and Maxims we should follow; as one, who presuming too much on the goodness of his Eyes, and sharp Sight, would not light a Candle by Night, or open his Windows by Day, must of course remain in Darkness without seeing any thing: Even so presuming on the Strength of his own Wisdom, will have no recourse to God, who is the Light, that enlightens all Men, and consequently he will not be enlighten'd. *Abſcondiſti hæc a ſapientibus, & revelaviſti ea parvulis*; because he wants Humility to submit himself

(a) *Prov.* 23.

himself to the Instructions of the Wise, and therefore must continue in his Ignorance. *Vidisti hominem sapientem sibi videri ; magis illo spem habebit insciens (a).*

The other Blindness caused by Pride is *Practical*, it is a pure Inadvertancy, which may well co-exist with a Speculative Knowledge of the Truth ; such is the blindness of the Devils and of the Proud Learn'd, who know in general the most sublime Mysteries, and are convinced of the Weakness, and Miserable State of Man since the reign of Original Sin, and of our indispensable dependance on God's Grace. But as the Fornicator, St. *Thomas* says, is in general perswaded, that Fornication is a great Evil ; however being prepossessed with that brutal Passion, he judges in particular, that it is a greater Good to him to enjoy it, than reject it : Even so a Learned Man in the midst of all his Light and Knowledge, may give way to vain Complacency, and that we do no Supernatural good without God's Grace ; yet self love may make him Act as if all depended on himself. He knows, that Man being but a Miserable, Helpless Creature is only worthy of Contempt ; but the Proud does not know how to Contemn himself ; the very Knowledge he has of his own Misery and Weakness, seems to him a great Perfection, and makes him delight in it ; wherefore St. *Bernard* defining Humility, does not only say, that it consists in the Knowledge of ones self, but that it is a Knowledge, that brings one to Contemn, and despise himself. *Verissima cognitio sui, qua sibi homo vilescit.* St. *Thomas* adds (b) *Et talem cognitionem veritatis directe impedit superbiari, quia superbi, dum delectantur in propria excellentia, excellentiam veritatis fastidiunt.*

Upon this Explication of the Nature of Pride, you will easily discover the Effects, and Marks of it. First, A Proud Man is Obstinate, and wedded to his own Opinion and Judgment. *Vade contra Virum stultum, & nescit verba prudentie (c).* That is to say, that a Proud

C c 2

(a) Prov. 26. (b) 9. 15. art 3. ad. 1. (c) Prov. 14.

Proud Person despises all the Reasons offer'd against his Sentiment. *Secondly*, he is delighted in himself, and the least advantage he seems to have got over another, Swells him up, and perswades him, that he is a Great Man ; *Uira* (*St. Austin* says) *magnitudo tumor est.* *Thirdly* he despises others, and always considers them on their Weak side, and in their Imperfections, in order to Prefer himself to them, whereas the Humble always look to the shining Parts of another to have the Occasion of Humbling themselves before them. *Sang. ti viri* *St. Gregory* says, *virtutum consideratione vicissim sibi alios preferunt.* *Fourthly* a Proud Person is constantly censuring others, and inveighing against their Faults, and Imperfections. *Fifthly* he affects Singularity, because what is rare is generally more Valuable, and Estimable. *Sixthly* he is Ambitious, believing himself worthy of the highest Employments. If great Respect is not shewn him, he thinks, that he is Wronged, or that people are Ignorant of his Merits, or Prejudiced against him. *Seventhly* he has a distaste to Prayer, and to all things Spiritual ; and tho' he Preaches up Virtue, yet he does not love it ; and tho' he Exhorts others, he is not moved thereby, and inveighing against Evil, he has no Horror to it. *Eighthly* he confides in his own Strength, and Industry, and will undertake any thing where he hopes for Success. *Ninthly* he is Pusillanimous and Cowardly, when the attempting of things appear difficult to him ; because he apprehends them with reference to his own Ability, and not to God's Grace, or Help ; whereas the Humble puts all his Confidence in God's Help, and puts no stress on his own Strength, or Industry, and with this Confidence undertakes the most difficult Task to comply with his Obedience to God, or to Men. *Cum infirmior tunc potens sum.* *Tenthly* he will not bear to be corrected, or reprehended ; he takes it for an offence to be found fault with in any thing he says, or does ; he is furious when Admonished ; he brings down a Thousand Reasons to shew he is Innocent, or in the right of what he did, and that others were in the Wrong, &c. *Eleventhly* If he is in himself convinced of having done amiss, he is

is ashamed it should appear so, and will deny, and wrangle against the known Truth. *Twelfthly* If he is constrain'd to submit, because he is commanded, he will run to do what is contrary to what he was reprehended for. If he is, for Example, reprimanded for speaking too much, or that he shows Affectation in his Dress, Carriage, &c. he resolves hereupon to be too Silent, to be a Sloven, &c. in order to render the Superior Culpable, who Admonished him in this Point. It is also a Mark of Pride in those who profess a Devout Life, to suffer themselves to be overwhelm'd with Grief, if they should fall into any great, or shameful Sin, which Confusion gives them Death, instead of Curing them, because it causes them to lose their Courage, and throws them into Dispair (a). *Est confusio adducens mortem.*

Having thus discover'd the Evil of Pride, we must now look to its Cure, which is very difficult; *first* because the Proud does not know, or see it. *Hoc vitium* (St. Gregory says) *quantum magis patimur tanto minus videmus.* *Secondly*, Because he will not know it, or take with it, even when advertised of it. *Ulcus pessimum* (says St. Bernard) *quod extremis digitis non sinit contraheri.* Wherefore a Confessor must use a little address, and not tell his Penitent bluntly, you are Proud, for this would make him take you for his declared Enemy, you must seem to agree with him, and tell him. for Example, that to have such a Talent is a fine thing, that it is just to defend ones Innocence, to support his Character, or Dignity &c. but that above all things one must be guarded against the Vice of Pride, that it corrupts the best of Actions, that the Saints always fear'd it, that it would be Rash not to fear it; that such a Presumption, and Confidence in ourselves is a sure Mark of Pride; and here you may resume to your Penitent all the other Marks we have given of it, which make up the Picture of a Proud Man or Woman, that your Penitent may see himself, and his Faults in this Looking-Glass. If your Penitent leaves the Blame on another's ill Usage, &c. In this you may say, I do not excuse him; but my advice to you is, that you should

not so much consider what he says, or does, or the Evil he has been guilty of, but to your own Duty, and to the Virtue you should practice in this Vexatious Encounter; for if you should let yourself to examine his Conduct, it will only serve to excite you to Indignation against him, and stir you up to Contemn him, and to have the greater Value for yourself. Look only into your own Actions for it is a Property of Pride to be prying into, and censuring the faults of others, and never to think of their own; see whether this is your Case, therefore take care to Amend.

Remedies against Pride.

FIRST you should Remonstrate to your Penitent the doleful Effects of Pride, and tell him, or her, that Blasphemies, Enmities, Revenge, and Injustices, and the greatest of Sins are the Result, and Sequel of this unhappy Source; and that the most shining Actions proceeding from this Fountain, instead of being Virtues, are so many Sins, *Sæpe opus nostrum* (says St. Gregory the great) *causa Damnationis est, quod profectus putatur virtutis.* and St. Austin says, that it would be safer to have all other Vices than these apparent Virtues derived from the Spirit of Pride. *Qui Superbus est, melius ei erat ad comparationem mali & omnia alia vitia habere.* And St. Gregory says again, that Pride is a most evident Mark of Damnation. *Evidentissimum Reproborum signum est superbia.* That God particularly opposes, and resists the Proud; whereas he is Merciful to other Sinners, because they fear him, whereas the Proud despise him: *Cum omnia alia vitia fugiant a Deo,* says Boetius, *sola superbia se Deo opponit.* St. Austin says again, That Pride is the greatest of all Sins. *Hoc Peccatum magnum* (says he) *iste ingens morbus animorum, omnipotentem de Cælo addixit, usque ad formam hominis humilians, ligno suspendi ut per salutem tantæ medicinae, curaretur hic tumor, jam tandem erubescat homo esse superbus, propter quem humilis factus est homo.*

The Second Remedy, and Medicine is, to reflect, and meditate often, and seriously on what is now mention'd; and

and that Man has nothing of himself but Sin and Corruption; and any Virtue, or Perfection, that he may have is from God, and if he compares his Virtues to his Vices, he will find, that the Latter far exceed the Former; consequently what has Man to boast of? Nothing; but enough, and too much to confound him; that the Proud are not only abominable to God, but also to Mankind, that the more they seek for Praise, and Honour the more they are contemned, and disregarded. It will be also a good Remedy, to order your *Penitent* to read of the Virtue of Humility, and of the Vice of Pride frequently; but inasmuch as all good Gifts must descend from above from the Father of Lights.

The *Third* and chief Remedy must be frequent Prayer; St. *Chrisostom* says, that a Venerable Antient used to say, that every Vice has its contrary; Fasting is, for Example contrary to Gluttony; Alms deeds to Avarice; but that Pride and Vanity had nothing contrary to them but Prayer; because this Vice is used to be nourished by other good Works, as the Fire is by Wood, Notwithstanding St. *Bernard* admonishes, that the short way to acquire Humility is Humiliation; and that as the Sciences are acquired by Study, even so the Virtue of Humility is acquired by Humble Actions.

And therefore let it serve as a *Fourth* Remedy to a *Confessor*, who never should omit to oblige his *Penitent* to exercise a certain number of Humble Actions daily for such a space; for Example, to prostrate himself thrice a Day in the presence of God, and Confess himself a base Sinner, and as often more to humble himself to others, for Example, to give them the Precedency in passing by, sitting at Table or in Discourse, to abstain from all Proud Behaviour, to prevent others in Saluting one another, to abstain from boasting of himself or of his Abilities, of his Children, Friends, &c. not to insist too much on his Argument, but to drop it, rather than prove Contentious, to believe nothing is due to him, but Contempt and Confusion for his many Sins and Failures, and to Confess that all good is from God.

C H A P. X.

Of Vanity.

VANITY is the first born Daughter of *Pride*, because nothing is more natural to one, who Inordinately loves himself, and entertains a good Opinion of his own Merits, than to wish others to have the same Sentiments of him, which is what properly we call *Vanity*.

Vanity, St. *Thomas* says, is an Inordinate Desire of appearing, and wishing to be esteem'd by Men. When Vanity proceeds from the good Opinion one has of himself wishing others may have the same Sentiments of him, this Vice may be detected, and Cured by the same Means, which have been Prescribed against *Pride*. But as sometimes it happens, that Men entertaining a Low, and Humble Opinion of themselves, may notwithstanding seek to be Honour'd and Esteem'd : In this we must have other Signs to detect it, and Remedies to Cure it. St. *Gregory*, and after him St. *Thomas* have observed, that there are Seven Effects of *Vanity* (viz) *Boasting*, *Love of Novelties*, *Hypocrisy*, *Obstinacy*, *Contention*, *Disputes* *Discord*, and *Disobedience*.

Of Boasting.

THERE are numberless things, which may be the Subject of *Boasting*. For he that is Vain, boasts of all things that seems advantageous to himself, or which he knows to be esteem'd by those, that either hear, or behold him. Some boast of their Wealth, and Riches, of their Employments, of their fine Dress, of their Expences, and even of their Vice ; one because he Fought, and overcame another, or because he Drunk to Excess. Others draw their advantage from their Nation, from their Country, Parentage, or from the Nobility of their Birth, Communities, Institutions, Friends, or from the Persons they converse with, or from those they are any way Allied to. Others boast, and glory in their Virtues, in their Faits, in their Poverty, in their Sciences,

Sciences, or Knowledge, in their fine Deeds, or Actions, and even in their Humiliations according to the Idea they form'd to themselves of Devotion, according to the Esteem those, with whom they Converse hold them in. Others hold themselves to be esteem'd, and valued from their Natural Gifts, and Talents; for Example, on account of their Wit, their Address, their Beauty, their Corporal Strength, &c. In fine to ease the Confessor in this *Examen*, we may distinguish three Sorts of Vanities; the one of Children, the other of Politicians, and the third of Philosophers. Therefore let Confessors attend to the Age, Sex, and Genius, or Abilities of their *Penitents*. For Children, Women, and People of a low Condition, and of weak Intellects, are apt to boast of trifling things, as of a good Dress, of the manner of Dressing, Carving, Preserving, and such like trivial Abilities, which do not Merit the Esteem of a Wise Man, and this we call, *Vanitas puerilis*. Your Politicians, and such as are distinguished from the Common Rank on account of their fine Wit, and Knowledge, are apt to boast of their elevated Stations, great Employments, Charges, Offices, and great Interest, &c. and this is what we call *Vanitas politica*. And those who value themselves for their Piety and Devotion, are apt to boast of their Virtues, and good Actions, which is a Philosophical Vanity. You may also observe concerning Boasting, that one may desire to be held in Esteem by others, either by his Words, as Discourfing of Matters which he knows will procure him the Esteem, or Admiration of People; or by Gestures, as by a Deportment either Sitting, Standing, or Walking, full of Affectation; or by an Air of Fierceness, Greatness, or Modesty, or by shining Actions performing in the Face of the World such things, as may cause Esteem, Honour, or Glory to themselves.

Of the Love of Novelty.

AS the things that are Rare, are more Remarkable, and more Esteem'd, than the Things common, a Vain Man loves to appear singular; therefore he invents new Modes, and Fashions of Dress, he pretends to be well Versed

versed in what others are most Ignorant of ; he does not like the Company of those who are as knowing, or more knowing than himself, that he should shine the more among the Ignorant ; he loves to do what others do not, or at least after a different manner.

Of Hypocrisy.

A Vain Person conceals his Faults, tells Lies, and excuses himself ; if he is Checked or Reprimanded, you must Praise him, and give him Marks of Esteem, otherwise Correction will be insupportable, and he will not own his Fault. He seeks for *Confessors*, that do not know him, he strives to extenuate his Sins, so as that he may give him no Confusion. He affects to give his *Confessor* great Marks of Sorrow, that he may retain no Notion of his Sins, and that he may recommend his Repentance, and encourage him by his Exhortations ; for he is not disposed to receive the Reprehensions he deserves ; and because he knows, that Honour and Glory attend those that shun it, he humbles himself in the Presence of others, he talks sometimes to his own disadvantage, with a design of being deem'd Humble and Modest, using this dissembled Humility to draw on himself the greater Praise.

Of Obstinacy, or Opinionativeness.

A Vain Person thinks himself mostly in the Right, and when he finds that he is not, yet he opposes the known Truth, he strives to persuade himself and others, that those who reprehend his Fault are in the Wrong, or that they are prejudiced against him.

Of Contention.

IT is natural to those that are Opinionative, to wrangle, and dispute with Heat, to raise their Voice, and even to fall into foul, and opprobrious Language. *Inter superbos semper sunt jurgia* (a). It happens sometimes, that they drop the Argument, and become Silent ; and this for greater Vanity by that outward Behaviour, making it, as it were, appear, that they are not convinced ; that the Reasons, and Arguments alledged against them are of no Weight, and unworthy of an Answer.

(a) *Prov.* 13.

Of Discord.

THE contrarieties of Judgments, and Opinions in Contentions begets a contrariety in the Will of the contending Parties, which we call *Discord*, or Disagreement. He, who with Obstinacy supports his own Opinion, and would have others to believe him to be in the right, conceives Hatred, and Aversion against him, that does not acquiesce ; and as he is bent on Contradictions, what he could take in good Part from another, displeases him in this Person. If this Person is his Superior, whom he must obey, he finds Fault with every thing he Ordains, either he declines his Ordinances, or executes it in a manner to make it appear unreasonable.

Of Disobedience.

Vanity is an Inordinate Desire to appear well in the Eyes of others, or to be Esteem'd ; it renders the Person Disobedient, in whom it Sways, since every end of Obedience is to give deference to the will of others, and prefer it as coming from a Superior Power to your own. There are *three* Circumstances, which renders those affected with Vanity from Obeying. The *first* is the Quality of the Person commanding. I could obey any other but this person, he loves to thwart me, he seeks to humble me, to vex me, &c. sure we know a mean Birth ; his Undeservedness and Incapacity are so manifest, either to have a value for him, or to acquiesce to his Orders or Commands. The *second* Circumstance is the manner of Commanding, which seems to be Imperious. If a Superior, say they, did act in a civil Manner, by Praying, and by Compliments, his Will should be readily comply'd with. But it is enough, that he should exert Authority to hinder those, who of themselves are disposed to do whatever Obedience commands ; for to use them after this manner, is to act the Master, and to humble a Soul, which by its vain Swellings, seeks to raise itself, to become more shining. The *third* Circumstance regards the Matter, or thing Commanded ; it is a low base Action, an Employment fit for none but stupid empty People, in a Word, that

that a vain Subject would obey, if there was Worldly Glory in obeying, which might be met with, when that commands, is one of excellent Merit, and known to be such. In the mean time, he that is truly Obedient, Honours Authority in whatever Subject it is placed and never makes itself better known, than when it respects Authority lodged in an unworthy Person; or when that Person so Authorized, commands one to do low and Inferior things, and willingly does them; for the no human Respect, or vain Consideration moves him to Submission. Behold this is the Christian Obedience which *Christ* our Saviour, and Master taught us, both by his Words and Example; *He humbled himself* (St. Paul says) *in order to obey, Humiliavit semetipsum factus obediens*. He submitted himself to *Mary*, and *Joseph*, who had no Merit, but what he was pleased to confer on them, and consequently they were much Inferior to him, and yet he was Obedient and Submitted to them; *Erat subditus illis* (a). He did not refuse to pay Tribute to them that demanded it, tho' in Rigour not bound thereunto. In fine he contemned Confusion itself to obey even to Death, and the Death of the Cross, the most Ignominious of all Deaths, and Punishments. This Spirit of Pride, and Vanity is the Old Man, which we inherited from *Adam*, and therefore let us cast it off, and put on the New Man, that is the Spirit of *Christ*, which is Meekness, and Humility of Mind: *Discite a me, quia mitis sum, & humilis corde*, which consists in perfectly complying with our Duty, without having any Attention or Regard, to the Judgments, Applause, or Esteem of Men.

Reflexion.

FROM what has been said you may easily see, that Pride, and Vanity is a Capital Sin, and the Fountain of innumerable Crimes. This is the Source of so many Oaths, Blasphemies, of so much Luxuriousness in Apparel, Equipage, Banquets, costly Vessels, Furniture, &c. This is the Cause of so many Injustices committed by People in High Stations, and Offices, of Enmities, and

(a) Luke 2.

Discord. Is not this also the cause of Duels, Seditions, and Revolutions? Of so much Penury towards the Poor, in order to apply it to vain Uses? Is not this likewise the cause of so many Omissions in ones Profession, and of so many Sacrileges in Point of Religion? Do not these things most frequently happen, because we would feign out-shine another? Because one would overcome and get the better of another? Because we are held by human respect, and views the Spring of our Actions? It is evident, that to get the better of these Crimes, it will be necessary to apply the Remedy to the Root which produces such malignant Effects. But how can this be done, when this Crime is scarcely known? Those animated with the Spirit of Vanity, do not want Arguments to justify themselves; some of them will say, we are bound to take care of our Reputation, *Curam habet de bona nomine* (a) that one must maintain his Character, his Dignity, his Employ, Condition, and State of Life, and that he would be Culpable in the Sight of God, if he suffer'd it to be condemn'd in his Person. Others alledge in their defence, that nothing but Zeal of good Order and Truth, moves them to speak, write, and act as they do.

A Confessor must handle those, and use the same Methods to undeceive them as we have prescribed for the proud. You must seem at first, to jump into their Sentiments, that it is very lawful to have a regard to our Dignity, to preserve our Reputation, and to love Order; but as one may love his Life too well, his Goods, and Fortune, so he may exceed in the love of his Reputation, &c. As all the World laughs at certain Phantastical People, who for fear of hurting themselves, dare not walk near the Roofs of Houses, for fear that a Slate, or Tile should fall upon their Heads: And as there are covetous People, who are over solicitous of their own Interest, and who do a Thousand base Actions, either to preserve, or acquire Wealth; there are likewise Idolaters of their Reputation and Person, too delicate in the Point of Honour, who make much noise, engage and concern themselves with Trifles, and things of no consequence,

(a) Eccles. 14.

sequence, which they might very well pass by without noticing.

As to those who believe themselves animated with Zeal of Truth, must be told, that Schisms, and Heresies have been generally, if not always establish'd under that specious Pretext. That the most Holy Man on Earth ought to fear, that this Spirit of Vanity should not creep into his Actions; and that he is to be the more suspected, who thinks himself exempted from it. Repeat to your *Penitent* the Effects of Vanity, as we have related them, that he may compare himself to this Picture, and read his Failings in it, that he may the easier submit to the Cure.

Remedies against Vanity.

THE same Remedies are to be apply'd here, which we have mention'd above against Pride. To which you may add the Practise of the above Virtues contrary to the Effects of Vanity. Against *Boasting*, Modesty in Speech, or in a Apparel, or in Expences, renouncing ones Judgment, a Resolution not to excuse ones self, and to give up the Argument; for the reason why most do not correct themselves, and have difference with others is, because they always believe themselves to be in the Right, neither will yield to the others Reason, each believes the other in the Wrong, and this causes them to be inflexibly tenacious of their own Sentiments.

Wherefore the *Confessor* will give to those (in whom he discovers this Vanity to reign) for Penance to make new Purposes, and Resolutions every Morning for a certain time, not to Praise themselves, not to excuse their Faults, to give way to other People's Sentiments without Contradiction, to submit to Obedience, to practise the Admonishment of the Apostle, *Superiores invicem amittentes*, to meditate a Quarter of an Hour on that practice, with Sorrow for having Trespas'd it, to examine himself every Night, and at Noon (if the *Penitent* requires it) on this particular Failure, and if he finds himself to have fallen into it to do some Penance for it, and renew his good Purposes. Thus attacking the

Root of Vanity, we shall soon see Complaints cease, Oaths, Revenge and Enmity, and all other Sins, whereof Vanity was the Source, and Fountain.

CHAP. XI.

Of Envy.

ENVY is a sadness, or uneasiness of Mind at the Neighbour's Good, or Prosperity Spiritual, or Temporal ; not that it is any advantage to us, but because we cannot bear, that he should possess any advantage over us. This displeasure proceeds from Vanity, as St. Gregory well observes in his Morals. *Capitalia vitia sibi cognatione conjunguntur, ut non nisi unum de alio Proferatur. Prima namque superbie soboles inanis est gloria, quæ dum oppressam mentem corrumpit, max invidiam gignit, quia dum vani nominis potentiam appetit, ne quis hanc alius adipisci valeat, tatescit.* Aristotle teaches, that those who are desirous of Honour, and Glory are most subject to the Vice of Envy ; and indeed it is very natural to be vex'd at what opposes our ardent desires ; but the advantages of our Neighbour draw upon him the Eyes, and Admiration of the People, and takes them from us, and the great Talents, which appear in him, make ours disappear ; so that the Envious are like that Worm, which shines by Night, and could wish all others to be obscure because he himself would not shine otherwise.

Envy is commonly found among Equals, between Persons of like Birth, and Family, between Persons of the same Age and Profession, of like Reputation and Fortune, or who any otherwise dispute, or contend for Superiority ; for none but such can efface another's Lustre. For those that are far above us, or much our Inferiors, are no ways the Object of our Envy. A Young Man does not envy an Old Man, though he should be placed before him, or those that excel in any Profession ; because it's not shameful to give way to such, as it would be

be deem'd to give way to our Equals, or those esteem'd as such. *Aristotle* takes notice of four Degrees of People, who are particularly subject to Envy. *First*, those who think themselves far above all Ranks of People, succeed in all things, and who are Honour'd by all. These imagine that all the Glory is due to themselves, and that they are wronged, if others share in it. *Secondly*, your Ambitious People are naturally led to Envy the Young, either because they fear these will surpass them, or because themselves cannot now perform what they could Formerly. *Thirdly*, those who affect to pass for Learned, because there is nothing that distinguishes, and raises one more above the rest, than that of being Learned, and those, who turn their Ambition that way have form'd a design of excelling, and so will not bear to have an Equal: and therefore *St. Paul* said, *Scientia inflat*. The Case is in a manner the same with those that dedicate themselves to Devotion, and Spirituality, who are strongly tempted with this Vice. *Fourthly*, those of a base Mind, and narrow Hearted Souls are also liable to Envy; for seeing others successful, having not the Courage to imitate them, which would be Emulation, they are entirely bent to defeat them. *Emulation* is a just Passion, and is to be met with only among People of Probity; *Envy* to the contrary is a malignant Passion, which can only proceed from a wicked Mind given to Evil. For every one that has the Spirit of Emulation, thinks of nothing else, but of putting himself in the Condition of acquiring the like advantages of which others are Possessed; whereas the Envious only study and endeavour to dispossess them, and make them lose what they enjoy. For these Reasons Envy is more predominant in Children, and Women, because they are of a weaker, and poorer Intellects than the Men.

There is no doubt, but that Envy is a Capital Sin, and the Source of many Sins: It was by the Envy of the Devil, the *Holy Ghost* says, that Sin, Death, and all other Evils crept into the World. Envy was the cause of *Fratricide* in *Cain*. It is Envy, that causes People to destroy one another, and puts Armies on Foot

and ruins them often by Treachery among those of the same Party. *Envy* is a Furious Animal, it has no regard to Parents, to his Country, or to God, to Religion, or to Men. It cannot bear, that his Prince should have Faithfull Subjects, it Covets the destruction of the best Ministry, it is sad, when God is Honour'd, when others gain Souls over to his Service, it speaks ill of the good they do, and endeavours to discredit, and tarnish their good endeavours, and even to blacken, and render them unservicable to the Neighbour. This made St. Gregory say, that there is not a Vice more *Diabolical*, or more Contagious, than that of Envy. *Quamvis per vitium, quod perpetratur humano corde antiqui hostis virus infundatur, in hac tamen nequitia tota sua viscera Serpens concutit, & imprimenda malitie pestem evomit* (a). St. Thomas says, that Sentence of St. Gregory is to be understood, when it attacks Virtue (a). *Est quaedam invidia, quae inter gravissima peccata computatur, scilicet invidentia Fraternae gratiae secundum quod aliquis dolet de ipso augmento gratiae Dei, non solum de bono proximi, unde ponetur peccatum in spiritum Sanctum, quia per hanc invidiam homo quodammodo spiritui Sancto invidet, qui in suis operibus Glorificatur.*

Of the Effects of Envy.

SAINT Gregory mentions five Effects of *Envy*, which are *Detraction*, a *Desire of doing Harm to the Neighbour*, to *rejoyce at his Misfortunes*, to *repine at his Prosperity*, and *Hatred to his Person*. The first thing an Envious Person does, is, by his Discourse to tarnish the Glory of others, to give a bad Gloss to the best of their Actions, saying, that they act out of Vanity, or some other bad Motive; if they are in high Stations, the Envious will say, that such enrich themselves by unjust Means, and give to understand, that they did not deserve that Employ.

The Envious also have a desire of doing Harm; for this purpose he tells disadvantageous Stories of others,

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(a) *Lib. 5. mor. Cap. 34.* (b) *2. 2. 9. 36. art. 4. ad. 1.*

to get them the ill will of these, that Esteem them, and confide in them. It is therefore that the Devil from the beginning envied Man, and conceived Hatred against him and led him to interpret God's Law in a wrong Sense, in order to make him a Transgressor of that Law. From that time he does not cease to calumniate all, who endeavour to advance the Glory of God, glossing, and Interpreting in a bad Sense the good they strive to promote, and would feign make the most important Truths pass for Dreams, and Fictions.

The Envious looks on the Neighbour's Adversity, as his own Prosperity, he looks upon himself to be happy, when others are unfortunate. To the contrary, his severest Punishment is to see others prosperous, and as many Blessings as they receive from God, are to the Envious so many Maledictions. This is the cause of conceiving an irreconcilable Hatred against them, which is the Source of infinite Evils.

The Envious will not want apparent Excuses to cover their Malice, and Cancer'd Heart. *First* under the pretence of Zeal of Justice, whereby he thinks himself animated, and agitated. *Secondly* thro' a desire of having order observed, which makes him not able to bear, that the unworthy should be Praised, promoted, Reign, or govern. *Thirdly* he vindicates himself under the specious Pretext of a Just Defence, suspecting others to conspire, and contribute to his loss, and down fall. Wherefore a *Confessor* must in the begining seem to agree with him, Commending Zeal in general, that it is good to love order, that it's prudence to use Precaution, and not trust every one: But that Spiritual, and Zealous Men, as he, endued with great Talents ought to fear the Spirit of Envy: That the very Angels were not free from it; that *Saul*, tho' once reckon'd a good Man, *non erat vir melior illo*, lost himself thro' Envy, and look'd up on the Meek *David* as his Enemy, seeing that he became Esteem'd, and Admired by his brave Actions: That the *Priests*, and most Religious of the *Synagogue* became mortal Enemies of *Christ* thro' Envy, conceived under the Cloak of Religion; that this Vice creeps Inperceptibly, and that the most Virtuous fear'd it and were dubious of it.

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This secret Envy is to be discover'd, when one strives to oppress others, and not correct them ; when one wishes they should not amend, or do better ; or when one wishes they should do nothing, or that they should be confounded ; for he that truly loves Good, wishes it may be done in any manner ; he wishes it may be done by others rather than by himself ; and if he contributes towards it, he would not have it appear ; he deserves the Merit of it, and leaves the Glory of it to others. *Secondly*, this Vice may be detected, when we are the only, that find Fault with other Men's Actions, tho' commended, and approved by most : For when things seem otherwise to one than they appear to others, he ought to be perswaded that his Intention is Vitiated, that the Fault does not lye in the Object, but in his Eyes.

An Envious Person will not fail to object, that he is clearer Sighted than those that differ in Opinion with him ; because they are Persons Interested, or of the same Party, and supported by him, whom he cannot endure. But the falsity of this Pretext vanishes, at the Joy, or Sadness he shews, at the Good or Evil, Adversity, or Prosperity of another ; for whoever loves the Publick Good is extremely afflicted, when the contrary happens, and is delighted at its Advances : But the Envious is contented, if the Person he Envies be run down disgraced, and confounded, tho' this should happen to the great Prejudice of the Publick Good ; and he is to the contrary pleased when he sees another shining with Success on account of the Advantages he has procured to Religion, or the Common-wealth.

Remedies against Envy.

SINCE Envy is the Effect of Pride, and Vanity, the Remedies we assign'd against these Vices, may also serve against the Former, to which the *Confessor* may add the following Considerations.

First, That it's Envy makes the difference between an Angel and a Devil, between Lucifer and a Cherubim, the one being agitated by Envy, the other by Charity,

Remove Envy from your Heart (the *Confessor* will say) and you will become a Saint; but if otherwise you had lived a Holy Life, you are a Devil. *Secondly*, if you ever pretend to go to Heaven, you must be unhappy; for there you shall meet him happy, who is the Object of your Envy, which will overwhelm you with Sadness. You must never then expect to be happy, or at rest, if you do not banish this Vice from yourself. *Thirdly*, if you delay to overcome it, it will become such an absolute Master over you, that without a Miracle, you will not get free of it. Behold *Saul* notwithstanding *David's* Submission, and the Invincible Proofs given of his Fidelity, and Attachment to him; he did not Amend, but died Impenitent.

How unhappy are the Envious who become bad, and Miserable in the same Degree; the Person Envied advances in Virtue, and Happiness, who suffers as much, as the other rejoices, who makes himself Miserable by the Prosperity of others. If the Envious did but abandon that Vice, the Virtues of another, would become his also; for very often there is greater Merit in approving the good others do, than if done by himself; because this seems to have greater Charity, more Humility, and greater Disinterestedness. *Finally*, it is in vain to pretend any Amendment without first attacking Envy, the Source of many Disorders, which flow from it.

The *Second* Remedy is frequent Prayer for the Object Envied, A *Confessor* must oblige his Envious *Penitent* to pray to God so often in the Day, or Week, that he may bless, and prosper the Undertakings of his Adversary.

The *Third* Remedy; to form Acts of Poverty of Spirit, to disengage the Mind from too great an Affection to Worldly Wealth, Dignity, and Honour, to Remonstrate the Follies, and Vanities of these things, to take every thing well from the Hand of God, and leave the success of our Enterprizes to the Directions of his Divine Providence; to be perswaded, that when we have done our best Endeavours, it is a happiness to be disappointed, to meet with adverse success, that this

is more conducive to the good of our Souls, than to be very Prosperous, or Advanced to High Posts, and Dignities, wherein there is great Danger.

The *Fourth* Remedy ; not to blame, or censure, those whose Glory might give us Umbrage ; for fear, that under the Pretext of Zeal, and Correction, we should rather please, and satisfy our own Passion of Envy, for as it is dangerous to prepare Medicines with Hands that handled Poison, and have not yet been washed, so it is to correct with a Tongue Poison'd with Envy.

Fifthly, to speak well, and commend those we Envy ; so do the same in relation to their Family, Order, and Community. *Sixthly*, to render service, Aid, and assistance to the Person Envied, Particularly in the affairs you wish'd him no success ; if this Practice is the most difficult, it is also the most efficacious.

C H A P. XII.

Of Avarice.

Vulgarly speaking *Avarice* is taken for Injustice, tho' both very much differ, as their Definition will shew. Injustice is a will of taking, or detaining what belongs to another against his will, or without his consent. Avarice is too great an attachment to our own Goods and Interest : It is an Inordinate Desire of acquiring, or keeping his own. *Non solum avarus est* (*St. Augustin* says) *qui rapit aliena, sed qui nimis cupide servat sua*. As Intemperance does not precisely consist in Eating, or Drinking what belongs to another, but in making use of his own either to Excess, or with Inordinate Delight. One is guilty of Avarice either when he is too eager to acquire, or preserve what he has acquired with too great an Attachment, and Covetousness ; tho' in the one or the other, the Laws of Justice are not violated.

Avarice in general is sometimes taken for Covetousness, or for an Inordinate Love of Creatures. In this Sense, *St. Augustin* says, that he, who is too fond of

Life, is an Avaricious Person. *Est avaritia vite.* And St. Gregory says, *Avaritia est non solum Pecunie, sed scientie & altitudinis, dum supra debitum modum sublimitas ambitur.* In this Sense Avarice opposes all moral Virtues, since to these it belongs to make us use the Creatures with moderation. Notwithstanding in a strict Sense Avarice is taken for an Inordinate, and Immoderate desire of getting, or preserving of Money; so that Money, or Wealth is the Principal Object of an Avaricious Person: *Philargia, id est, amor argenti*; because Money is Virtually all things, and the most Universal Means to obtain the things of this World, Pleasure, Employs, Honours, and all necessities of Life.

When one loves Money with a View of enjoying Pleasures, or to arrive at Honour, Avarice is not the Predominant Sin, but Voluptuousness, Pride or Vanity. *Qui furatur propter Adulterium (Aristotle says) magis adulter est quam fur.* So that a Confessor must attend to what End his Penitent is desirous of Money; if it is to enjoy Sensual Pleasures he must endeavour to prescribe him Means to become Chaste, and Temperate, rather than Liberal: But is if he is desirous of Money, precisely to have necessities of Life, Avarice then becomes his Predominant Sin, his Capital Vice, which the Apostle calls, *the Root of all Evil* (a).

Avarice taken in this last Sense is directly opposite to Liberality, a Virtue distinct from Justice and Mercy. For if we confine ourselves to the Rules of Justice, we will be contented to give every one his own, and nothing of ours; and if we are desirous to shew Mercy, we will share part of our Goods with the Neighbour only in his Wants. Liberality is more Extensive, for it does not only oblige to share our Goods with the Neighbour in his necessities; but also when it is becoming to distribute them to another. This decency in giving arises from three Things: *First*, from the want, or necessity of the Neighbour. *Secondly*, from the Quality of the Person, on whom it's incumbent to appear more disinterested than others; for it would be unbecoming a Man above the common Rank, such as a Prince, Pastor, or Churchman to be careful about things of little Moment,

(a) 1 Tim. 6.

like a poor narrow hearted Woman. One should also be careful not to exceed in the love of Money, since of all Goods, it is the lowest, and vilest in a Person raised above the common Rank. *Thirdly*, this decency is taken from the Circumstances of Time and Place, where it is sometimes necessary according to the Rules of Prudence, to behave Liberally, to make Presents, to expend generously, or on account of a Visit from one we have a great value for, or on account of having a great Post, or Employ or even for Example sake. I told you according to the Rules of Prudence, for to expend Liberally without Discretion, and when good Manners, and Decency do not require it, it becomes then *Prodigality*, and *Profuseness*; and if done for Ostentation, it is reckon'd *Vanity*.

From this Explication of Liberality, its evident, that it's opposite, that is to say, *Avarice* is a Vice, which impedes one from giving, or expending conformable to his Dignity, and the Circumstances he finds himself engaged in: upon which St. *Thomas* makes us observe three things.

The first is, that *Avarice* is a Shamefull Vice, and enslaves one to Money, which is the last, and lowest of all Goods, for Servitude is the more shamefull, when it subjects one to the most vile, and most despicable Master. It is a greater shame to be a Slave to a Porter, than to a Lord; wherefore the World holds a Covetous Man in greater Contempt, than a Proud Man, or a Rake; because the Object of *Avarice* is much beneath the Object of Pride, or Voluptuousness. *Avaro nihil scelestius, nihil iniquius, quam amare pecunias* (a). The Scripture gives the reason of this in that same Place. *In Terra projecit intima sua, hic & animam venalem habet*: That is to say, he stoops, and bows to the very Earth, and is ready to give the most valuable thing he has, for Money, as his Soul, and Salvation and would expose to Sale the most Sacred things in the World, Benefices, Sacraments, and all that is Precious. *Cicero* in the first Book of his Offices says, that *Avarice* is a mark of a Narrow Hearted Soul. *Nihil est tam au-*

(a) *Eccles*, 10.

gusti animi, tam que parvi, quam amare Pecunias.
 And so we see Women, who are naturally of Weak Minds, more addicted to their own interest than Men, and the more these advance in Age, the more they become Covetous, because the Strength of their Spirits, and Intellects decays with the Body. *Senectas est omnis impotentia, & illiberales facit.* Arist.

The *Second* Remark is, tho' naturally speaking we have an Aversion to a Covetous Man, and look upon him as the outcast of People; yet none is ashamed of being Covetous; because none believes himself guilty of this Vice. Avarice blinds those it Governs as St. *Chrisostom* observes out of one of the *Antients*: *Tenebra anima Pecuniarum cupido.* A Covetous Man holds himself to be a Prudent Manager, and never applies to himself what is said of Avarice in general, except he Robs, or causes some Damage to the Neighbour.

The *Third* Observation is, that Avarice of its own nature is a *mortal* Sin, when accompanied with considerable Injustice; suppose to the value of a Shilling; but it's only *Venial*, when opposite to Liberality alone. However it becomes a *Mortal* Sin, when ever we Place our last End in Money; that is, when ever we love our Interest beyond that of God's. And because this disorder is very common it is necessary to make it known, when we make it our Interest, or last End.

Wherefore we must remark three things concerning this End: the *first* is, that it is the first, and chief Cause of all we do; *secondly*, it comforts, and strengthens us in our Labour: *thirdly* it is the Rule, and Measure of our Actions. All this you may comprehend by the Example of Health, which makes one to prepare the Medicines, to observe a Diet, to go to rest, and to take the Air. In fine nothing is done but by its Impulse. *Secondly*, it animates the Sick Person and makes him with Pleasure undergo the nauseousness, of Remedies and the Mortification of a strict Regimen. *Thirdly* it rules, and directs all his Motions; and as Medicines are but Means he uses them as sparingly as he can, and takes of them only what is necessary: But as to Health, which he regards,

gards, as the End of them, he absolutely wills, and desires without Bounds, or Measures, because it seems amiable to him on its own account, and the more he has of it, the happier he thinks himself.

By this Rule a *Confessor* will Judge and discover, that many Christians hold Interest practically for their last End.

First, because it is the Spur of all their Actions, it is Interest, that presides in their Councils, and Deliberations, and brings it to a Conclusion. If a Marriage, for Example, is in Agitation, or to obtain a profitable Post, or Employ, if a Journey, or Voyage is to be undertaken, all that is consulted about, and examined into is, whether there is Hope, a View, or Prospect of a considerable Temporal Gain, and Profit; and the whole-Affair is concluded, even before thinking whether it's expedient for the Soul. If the End does not move or Influence, but Intentionally, that is by Thoughts, and Desires, as the Philosophers will have it, *Finis tantum movet intentionaliter*; if the first Effect of that Thought, or Desire is to seek out for the Means in order to chuse out the most Conducive, and reject the less so, who does not see, that neither the Glory of God, or the Salvation of their Souls are the ultimate End of a great Number of Christians; because they do not as much as think of it, or even regard it. They make choice of Employs the most dangerous to their Salvation, without once consulting, it's enough that they are judged the most profitable; In all things, where there is no view of Temporal Benefit, or Lucre, Men stop, and cease from Action, and chuse to be Idle. They do not know, what it is to oblige a Neighbour, or endeavour for the Publick Good, if no Gain is hoped for by them. They pass over, and spend *Sundays* and *Holy-days*, either in Diversions, or Idleness, or in promoting of servile Works, if the Time seems to them to be more to their Purpose, than what has been for the rest of the Week; or in fine they employ themselves in a Multitude of Affairs which they purposely delay'd, and deferr'd to that Day of Holy Rest, that they might lose no Time in their daily Labour. For if Injustice is done to them, or their Interest

Interest thwarted, we see they are what the Scripture tells them, that Avarice is a kind of Idolatry, *Avaritia est simulacrorum servitus* (a). For an Idolater was never more Zealous for the defence of his Idols, than the Covetous People are for their Worldly Interest. They have neither regard to Father or Mother, or respect for Religion. If there is necessity of Perjuring themselves for Interest, they will do it. If they must Blaspheme to frighten those, that oppose their Interest, they will not stop at it. If they must even declare War against their nearest Friends, they will for Interest sake; even kill one, had it been only to save a Trifle. All things must yield to their Interest, and their Interest must not yield to any thing. If you excite any scruple in them, either they will wrest the Law in order to reconcile it with their Avarice; or if they Transgress it openly, they will say, that they will ask God's Pardon; that they could not help doing it; that they could not do otherwise; for they acknowledge nothing else necessary but to have wherewithall to live. For which reason, when they suffer any considerable Loss, they are ready to fall into Dispair, to renounce all practice of Piety; you would think that they are some damn'd Souls, that had lost their Sovereign Good. They complain, they Curse, Swear, and Blaspheme; they do not think of God, but with Sentiments of Hatred, and Aversion; they only speak of him to complain, and find Fault with his Providence and Conduct.

Secondly, It's Interest that renders People Strong, Couragious, and Indefatigable. It is with Admiration we behold the Fatigues of Merchants, and Dealers, and the courage wherewith Labouring People resist the Inclemency of the Weather; their Temporal Affairs employ all their Thoughts, and their whole study is bent thereon. But if they are to Pray, or think of God, or of the things which concern their Salvation, nothing Incommodates them more; a Thousand difficulties occur to retard it; bad Weather keeps them from frequenting the Church; they are able to overcome the greatest of difficulties, when Temporal Gain is the Case, but they

(a) Collos. 3.

will not overcome the least for the sake of God, or for the good of their own Souls. Wherefore as we judge, that some Hatred still remains in the Heart of one, who cannot bear to see, or hear his Enemy well spoken of, tho' he says he is Reconciled to him; the same we may say of those who are so slow, so heavy, and stupid in the Affairs that regard the Service of God, that they know not how to remain a Minute in his Presence or to converse any while with him, or listen to his Preacher without trouble, and uneasiness of Mind: We may, I say, well Infer, that such have no Charity, or Love of God in their Hearts, and consequently they have not God for their ultimate End, but rather the Creatures.

Thirdly, They set no Bounds to their Covetousness, or desire of acquiring, they let no opportunity pass of gaining, neither Injuries nor Perjuries will stop them. When God's Service is the Case, they will do as little of this as they can, and that only to evade the Misfortunes, which they fear, or to obtain the success which they wish or desire. We may compare them to those, who make great Presents to Governors of Cities, situated in the Enemies Country, for fear he should send his Troops to Pillage them. Thus most treat with God; they look upon him as one, that can do them Harm, who by the Intemperance of the Air may waste their Fields; and therefore by some kind of forced Service, and motivated by self Interest, endeavour to prevent his Indignation. For which reason, when they have nothing to fear, either because the Ship is safe arrived, their Harvest is made up, or because it's all lost, or because they have found unjust, or superstitious Means to compass their Affairs, there is no Law but they will Transgress: Perjury, Blasphemy, Lawsuits, Enmities, Revenues, Profanation of Holy-days, Symonies, and all kind of Sacrileges are made use of to secure, or procure their Worldly Interest.

A *Confessor* ought to take great Pains to make Charity, and the love of God reign in the Souls of the Faithful instead of Avarice, and teach his *Penitent*, what it is to love God. According to the Philosophers, to love in general is nothing else, but to wish, and procure (in

as much as lyes in us) good to another, and that upon his own account, or for his sake alone; wherefore he that loves God,

First, wishes him Glory, and endeavours to advance it, as much as Possible: The chief thing he asks of God in his Prayers, is that his Holy Name should be Sanctified. To the contrary, he that loves his own Interest, does not Pray to God, but with that View. A *Confessor* may make his *Penitent* understand this truth by the Familiar Comparison of a Courtier, who very Pressingly Solicites his Prince, to grant a Favour to one of his Friends. None would say that this Courtier by his Actions testified much Zeal for his Prince, seeing his Petitions regarded the advantage of his Friend, the Person, whom he Properly loves. In like manner, those who do not Pray to God, but for their own Interest, for the Prosperity of their Family &c. evidently do give witness, that they do not love any but themselves. The Just, it is true, do also Pray to God for themselves; that is to say, they Pray to God to give them Grace and Oppertunity of doing something for his Honour, and Glory, and Employing their Lives, and Substance in and for his Service.

Secondly he that Loves God, is Afflicted, when he sees God offended by the Wicked. *Vidi pravaricantes & tabescam* (a). This St. *Austin* says, is the greatest Persecution the Just suffer on Earth; for as the Sins of others displease God, he that has the Love of God cannot behold them, but with Regret; and would hinder them, if it was in his Power; he sighs, and is troubled when he cannot Remedy them. To the contrary he that is not Animated, but by his own Interest is not concerned, but for his own Sin; because no other but this can Damn him.

Thirdly, A Soul, which Loves God, is Patient in its Adversities, and lives, as if it were, in a Furnace of Fire, where God Tries the Gold of his Charity. The Devil made no account of all the good Actions *Job* had done during his Prosperity; and Pretended they were all Infected with self Love, and self Interested Views

(a) *Psal.* 118.

and desired God to put them to the Proof in the Furnace of Adversity ; so if that Holy Man had suffer'd himself to be overcome by Pusillanimity, it would be Mark, and Token, that his Precedent Virtues were not Solid. Those then, that forsake God, and abandon themselves to all kind of Sins, when Afflictions surround them, give Plainly to understand, that the Devotion, they shew'd during their Prosperity, was not supported but by their own Interest, and that their own Actions were like unto bad Coin, which could not bear the Tryal of the Crucible. By this Explication you may see, with how much reason the Son of God said, that it is impossible to serve God, and Riches, which he calls *Mammon of Iniquity* (a). And it is easier for a Camel to pass thro' the Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven (b). For it is evident by what we have said, that a Rich Man commonly loves his own Interest more, than God. It was this that made St. Paul say, *that, they, who would become Rich, fall into Temptation, and into the snare of the Devil, and into many unprofitable, and hurtful Desires, which drown Men to Destruction, and Perdition* (c).

Saint Gregory enumerates seven Effects of Avarice, or Covetousness. The first is an hardness of Heart towards the Poor. The second, a restless, and unquiet Mind in acquiring, or preserving the Wealth we are possess'd of. Thirdly, when one acquires, or preserves it by Fraud, and unjust ways contrary to the Law of God. Fourthly, by Artifice, and Deceit in Speech, or words. Fifthly by Perjury. Sixthly by Treachery. Seventhly by Force, and Violence.

First the Covetous being hard Hearted even towards themselves so as to deny even themselves Necessaries or Decencies of Life ; how can they be Compassionate, or Liberal to others? they give little or nothing to any ; their ordinary excuses are, that they themselves are Poor, or that others do not want it, as much as they pretend, or that they can work for their Livelyhood, or that o-
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(a) *Matth. 6.* (b) *Matth. 19.* (c) *1 Tim. 6.*

thers will relieve them, who are more able than they are 2. There is great uneasiness of Mind to preserve what they possess, Wonderfull undertakings to amass, and gather; they do not let an occasion Slip to enrich themselves more, and more; they are guilty of dirty, and unbecoming things, and sometimes of things Criminal. They Practice illicite Trade, they Play for Interest; they are carefull about Frivolous things; they dispute and Wrangle, for things of little Value; when they are Forced to Pay, it is with great reluctance, as if they had been giving their Hearts Blood; they reckon much on trifles and on things of no Consideration. 3. they make use of Fraud, and Deceit, passing for sound Goods what are really bad, and Damnified. 4. Their words are Rash, Artificial, and of a double Meaning; they find Salvo's to evade their Bargains, Agreements, and Promises. 5. They do not Scruple to confirm their Deceits, and Lyes with False Oaths. 6. They betray those, that confide in them, and are not Faithfull, or Honest in their Administrations. 7. If their Tricks, and Artifices should not take, they Proceed to Violence.

This is the Picture a *Confessor* is to form to his Covetous *Penitent*; and convince him, that he is not free from this Vice, whereof those are the constant Marks; tho' perhaps your *Penitent* should have wronged none, and should protest he would chuse to die rather than have a Penny of anothers Right; notwithstanding he is to be held for a Covetous Man, who is hard Hearted to others, and too eager to keep even what he justly Possesses. If he should Object, that it is not forbidden, to be desirous to have wherewithall to live; and that he seeks but for necessities: you must answer him, that as he himself would condemn one, who would be over fearfull of Death, and too great an Idolater of his Life, and Reputation; he and all such are more Culpable who are too much attached to their own Interest, and Necessaries; because Money is a thing of less value, than our Lives, and Reputation.

Remedies against Avarice.

THE *Confessor* will Remonstrate to his *Penitent*, that the Poverty of Spirit is the Foundation of the Gospel of the Doctrine of *Jesus Christ*, and of Man's Salvation : From this Point our Redeemer beginning his Preaching, (as *St. Matthew*, and *St. Luke* both mention) recommending this Virtue to his Followers : *Upperiens os suum, docebat eos dicens : Beati pauperes spiritu* (a). *Vae vobis Divitibus*. And as these of a Most strict Life, make a Vow of outward Poverty, even so Christians in receiving Baptism, make Vows of inward, and Spiritual Poverty, when they promised to renounce the Temples of the Devil : Wherefore as they who profess a Religious Life deprive themselves of all Wealth ; so those, who profess Christianity must wean their Minds, and Spirit from the Love of Wealth. Besides, let a *Confessor* remonstrate to his *Penitent* the many Sins, which this Passion of Covetousness causes both in our Adversity, as well as in Prosperity. It is this that causes Men to Swear, to Curse, and to Alienate their Minds from the Service of God ; it also Vitiates our very Inclinations, and Intentions, and renders void so many good Actions, which ought to be perform'd in the Honour of God, because self Interest directs them to its own views. Wherefore if your *Penitent* will but renew his Baptismal Vows, or the Agreement he than made with God ; he must of necessity cast away that Idol from his Heart, which is that of self Interest. A *Confessor* may, and ought to oblige a *Penitent* of this kind to meditate every Day for a Fortnight, a Quarter of an Hour on this Subject.

2. The *Confessor* will order him to Pray every Morning, suitable to the Day of the Week, as is commonly in your Prayer Books, that God may withdraw his Heart from the too great Love of Riches, and grant him the true Poverty of Spirit, in which consists a Christian's Wealth. And will signify to him, that as Worldlings are still for filling their Coffers and enlarging their Possessions ; the Just are studious of freeing their Souls, and

(a) *Matth. 5. Luke 6.*

and Hearts from all such Inordinate Desires, and hold Wealth (as it deserves) in great Contempt : For where there is less of Avarice, there is more of Charity, and of the love of God, which is incompatible with the excessive love of Money.

3. The *Penitent* before he applys himself to Work or to negotiate his Affairs, must endeavour by a serious Reflexion, to moderate his earnest, and eager desire of Gain, and offer his undertakings to God, and renounce all Interest, and Property, that is contrary to the good of his Soul; and should continue this Oblation to God till he is perswaded, that it is not Interest, but Duty that applys him.

4. Let him give Alms plentifully according to his Ability, to which the *Confessor* ought to oblige him to give so much daily.

5. The *Confessor* ought to enjoyn him the Practice of Patience, and Resignation in his Adversity; and to thank God for this Tryal. *St. Chrysostom* Prescribes it, as a thing Profitable to give some little Alms to the Poor when any loss happens to us, because this is a kind of Approbation of what the Divine Providence ordains for us, and disposes us to suffer it the more willingly and with the greater Resignation. The *Confessor* must not forget to recommend to his *Penitent*, not to disturb the Tranquility of his Family on account of any Loss. It must cost us all something, *St. Austin* says, to acquire a thing so valuable as Peace. A Covetous Man with Pleasure empties his Coffers to Purchase an Estate, and why should not that Woman do something to Live in Peace with her Husband, and suffer something with Patience, and without Complaint to preserve so Precious a Treasure, which *Jesus Christ* Endeavour'd to procure for us, with the effusion of his Precious Blood, and to avoid so many Sins, whereof she is the occasion by her cross and restless Temper.

C H A P. XIII.

Of Lechery, and Gluttony.

Sensuality is an Inordinate desire of Sensual Pleasure; *St. Basil* represents this Vice in the Heart of one, who is a Slave to it, as the Source of Sin, and corruption, which diffuses it self by our Five Senses, as by so many Channels; but more Vehemently by the taste, and touch: And this is the reason, why *Lechery*, and *Gluttony*, committed by them two Organs, are Ranged among the number of Capital Sins. As both these Vices are very Gross, and palpable, and of course easily known; it is not necessary to enlarge upon them; because we have treated abundantly of this Matter in the Explication of the *Sixth* Commandment. But it concerns us very much to speak here at large of the nature, and effects of Sensuality in general, which Reigns amongst most People, leading them either to do Evil, or to omit the good, when the execution of it is difficult; or to do it for a Sensual End, when it is agreeable; as the Inordinate Desire of Honour, of Excellence, is a Sin which we call *Vanity*, or *Pride*, even so an Inordinate Desire of Sensual Pleasures is a Sin; and even a more unbecoming one than *Pride* or *Vanity*; because it's more indecent for a Man to be attached with excess to his Flesh, than to his Reputation, or to the Perfections of his Mind: And therefore the Proud despise the Voluptuous (that is your *Lechers* and *Gluttons*) and look upon them as effeminate Persons.

Properly speaking the Pleasure of Sense only Means that, which nature has given us, to help us to perform necessary Actions either for the Preservation of our Life, or Mankind, in general; for if no Pleasure had been found in eating of Meat for Example; Infants, and others guided only by their Senses, would reject Food, as many do Medicines, of course they would Dye of Hunger. Nature then having Mixed Pleasure in the use of things necessary, one may without Crime make use of them as Means, but never (without blame) pro-

pose them to ourselves as the end of our Actions ; or undertake them only, or principally for Pleasure Sake. *Aristotle* proves this in his *Morals* ; and *Seneca* in great many Passages against the *Epicures* teaches the same (a). *Tu Voluptatem sequeris, ego compesco: tu Voluptate frueris, ego utor: Temperantia Voluptatibus imperat, illius odit Equae abigit, alius dispensat, Sed sanum modum redigit, nec unquam ad eas propter se, venit.* This made *St. Augustin* say against *Julian* a great Abettor of Concupiscentice ; *Obsecro te non sit Honestior Philosophia Gentilium, quam nostra Christiana, quae una vera est Philosophia.* In the state of Innocence Man did not feel that great Propension, we now experience towards Sensual Pleasures. The gift of Original Justice subjected the Senses to the Rule of Reason, and made them subordinate to the Mind of Man, as to be helpers to it in its Rational Functions. But as soon as Man was tainted with Original Sin, this Subjection, Subordination and beautiful Order was destroyed, and render'd Man like unto a ruinous Wall, the Stones disunited, and misplaced, bulging, and bending outwards, and threatening instantly to fall. The Senses do not attend, or observe the order of Reason ; each hastens to its own peculiar Object ; the Eyes to see, the Ears to hear, the Imagination to Figure to it self what distracts the Mind, and what too often hurts, and Infects the very Soul : So that these Powers, which have been design'd, and given to the Soul to help it in its Functions, are now become many Impediments to it ; and are serviceable to it, as the Legs are to a reduced Person by Sickness, who with a great deal of Pains, and Reluctance makes use of them. From hence you may draw the following Conclusion. The First : Supposing Original Sin, *Sensuality* more Natural than *Avarice* ; because there is nothing but a Prepossession of this Vice, that makes one seek for Wealth with so much eagerness : Nature does not it self hurry one to this, as it does by means of Pleasure. All Persons are not propense to Riches, but there is none but is Inclined to Pleasure.

(a) *Seneca de beata Vita Cap. 88.*

The *Second* is, the desire of Pleasure is more Vehement, and violent, than the desire of Money; because it is more natural, and the End of Pleasure, amiable on its own account, more forcibly draws us, than the Means do. A sick Person for Example, with greater ardour aspires to Health, than to the Means, and Remedies. But Wealth, or Riches is only *bonum utile*, and Means to obtain by them something else; whereas Pleasure is the End, and Scope of our Senses.

The *Third* Conclusion is; We must all our Life time War against Sensuality; because this Indordinate Desire, or Inclination does not only proceed from an ill acquired Habit, which may be abandon'd by the Repetition of contrary Actions; but chiefly from our very Senses, Temperiment, and from our Flesh, which we carry with us to the Grave. *Semper amputandum est* (St. Bernard says) *amputata repullulant*. That is to say, that the Mortification, one Victory gain'd over ourselves, does not cut off, or take away our Propension to Pleasure (as contrary Actions destroy a bad Habit) it only puts a stop to that one irregular Motion, whose principal Actor still remains with, and within ourselves. St. Austin in his 10th Book of Confessions, says thus: *Adversus suavitatem pugno, ne capior; at quotidianum bellum gero, sapius redigens in servitutem Corpus meum*.

The *Fourth*: As Man in the order of Nature may be consider'd in four different States, either in Perfect Health, or in a languishing Condition or grievously Sick, or in a deadly State. In the state of perfect Health, he makes use of the Members of his Body without any trouble or Reluctance; in a languishing State, he uses them only with Trouble; in the State of grievous Sickness, he cannot move them, or being Dead he is not able to attempt it. The same happens in a moral State. Whilst Man retain'd his Innocence, and before he was Sinn'd, he order'd, and absolutely ruled his Senses to do what he thought fit; and were serviceable to him in the Execution of what was good, and becoming without the least repugnance; but since he was wounded by Sin, he cannot rule them as he thinks fit, they are no

more despotically subject to him, as in the State of Innocence which made St Paul to say (a). For when we were in the Flesh, the Passions of Sin, which were by the Law, were wrought in our Members to bring forth Fruit unto Death. And a little below : But I perceive another Law in my Members, fighting against the Law of my Mind, and holding me Captive to the Law of Sin, which is in my Members. Unhappy Man that I am, who shall deliver me from the Body of this Death ? The Grace of God, by Jesus Christ our Lord. St. Paul here by Sin does not understand, that which is properly speaking a Sin, or Sinful ; but only speaks of Sin improperly such, that is of our corrupt Inclinations of a Rebellion of Nature corrupted by Original Sin, of a struggle between the Spirit and Flesh, which remains for a tryal in the most Virtuous Persons, which St. Paul here calls a Sin, (and the Divines some Persecution) not that it is a Sin (except to such as consent to its Motions by their own free will) but because it proceeds from Sin, and inclines to Sin, as the Council of Trent explains it, otherwise the Just themselves must be in continual Sin, since they are not freed from these surprizing Rebellions, and Suggestions. Thus St. Paul explains himself in his fifth to the Galatians : For the Flesh (says he) lusteth against the Spirit, and the Spirit against the Flesh ; for these are Adversaries one to another, so that you do not whatsoever you would. Because these Motions of our Sensual Appetites, are what the Divines call *motus primo primi*, because they prevent our free Election, and therefore properly are not sinful, but the result of Sin, and moving us thereunto, and very often with great Vehemence. Therefore it's necessary, in order to resist these violent Attacks that the Soul be strengthen'd with God's Grace to resist and put a stop to the Impetuous Motions of our Sensual Appetites towards Sensual Pleasures. Hence it is that the same Apostle tells, those justified by God's Sanctifying Grace, as if it had been speaking to Sinners, Cured and Healed, (b) Sin shall not have Dominion over you, for you are not under the Law, but

(a) Rom. 7. (b) Rom. 6.

under Grace. And tho' the Grace of God heals us, it does not take away a certain Languishment, which occasions even those Justified to practise Virtue with difficulty, caused by the resistance it meets with from the Flesh; which resistance does not get the better, or triumph over the Just, as it so frequently does over those placed in the state of deadly Sin, who are to be considered in a more feeble Condition, than those in some measure heal'd by the Sanctifying Grace, which is a great Curb against the Attacks of the Flesh: But those, that are placed under the Law of Sin have imperfect Desires of doing Good, and here they stop, except God in a new should strengthen them with such Graces, as he knows to be convenient for them. This good Will, and simple Desire, which we sometimes observe in Sinners, is either the Remnant of our natural Inclination to Good, as may be observed in the Heathen Philosophers, who Professed to Fight against Sensual Pleasures, or it is the Motion of God's Grace, which the Holy Ghost excites, in those he disposes for their Conversion. But when no good Motion, or Inclination is perceptible in a Sinner, and that the Will without reluctance gives way to the Desires of the Flesh, such a Sinner may be considered as one Dead, seeing that he is without any free, spiritual, or rational Motion.

Remember that I have told you already, that these Carnal Motions, which our own Concupiscence excites in us unawares, are only Temptations, when we do not consent to them, or when our natural Reason Aided with God's Grace, resists, and opposes them. But they become Sins, when we freely, and advertently consent to them, knowing them to be Evil Suggestions. For it is very Inordinate, that the Flesh, which is the meanest, and most inconsiderable Part of Man, should triumph over his Soul, and Reason, which is the Principal. It is a weakness altogether Inexcusable, that our Spirit, and Reason should seek for Pleasures, which ought to be the Object only of the Passions of Beasts. But is this a *Mortal*, or *Venial Sin*?

St. Thomas says, that *Sensuality* is but a *Venial Sin*, when it fixes our Hearts on the Creature in such a

manner, as does not separate it from the Creator; for then it does not turn us out of the Road of Virtue but only stop us. This you will comprehend by the Example of a *Traveller*, who delays a considerable Time in his Journey to rest, and refresh himself, without designing it for his Habitation, and without relinquishing his designs of pursuing it. But *Sensuality* is a *Mortal Sin*, when it makes us place our last End in the Creature, when it makes us neglect our Duty, and weans us from continuing our Course towards God. Let the *Confessor* look back, and reflect on what we have said of *Avarice*, and there he will see by the Example of a *Sick Person*, when the *Voluptuous* place their last End in the Creature.

1. When the desire of satisfying his Senses, or of exempting himself from Pain (suppose of Fasting) takes up entirely his Thoughts, and Mind, and is what principally gives Motion to all his Actions.

2. When he leaves all aside, from the Moment he finds no Satisfaction in what he is doing; and to the contrary is Indefatigable in the Pursuit of what he finds Pleasure in. He cannot Pray for half an Hour, because he finds no delight in it; tho' he is able to spend whole Days, and Nights in Gaming, because he finds Content, and Satisfaction therein.

3. When one sets no bounds to his Diversions, he has no sooner spent some time in one, but he immediately thinks of another, which causes him to neglect his Duty, especially if there is any trouble in performing it, either by dispensing with it, or doing it in some Measure against his will, and as if it were with Constraint. It is of this kind of Pleasure these frightful Passages are to be understood (a), *And they, who are in the Flesh cannot Please God*. i. e. who live according to the False, Vain, and Deceitfull Maxims, and Customs of Carnal Men, who seek every way to Please their Senses, which the Apostle also calls, *the Prudence of the Flesh*, and this Prudence he calls *Death*, as leading Men to Eternal Death. And again in his first to the Corinthians (b), *Now this I say Brethren, that Flesh, and Blood, cannot*

(a) Rom. 8. (b) 1 Cor. 15. 5.

not possess the Kingdom of God. i. e. those, that lead a Life to Please their Senses, and therefore the Soul, or Spirit is said to be in the Flesh, when it moves, and Acts only to Please its Corporal Senses. It is in this Sense, that the Apostle calls Men Flesh, and Blood, when he is altogether attached to things Carnal, and Sensual, that is, to what ever is agreeable to his Senses. And again in his first to *Timothy* (a) he says, *that she that is dead amidst Delights---is Dead* i. e. that seeks to live in Ease, and Please her Corporal Senses. And again to the *Romans* (b) he says, *for if you live according to the Flesh, you shall die; but if by the Spirit, you Mortify the deeds of the Flesh, you shall live.* To live according to the Flesh is to live a Sensual life conformable to nature corrupted by Original Sin, or conformable to our Senses Aided by the Evil, and vehement Propensions left in us by that Universal Sin. St. *Thomas* says, that the Prudence of the Flesh is nothing else, but the Predominant Desires of Sensual Pleasures, whereof we have spoken, which makes us with eagerness, and excessive desire seek for our own Content, Ease, and Satisfaction in all things belonging to our Corporal Senses. This excessive Care, and Desire of Pleasing ourselves is the Death of the Soul, because it ruins the Principals of the Spiritual Life, which are *Faith, Hope, Charity*, and the other Virtues. It quenches Charity, which never seeks for these Pleasures, *Non querit quæ sua sunt.* And St. *Austin* says, *Major cupiditas, minor Charitas.* Now when this self, and Sensual Love absolutely rules, as it does in those, who have no other Care, or Desire, than to please their Carnal, and Inferior Senses, there is no Charity, or love of God to be found in them.

Here you must observe, that the first Motions of this excessive love of our own Ease, and Pleasures, does not, commonly speaking stifle Charity, no more than two, or three drops of Water would sink a Ship. Neither is it, that many *Venial* Sins multiplied, would at length amount to a *Mortal* Sin, as many drops of Water would at long run drown a Ship; but that a multitude of little

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(a) 1 *Tim.* 5, (b) *Rom.* 8.

Sensualities, as if it were, lays the last Disposition to commit a *Mortal Sin*, and are the Cause, that our Hearts are attached so strenuously to love, and seek after what is delightful to the Inferior Senses, and place their last End in them, and thus Insensibly banish away Charity. For as we lose our Temporal Life after two manner of ways, either by Violence, (suppose by the Point of a Sword) or by breathing in a little corrupted, or infected Air, which insensibly corrupts the Inrails; even so we lose Charity sometimes, which is the Principle of a *Supernatural Life*, by some particular Action evidently Criminal, for Example, by *Blasphemy*, or *Lust*; at other Times we lose Charity by a secret Attachment, and Adhesion, which causes us to prefer the Creature to the Creator, our own Satisfaction, to the Law of God: Such was the Crime of the Wicked Rich Man of the Gospel, whom *Abraham* does not reproach with any thing else, but that he lived at his Ease in this World. *Son remember that thou didst receive good things in thy Life (a)*. In all this nothing appears Criminal to the outward Sight; to live sometimes at ease, is not a *Mortal Sin*; of course it cannot be such tho' it should be often repeated; for many *Venial Sins* cannot make a *Mortal*; notwithstanding *the Rich Man was buried in Hell*. We must then seek for the Cause of his Damnation, and shall find, it was the too great Love he had for Sensual Pleasures: *He was Cloathed* (the Gospel says) *with Purple*, (which was Costly and Rich, proper to Kings, and Princes) *and with Silks* (which was soft, and pleasing to the Touch) *and Feasted every Day Sumptuously*, he Eat constantly what was Nice, and pleasing to the Palate, and the love he had of pleasing all his Senses, became his Predominant Vice, absolutely ruled him, and ruin'd him, banish'd Charity, from his Heart, and the love of God; because his chief Study was to indulge his Appetites (wherein he placed his last End, and loved it on its own account and not for God in order to be enabled to serve him). Such likewise was the Crime of the seven Husbands of *Sara*, Wife to *Tobias*, who were all Seven kill'd by

a) *Luke 16.*

the Devil the first Night of their Marriage. They were lawful Husbands, and she a lawful Wife, so that no Sin appear'd on the Part of their Marriage. The Case was, that these Seven Husbands undertook to Marry with no other view than to please themselves, and to satiate their Carnal Appetites; Sensual Pleasure render'd itself Master of their Hearts, and so entirely sway'd them, that Charity could find no place therein: *For those who so enter into Wedlock (as to exclude God from themselves, and their Souls) and so give themselves to their Lust, as the Horse, and the Mule, which have no Understanding the Devil has Power over them (a).*

And as to *Hope*; if Sensual Delight does not destroy the Habit of it, at least it renders it unprofitable. When one finds his Ease, and Rest in the Creature, he does not trouble himself to seek for it in the Creator. The Crow, which *Noah* sent out of the Ark did not return to him, who dispatch'd it; because it stuck to the Carnal Pleasures, which had been drown'd in the Floods. Just so our Persons of Flesh, and Blood being prepossessed with the Pleasures of this Life, do not wish for the Pleasures of the other, which are even Nauseous to them, and if God would permit them to live here for ever, with pleasure they would for ever renounce all hopes of Heaven: Therefore this Disposition must evidently be a mortal Crime, and contrary both to Divine Hope and Charity.

The too great love of Sensual Pleasures must also render the Habit of Faith unprofitable; for it blinds the Spirit and Reason, in a manner as a Flash of Lightning blinds the Sight, which without hurting, or wounding the Eyes, hinder them from seeing. *The Sensual Man perceiveth not those things, that are of the Spirit of God (b)*, that is, they who are led away by Sensual Pleasures, do not even perceive, or understand Spiritual things; nothing goes down with them, but what matters, and delights their Senses: All the rest, such as *Grace, Virtue, truths of Faith, &c.* are looked upon as things Indifferent. They even apprehend the happiness of another Life in a Gross, Carnal manner, and do

(a) *Tobias* 6, (b) *1 Cor.* 2.

do not comprehend, how this happiness can consist in the knowledge, or love of God, or in both.

St. *Gregory* in the third Book of his *Morals*, teaches, that Sensual Pleasure, and Delight is the destroyer of all Virtues. *Gula vitio omnia, quæ homines fortiter egerunt, perdunt ; & dum neuter non restringitur, simul cuncta Virtutes obruuntur.* Upon these Words, two Things are to be observed : The *first* is, that all the Habits of moral infused Virtues are destroyed by the Sensual Pleasure when Predominant ; because Charity, which is the Foundation is banish'd. The *second* is, that this Sensual Delight, being sometimes the Cause of good Works, ruins them also : For according to St. *Austin*, it is that bad Tree of the Gospel, which cannot bring forth good Fruit, because the Motive of them, which is *Sensuality*, is corrupted, and bad.

From hence you may conclude, that it is necessary, that a *Confessor* should be a Spiritual Man, a Man Versed in the inward Science of the Soul, and capable to sound, and discern the motions of Mens Hearts ; for if he sees no farther, than the outward, or because he sees neither Drunkness, or Lust in his *Penitent*, judges it is well, and proceeds to give *Absolution*, and others Sacraments to those, that are as bad as *Heathens*, and *Idolaters*, to Persons, who place their last End in Creatures, who have no Disposition to Love God above themselves, because their Belly and their Sensual Pleasures are their Idol.

This secret Attachment will be discover'd not only by what we have said of the last End on the Subject of *Avarice* ; but also by eight Effects, which the Divines call the *inseparable Daughters of Sensuality* ; and are, *blindness of Understanding, Precipitation, Talkativeness, Buffoonery, Raillery, Inconstancy, an Inordinate Love of ones self, Hatred to God, Horror of Life to come*, and we may add, *Despair*. As the *Mortification of the Flesh* Purifies the Soul, and Enlightens it to discern the Truth, and to embrace Wisdom, which is the fear of God ; *Sensuality* to the contrary darkens, debases, and weakens, it ; and when this Passion is Violent, as *Lust*, and *Gluttony* are apt to be, it renders one

one dull, stupid, and blind! St. Gregory represents this Truth, comparing it to a Fountain, whereof the Waters are carefully gather'd, and convey'd into a Canal, or Reservoir, where they keep themselves shining, and clear; and the more they are confined, the more apt are they to rise, and to fall with greater plenty, into the places they are design'd for, by means of which, they form the greatest Ornament of a Pleasure Garden; but if these Waters are neglected, and allow'd to spread, and take their Course, flowing this way, and that way, mixing themselves with Dirt, and Earth, they are apt to form muddy Puddles, where nothing grows, but Insects, and unprofitable Weeds. Even so, when Care is taken to separate the Spirit, or Soul from the Flesh by means of Mortification, and to keep our Thoughts under Recollection; the Ideas of our Soul become clear, and neat, its Light purer, its Vivacity greater, its Motions towards the Truth swifter, and more rapid, and less interrupted. But if *Sensuality* prevails in us, that is, if our Soul is carried away by the Inclinations, and Propensions of our Senses, it loses these beautiful Lights, its Thoughts are confounded with Corporal Fancies, it no longer comprehends the things which are of God, it becomes Incapable of elevating it self to apprehend things above our Senses, that is, the Eternal Truths, which are remote, and abstract from the Matter; it judges not otherwise of Good, or Evil, but as it is agreeable, or disagreeable to the Senses; wherefore it becomes so Earthly, as to perform no other Functions in the Body, but that of Beasts; so that it appears to be, or to have nothing in it, but what is purely Animal, and Brutal: Wherefore not only the Disciples of Christ, but even those of the *Heathens*, who applied themselves to the study of Wisdom, have left us singular Examples of Mortification, and renouncing the way of the Senses, have taught us by the Austerity of their Lives, what we read in the Sacred Letters; that it is impossible to be Spiritually Wise, or to serve God, and with all Sensual (a).

From

(a) *Non invenitur sapientia in Terra suavis viventium.* Job, 28,

From this darkness, and blindness, the Sensual fall into dreadful Precipices, they become Inconsiderate, as not to foresee the many Inconveniencies, which must happen to them ; wherefore we may say of such, they do not foresee to prevent the Sickness, and Disorders they must Contract, the Poverty they will fall into and the rest of the Corporal Evils, which a Sensual Life must infallibly draw upon it self ; how shall they foresee the Eternal Pains, which are so remote from them ? They drive away from themselves, all things that might give the least disquiet, or uneasiness : Among other Defects they become exceedingly *Talkative* and fond of Company, to divert the more serious Thoughts of their own Misfortunes.

For this Reason, they cannot abide to live a Solitary Life, but they must always have Company, and take Pleasure in diverting of others, acting the *Buffoon*, or talking in a glibbing, fulsome, and ridiculous Manner, which generally is the Case when Sensual Delight has made it self Master of their Hearts, as it happens particularly to the Lustful, and Drunkards. The Sensual become very Inconstant, and as changeable as the Wind ; because they find no Satisfaction in serious Actions, as in Prayer, Study, or in what concerns their Profession ; they are continually chopping and changing like unto one of a weak and languishing Stomach, who believes that the change of Diet, may better, and amend his Appetite.

As to the rest nothing can be so Nice as a Sensual Person he is an Idolater of himself, every thing incommodates him, he does not know how to suffer with Patience the least thing, that is disagreeable to him, he must be punctually served and obey'd ; all the World must endure his Impertinences, and he will not bear with any ; he hates those, that find fault with his Behaviour and Conduct, and who by their regular Life seem to censure his.

When he is told, that to live according to Flesh, and Blood is the way to Perdition ; that God hates this way, and loves nothing but what is Pure ; he figures God to himself as one, that is Vexatious, and disagreeable, conceives a displeasure against him, and endeavours to Carp at his Laws, and at his Gospel.

Finally, he has an Horror of the World to come, he would wish to enjoy for ever the Pleasures of the Earth ; he keeps the wholesome Thoughts of Death at as great distance as he can, and if they are laid before him, he obliges him to prepare for it, the great love he has for Sensual Pleasures, throws him into wicked Sentiments whereby he is perswaded, that it's impossible for one, who loves his Ease, as he does, to live up to the Rules of the Gospel, which he falsely apprehends to be extremely Rigid, and this occasions him to Despond, and Dispair.

St. *Thomas* observes, that these Effects are more, or less remarkable in the Sensual in proportion, as they are more or less rul'd, or govern'd by them ; and these Pleasures are greater, and more Predominant in the Lustful, than in *Drunkards*, or *Gluttons*, and greater in those, than in the *Covetous*, *Proud*, or *Ambitious*, or those given to any other Vice distinct from the Fornicator.

Besides these Effects, which are Inseparable from Sensuality, there are many others, which are apt to result from it, such as *Robberies*, *Injustice*, *Blasphemies*, *Sacrileges*, *Profanation* of the *Sandays*, and *Holy days*, and many other Crimes are the Sequel of this wicked Source. And therefore with much Reason the Divines have ranged *Lust*, and *Gluttony* among the number of Capital Crimes.

The *Confessor* being now Instructed in these Truths, must see to discover, whether Sensuality sways, and predominates over his *Penitent's* Heart, and Will : And for this Purpose, if the *Penitent* accuses himself of any mortal Sin, let the *Confessor* ask, what was it, that mov'd him to commit that Sin ? for if he Sin'd to avoid something, that might have Incommoded him, or might have proved a little troublesome to him, or to enjoy some Pleasure ; it is certain, that his Predominant Sin, is Sensuality ; if your *Penitent* is not subject to great outward Faults, then you must see, whether he is one that leads an Idle Life, or a Man, that keeps Company &c. Therefore you must enquire into his inward Disposition, and ask him, if his Care, Thoughts Motions,

ons, and Inclinations of Mind, do not run upon Pastime and Diversions ; in which Case a *Confessor* has cause to apprehend, that his *Penitent* may have Placed his last End in the Pleasures of his Senses ; and therefore must see whether his Attachment to them be Criminal and Incompatible with the love of God : In fine, if your *Penitent* is one, that lives by his Labour, Trade, or Industry, you must enquire, whether this Labour, or Industry is directed towards any other End, but to Eat or Drink alone, or to live at Ease ? Whether or no, he does not spend the time (wherein he is forbid to Labour, or Traffick) in Debaucheries, and in gratifying his Senses ? One in this Disposition is no better than *Pagan* in his Heart, and consequently unfit to receive the Sacramental Graces,

Remedies against Sensuality.

TO cure so great an Evil, a *Confessor* must first endeavour to give his *Penitent* an Horror to it, and to make him sensible,

First of the Injury he does to God, in confounding the Master Piece of all his Works, which is Man, in whom the Soul, and Spirit should naturally command and the Flesh should obey. What Sentiments could you entertain of one, who had turn'd up side down, and ruin'd a fine Edifice (for Example) which had cost you vast Pains, and a great Sum of Money ? When the Sensual then places the Flesh above the Spirit by subjecting it thereunto, and confounds Reason with his Corporal Senses, and imagines the Effects of them to be according to Reason, whereas they are quite opposite, it is not this to destroy the chief Work of his Allpowerful Hand, Purchased, and Ransom'd at the Price of his Precious Blood, and Reform'd by the Fatigues, and Sufferings of a most Mercifull Redeemer.

God has no greater Enemy then the Flesh, since it has been Corrupted by Sin ; it corresponds, and combines with the Devil to prevent God's designs to take place, and to resist, and oppose at all times his Divine Will : From whence you may conclude, that to take

part with the Flesh, is to declare ones self an Enemy to God.

The Sensual do an Injury to the Grace of God, which is either rejected, or stifled by them, as also to the Neighbour, who is scandalized. They do an Injury to the poor; because by their unnecessary, and idle Expences, they consume, waste, and lavish the Patrimony of the poor, and what was due to them. They also offend the Church by their base, and unbecoming Behaviour, unworthy not only of a Christian, but even of a rational Creature; for if it is a great Affront to a Noble Father, that his Son should decline, degenerate, and engage himself in Employments, and Offices beneath himself, and unworthy his Birth, or that his Daughter should Marry a Shoe-boy; how much more do Christians offend, and dishonour the Holy Church their Mother in leading a Mean, Beastly, Animal Life, a life becoming Beasts alone, destitute of all Reason?

These Reasons are sufficient to silence some bare-faced Persons, who pretend, that their Diversions are Innocent, and that they scandalize no Body by their Feasts, and Surfeits. Is not the offence of God what we ought chiefly to fear? And how can we imagine, but that God is offended by these Sensual Persons, who corrupt his Work, confound his Image, make a rational Creature like unto a Beast, Profane his Baptism, Dishonour his Religion, and offers Injury to the Spirit of Grace. Recollect what already has been said on this Head.

The Flesh is one of our Capital Enemies, and even the most frightful of all. All the Principles of Christianity, all the Maxims of the Gospel arm us against the Flesh, and are levell'd to pull it down (a). *Mortify therefore your Members, for he that soweth in the Flesh, shall also reap Corruption from the Flesh* (b). *He that loveth his Life shall lose it* (c). *And they who are of Christ, have Crucified their Flesh, with the Vices and Lusts* (d). *Go not after thy Lusts, but refrain thyself from thine Appetites* (e). The Saints, by whose Examples

(a) Collos. 3. (b) Gal. 6. (c) John 12. (d) Gal. 5. (e) Eccles. 18.

amples our lives should be regulated, resisted the Temptations and Inclinations of the *Flesh*, and their Senses which we are taught by the Important Lesson of self-denial, not to seek to Please our Senses, which we comprehend under the Name of *Flesh*, or to gratify our Corporal Desires with Wealth, Honourable Employes, great Attendance, Rich Furniture, costly Apparel, delicacy in Eating and Drinking, seeking in all things our Ease and averse to any thing, that Incommodes us, being eager to pass away the time at Play, Balls, Musick meetings &c. to delight the Eyes with fine Gardens, Pictures &c. to gratify the Sense of Smelling with Perfumes, to indulge Lust without Measure. All this we understand by *Sensuality*, by the *Flesh*, or by *Sensual Pleasures* because the Spirit, or our Soul does not gape after the Corporal things, which are the Object of Sense, rather than of Reason. The Scope of Holy Writ, the Example of *Christ*, and of the Saints, the Principles, and Maxims of Christianity all Center in this one thing, oblige us to Fight against all these Sensual things, renounce, and reject them, as so many dangerous Temptations, which by degrees are very apt to bring us to lead an Animal, or Brutal Life, and of course to banish from us all Practices, and Exercises proper to our Soul and Spirit, and Insensibly leads us to Eternal Perdition. For none will ever go to Heaven, that is content to Years of Maturity, and Discretion, except he Fight against all these Inclinations of the *Flesh*, or such as assault him, and becomes Victorious over them.

How then can he Hope to be saved, who will not Fight, or resist these Carnal, and Sensual Motions, but even takes part with them, Protects them and Promotes their Evil, and corrupted Tendency, and studies to please them every Day, and Moment more, and more To live, and to Eat after this manner is plainly declining against the Christian Faith, and Religion. Can it be he, that says Good to Evil, who Praises, and commends a Sensual Life, which God condemns. Will the Confessor will be so hardy, as to Absolve such a Person who lives the Life of a Beast? The Apostles did not untie *Lazarus* till after *Christ* had restored him.

Life, otherwise they would have discover'd a hunchsome Carcase: Even so a *Confessor* should only Absolve those in whom he discovers a holy Hatred to their own Flesh, and a love for the Pleasures of their Senses, and a love for a Spiritual Life, which must be Arguments of self denial, an Effect, which must flow from the Spirit alone. In order then to strengthen those in their good Resolutions, A *Confessor* must enjoyn them frequent Lectures of Spiritual Books, and Meditations on these Truths we have now mention'd.

Secondly, Silence, and Retirement are very fit Means to avoid Sensual Pleasures; forasmuch as the strength of our Spirit, or of our Spiritual Life is weaken'd, wasted, and dissipated by Worldly Company, and Conversation, so much the more it grows, and Increases by leading a solitary, and retired Life, free from Worldly Amusements, and Entertainments, the Objects of our Senses, and Sensual Delights, which are so very opposite to the degrees of a Spiritual Life, that as much as you increase in one, so much at least you decrease in the other, as our own experience has, and will convince us. In these Worldly Entertainments one is taken up altogether in flattering, and Pleasing his Senses: In Retirement, our Soul and Spirit being disengaged from that Corporal Load and Sensual Embarrassments, is at all liberty to raise it self above all Corporal things, and contemplate the Eternal Truths of the Gospel, which concern the Salvation of our Souls.

Thirdly the *Confessor* will recommend to his *Penitent* frequent exercises of Mortification, such as to abstain sometimes from Drinking, or at least from Drinking that Liquor, which he likes best, to abstain from listening, suppose, to Musick, Songs, Conversation, &c. To abstain at other times from speaking, let him eat and Drink less at Meals, were it but a Mouthfull, or one Glass to which he has an Inclination; not to be over nice in what regards Eatables, not to be uneasy or out of Humour if they are not prepared, or done to your liking; not to taste of this, or that, which you love best; not to gratify yourself with much Sleep, or seek too much your Ease either in Bed, or out of it. Now tho'

these little Mortifications, and Practices seem to be of little Consequence; they are notwithstanding very *Effacious* to subject the Desire of Sense, and Flesh, and to wean one by degrees from Worldly, Self love, and Sensual Inclinations; and whosoever will be Punctual to mortify themselves daily on these little Occasions, will soon become Spiritual. A *Confessor* must also recommend some Employment to his *Penitent*, especially to such as we talk of, which are supposed to be Rich, and Wealthy, and look upon themselves to be exempted from Work, and tiresome Occupations; and because Idleness is the Mother of Vice, and those who Indulge it will of course be eager to meet Company, to resort to Plays, Balls, Banquets, Games, and such like things, which kill the Time, as they say, and hinder it from lying heavy on them: Therefore as I said before to prevent this Gratification of the Senses for want of Employment in some Spiritual good, or other, a *Confessor* must take care to keep his Noble, or Wealthy *Penitents* employ'd in Things contrary to these, and assign him, or her such a distribution of Time, and such Practices of Virtue according to that Distribution as will divert his *Penitent*, and wean him from seeking these dangerous Worldly Amusements. For this End, and Purpose assign such a *Penitent*, besides the Morning Prayers, which are to be found in Manuals, a little daily Meditation; for which Purpose, he, or she ought to be provided with a proper Book; and Instructions should be given how to practise it. The Meditations to be recommended on this Occasion, are these which shew the Folly, and Vanity of the World, of Heaven, of Hell, of Eternity, of the grievousness of *Mortal Sin*, of the loss of Time, how valuable Time is, if employ'd in the good of the Soul; all other Time is lost but this: what would the Devils do, if they were allow'd the Time we enjoy? What stupendious Penance would they perform? They would employ every Minute in some Virtuous Occupation, or Mortification: What would you give at the Hour of your Death to have the Time prolonged, which you wasted? How do you think you would employ that Respite given to you? Would

be in Dressing, Patching, Painting, Company keeping, Banqueting, Dancing, Coaching, Eating, and Drinking Sumptuously, Indulging Lustful, and Sensual Appetites, &c. your Thoughts and Occupations would be quite contrary to what they have been. Now is that short Respite of Time, which is granted to you, in order to practice all kind of Virtues, to Mortify, and Crucify your Flesh and Senses, to save your Soul, the only thing that you are to mind in this Life, which with all your Care will give you enough to compass. Assign your Penitent after Breakfast to read a Chapter in the *Holy Court* pertinent to his, or her station of Life, or in the *Christian Directory, Guide of Sinners, Thomas a Kempis, &c.* and to hear *Mass* daily. After Dinner to read the life of the Saint of that Day, to say the *Rosary* devoutly at Night, or in the Evening, or to say daily the Office of the B. Virgin; and by Intervalls to employ themselves in some Manuel Work, as Ladies did of Old, and as it is highly commended in a Woman of Quality by Holy Writ, in the one and Thirtieth Chapter of the Proverbs of *Solomon*: *Mulierem fortem quis inveniet.*

Let *Confessors* take notice, that never more than at present, this Doctrine ought to be practised; for a Carnal, Sensual, and Epicurean Life was never so much in practice among *Catholicks* as at present, especially among those who are very Rich, and love to follow the Modes of the World, which is to shun every thing that is troublesome, or Painful to the Body as they would fire; and with eagerness seek every thing that is pleasing to the Senses. Therefore a *Confessor* should shew these Sensual, and Carnal People, how Incompatible a Christian Life is, with this Sensual, and Carnal Life.

A *Confessor* may adapt what we have said of *Sensuality* in general to *Luxury* and *Gluttony*, which are the two most considerable Species of *Sensuality*, the most feeling, and therefore the most Tenacious, and hardest to be Cured, or removed. We have in the sixth Commandment explain'd at large, how many ways one may sin against *Chastity*; two things only remain to be remarked concerning *Gluttony*.

The *first* is, that according to St. *Gregory*, who is follow'd by the Philosophers, and Divines, after five manner of ways, one may Sin against *Temperance*. *First*, When we Eat before the usual, and regular Hour of Eating. *Secondly*, When to please our Palates we seek for too delicate, and exquisite Meats. *Thirdly*, When we are too desirous to have them dress'd to please our Taste. *Fourthly*, When we Drink to excess, and beyond what is necessary ; for according to *Aristotle*, *Vir temperatus appetit delectabilia propter sanitatem, vel propter bonam habitudinem*, to which what St. *Austin* says, very well agrees (a): *Habet Vir temperans in rebus hujus vite Regulam utroque Testamento firmatam ; ut eorum nihil diligat, nihil per se appetendum putet, sed ad vite hujus atque officiorum necessitatem, quantum satis est, usurpet ; utentis modestia, cum amantis affectu.*

Fifthly, When we Eat too greedily and for Pleasure sake, against that Maxim repeated out of St. *Augustine*.

Behold the Words of St. *Gregory*, taken out of the third Book of his *Morals* : *Quinque modis nos Gula vitium tentat : Nam aliquando indigentia tempore prævenit, aliquando lautiores cibos quærit, aliquando quæ sumenda sunt, præparare accuratius appetit ; aliquando in ipsa quantitate sumendi mensuram excedit refectiois ; nonnunquam vero abjectius est quod desiderat, & tamen ipso aestu immensi desiderii deterius Peccat.* Which is what the *Casuits* have Abridged in this Verse.

Præ, proprie, laute, nimis, ardentè, Studiose.

The *Second* thing we have to remark concerning Drunkness, is *first*, altho' Sobriety takes upon it itself to regulate Eating, and Drinking ; yet according to St. *Thomas*, it chiefly looks to the Quality of the Liquor (such as Wine, Punch, and Hot Liquors of all Sorts) which may cause one to be Drunk. *Illam materiam ubi specialiter sobrietas adscribit, in qua maxime laudabile est mensuram servare. Hujusmodi autem est potus inebriare valens, quia ejus usus mensuratus mu-*

(a) *Aug. de morib. Eccles.*

um confert, & modicus excessus multum ledit, quia impedit rationis usum. And a little below: *Modicus excessus in vino plus ledit, quam in aliis.*

Secondly, When Drunkness notably disturbs Reason, that is, when it hinders it much from taking place, or from Acting as it ought; as also when Drunkness considerably hurts ones Health, or causes one to be greatly Indisposed; in both Cases it is a *Mortal Sin*, except *Invincible Inadvertancy* should excuse it, as in *Noah*.

Thirdly, According to *St. Thomas*, drinking Wine, or strong Liquors ought to be forbid to certain Persons. *Bibere Vinum potest quandoque reddi illicitum ex conditione bibentis, quia vino leditur.* There are some of such a weak Head, that they can scarce bear to drink too Glasses of Wine without altering them, and effecting their Reason. Others preserve their Reason, but lose the use, and free exercise of their Limbs, and Members; they cannot, for Example speak two words in an Intelligible Manner, or walk without Staggering, which is a great cause of Scandal to the Spectators, especially when these outward Tokens of Drunkness appear in Persons, who by their profession of Life are bound to give good Example to others. (Let Clergymen in particular take notice of this) wherefore the latter, as well as the former are to be forbid by the Confessor, and by way of Penance not to drink Wine, or any other intoxicating Liquor, (except in a small quantity) that has the same Effects upon them; because the one, and the other is bound not to give the immediate Occasion of Scandal to their Brethren, or to put themselves in that Occasion.

Fourthly, As some in their Sleep are apt to Rave whereof they have not the least Idea, or remembrance, when they awake; even so, there are some Drunkards, who lose the use of Reason, talk Extravagantly, whereof they have no Notion, or Memory when Sober. From whence it often comes, that they do not Confess, or accuse themselves of these Drunken fits, and so live, and die Impenitent.

C H A P. XIV.

Of Anger.

ANGER is a violent Fire, which those cannot be ignorant of, who are acted by it, and which often appears outwardly in such a Manner, that it's even difficult to hide or conceal it.

Aristotle defines *Anger*, to be a desire of Revenge for some Contempt, which one imagines to have received from another. From this Definition *St Thomas* concludes, *First*, that *Anger* is a Capital Vice: for there is scarce any Sin, but what may be Instrumental to Revenge: Notwithstanding the ordinary Effects of *Anger*, according to *St. Gregory*, are *Indignation, Fierceness, loud Words Quarrels, Lawsuits, Injuries, and Blasphemies*: For when one believes himself unjustly Contemned, it is natural for him Instantly to raise himself on account of the Esteem he has of himself, and elevate himself above the Person, that thought to lower him, to look upon him with Scorn, and Contempt, and reflect on him, and on the Injury done with Sentiments of Revenge: Hence one proceeds to seek for the Means of Revenge, and having found them, with Satisfaction recollects, and reflects on them, which swells him to that degree with Sentiments of Revenge, that he must Vent them outwardly by Words, which are, as if it were, Sparks of that Fire, which Burns inwardly: hence Disputes, Injurious Language, Oaths, and often Blasphemies.

Secondly, *Anger* is of its own nature a *Mortal Sin*, because (says *St. Thomas*) every Action, which is directly contrary to Charity, as the desire of doing Evil, is of its own nature a *Mortal Sin*: Nevertheless as *Theft* is often but a *Venial Sin* on account of the lightness of the thing Stolen; even so *Anger* is often but a *Venial Sin*, because the Evil one wishes to another, is not considerable.

Thirdly, when one does not wish Evil to his Neighbour, and wishes only for his Correction, and Amendment,

ment, it is not properly *Anger*, but *Zeal*, which is one of the the Effects of Charity : However it must be ruled by Discretion, and Prudence, otherwise it would be a False Zeal, and a true Fault, and defect. This is all, that regards the nature of *Anger*, and for the Practice, a *Confessor* must observe,

First, That *Anger* is not always a Predominant Vice, but the Sequel, or Result of *Vanity*, *Avarice*, or *Sensuality*. A *Confessor* may know this by asking his *Penitent*; why he is so frequently stirred up to *Anger*? If he tells him, because he is despised, or undervalued, or spoken Ill of; his *Anger* in this case is the Effect of *Vanity*; if because he apprehends himself to have been Wronged, or Defrauded, in this Case he must be rather deem'd Covetous, than Passionate. But if on all Occasions one is fired, so that no other cause can be assign'd for this continual Passion, but a natural Promptness, this is an evident sign, that *Anger* is his Predominant Vice.

Secondly, Most People do not look upon *Anger* as a Sin, but as a natural Defect, by which they even pretend to excuse a great number of their Faults. It was *Anger* (say they) made me do, or say so, and so; and thereby suppose themselves blameless; but as the Drunkard is not excuseable, because the excess of Liquor causes him to Curse, Swear, Quarrel, and Blaspheme; even so, he that Swears, Curses, or Blasphemes thro' *Anger*, is no less blameable, being guilty of two Sins, the one in permitting *Anger* to master him, the other in Blaspheming, or Swearing, especially if accusom'd to that Passion. It is true Drunkness was excuseable in *Noah*, because he did not foresee it; but it is a Sin in those that design to be Drunk, or apprehending the danger of it, do not therefore leave off Drinking, but continue it, and expose themselves to be Drunk.

The same is to be said of *Anger*, when now and then it surprises one, and is no way willful, for then it's no Sin; but when one foresees it, and knows himself to be apt to fall into *Anger*, and does not watch his Temper, or arm himself with good Resolutions against it, in this Case it is truly a Sin, and Imputable. The Words of

St. Thomas are remarkable : *Motus qui preveniunt iudicium rationis non sunt in potestate hominis, in generali, ut scilicet nullus eorum insurgat ; quomodo ratio possit quemlibet singulariter impedire ne insurgat ; & secundum hoc dicitur, quod motus ira non est in potestate hominis, ita scilicet quod nullus insurgat : Quia tamen est aliquantulum in hominis potestate, non totaliter perdit rationem Peccati, si sit inordinatus.*

If according to this Holy Doctor, each Emotion of *Anger* in particular may be avoided, and prevented, provided one takes all necessary Care : How can some lax *Confessors* so readily excuse Oaths, Blasphemies, Quarrels, Abuses, Strokes, and Wounds given thro' *Anger*, under Pretence of their not being freely committed? For if one endeavour'd as much as he could, and as he ought, it would be much easier to hinder, and prevent these outward excesses of *Anger*, then the sudden inward Emotions of it, which causes them ; since our Soul has a more despotick Power, and Dominion over the Members of the Body, than over the Passions of the Soul. And if Emotions of *Anger* are Imputable thro' our negligence in preventing them ; how much more are the outward Effects of *Anger* Imputable.

Thirdly, As the Habit of Swearing is *Mortal*, when it is the Immediate Occasion to one of Perjuring himself ; even so the Habit of *Anger* is Mortally Criminal, when it usually leads one to Sin Mortally by Blaspheming, Perjuring, Quarrelling, Revenging, &c. And as a *Penitent*, who has contracted a Habit of Swearing, is not capable of being Absolved, except he is sincerely willing, and desirous to destroy it, and uses his best Efforts towards that End ; we must of necessity from the same Judgment of him, who is subject to *Anger*, which occasions him to Curse, Swear, Blaspheme, and to be Revenged, &c. especially if he will not undertake the Means to prevent, and bridle this Passion ; because Curses, Oaths, and other excesses are the Infallible Results, and Effects of his *Anger*.

Fourthly, *Anger* being a tyrannical Passion, which makes one, who is subject to it, do what he would not have done, had he been at full liberty, or free from that Passion

Passion, and consequently it leaves some sort of Dis-
 pleasure, and Repentance in the Soul, when it becomes
 calm, and as if it were, come to it self, and it is usual
 in this Case to say, *God Pardon me*. However a *Con-*
fessor is not to take this kind of Repentance, and Re-
 traction for an *Efficacious* Sorrow, or for a Token of it ;
 because the Malignant Humour is not as yet squeezed
 out, or corrected, but for a while allay'd ; it stills Do-
 mineers, and on the first Occasion, or Provocation will
 break out, and Create the same disorders as heretofore.
 St. *Gregory* explains this very well by the Example of
 a Horse, that is a leading to the Water, and getting his
 Head out of the Collar, Runs, Leaps, and Courses so
 about, that its in vain to attempt to catch him, till by
 racing he has evaporated the Fire of his Passion, which
 had render'd him both Furious, and Untractable ; yet
 after a while, when he becomes Cool, he suffers him-
 self to be taken, and becomes as tractable, and as quiet
 as a Lamb ; notwithstanding his Master does not think
 him as yet Tamed, and Corrected ; because he knows
 the Nature of this Animal to remain, and be still the
 same, as before ; therefore he takes care to lead him
 with greater caution, than before. A *Confessor* whose
Penitent is subject to the Vice of *Anger*, may Moral-
 ly be assured of his *Penitent's* Conversion, when he has
 well inform'd himself, that this displeasure, he conceives
 against his Past Emotion of *Anger*, renders him more
 Careful, Cautious, and Circumspect, renders him more
 Watchful over himself, and makes him shun the occa-
 sions he foresees, or may foresee, which will move him
 to *Anger*, and Arms himself with Good, and firm Pur-
 poses against this Passion, and resists it, when he perceives
 himself attacked by it, and at least sometimes overcomes
 it. Suppose, that your *Penitent* has not Struggled a-
 gainst it, or used any Efforts to prevent its Rise, or
 when risen to subdue it : A *Confessor* must then Judge,
 and look upon such a *Penitent's* Sorrow to be no better,
 than the little Vexation, or discontent, that a bashful
 Man has against himself, when he sees himself enslaved
 by a brutal Passion for which Reason a *Confessor* must
 believe, that his said *Penitent's* Confessions were not
 accom.

accompanied with a sufficient Resolution to entitle him to receive *Absolution*.

Remedies against Anger

THE *First* is. to consider how ill this Passion becomes a Rational Creature, since it renders him Brutal, like a Beast, that Acts without Reason, and that it Domineers only in little Souls, which have more of the Animal, than of the Rational (a), *Virum stultum interfcit iracundia*; and so we read in History, that those, who affected to appear more wise than others as Philosophers, and Politicians particularly studied to Tame, and subdue this Passion of *Anger*: And the great Souls, such as Princes, were more afraid of being enslaved by this Brutal Passion, than of losing their Crown; and would chuse rather to Reign over it, than over many Provinces. If *Anger* then is unbecoming Man in general, how much more is it unbecoming Christian, to whom God both by his Words, and Examples teaches Mildness, Humility, and Sweetness (b) *Discite a me quia mitis sum, & humili corde*. How shameful is it to see a Man Roaring like a Mad Lion who is Fed, and Nourished by the Flesh, and Blood of the Divine Lamb?

Secondly, It is to *Anger* that you most attribute in manner all the Sins, and Wickedness of your Penitent; so many unprofitable Confessions, and Sacrilegious Communions; and to think of Regulating his Behaviour whilst his *Anger* domineers, is to imitate the Folly of him, who would pretend to build on a Sandy Foundation. For it is certain, that the first considerable Emotions of *Anger* will overturn all the Good commenced and will render unprofitable all the good Resolutions one had undertaken.

Thirdly, That it is a great Folly, in Point of Salvation, for one to endeavour to conform himself to the inconstant will of Men; that is to say, if they do us no Harm, we will do them none; but if they are Wicked and will offer to speak Injuriously to us, and to Damn them

(a) *Job* 5. (b) *Matth*, 18.

themselves, we will imitate them, repeat the same to them, and become as wicked as they are. But the Wise Man will rule his Conduct, and Behaviour according to that Maxim of the Apostle (a) *Returning to no one Evil for Evil.* And again, *Be not overcome by Evil, but overcome Evil by Good.* It is to be overcome by Evil, to stir yourself up to Anger, and Revenge against those, who have done you an Injury, or unjustly attacked you: But then we overcome, and triumph, when we preserve Mildness, Meekness, Love, and Charity towards those who Offend us, Jure us, and Persecute us.

Fourthly, That Bounty, and Goodness, do not consist precisely in doing no Hurt to any, when none Hurts us; for the Serpents, and Vipers do not sting those, that do not attack them; however we cannot abide to see them, because they always keep their Poison, and are Inclined to Revenge themselves on those, who should attempt to touch them. Even so, he that will not bear to be Injured, or Contemn'd without flying into a Passion of Anger, is not Innocent, even whilst his Soul is in calm, and Tranquility, because the ill Humour still exists, and domineers in the bottom of his Soul, and Heart; for Impatience alone could never suggest to him so many Evil Words, had he not drawn them from the bottom of his Heart; and it is particularly in these sudden Emotions of Impatience, and Anger, that the Tongue speaketh from the abundance of the Heart, or from the Hatred, and ill will, that lurked therein. The Just on these Vexatious, and unforeseen occasions pronounce the Name of God with Resignation, and Submission. *My God have pity on me, my God Succour and Comfort me, let your Divine Will be done, &c.* As their Heart is replenished with these Good Sentiments, their Tongues also abound with them on all surprizes, and cannot express what is Evil, because their Hearts are free from it. The Wicked to the contrary in these Reincounters, and Occasions Belch forth Reproaches, Injuries, Abuses, Oaths, Imprecations, and Blasphemies, because their Hearts abound with Venom, and have nothing good in them. The Example of the Fire, whereof the Divine Justice

(a) Rom. 12.

Justice makes use of to execute its designs in the Life to come, is a sensible Conviction of this Truth : For we know, that the Fire is a Subject of Thanksgiving to the Souls which it Cleanses, and Purifies in *Purgatory*, as it is the Subject of Malediction to the Souls in Torments in Hell. From whence then do these different Effects of the same cause proceed, but from the different Dispositions of the Souls, upon which it Acts. The one is perfectly subject to the orders of God, and wish that his Justice may be satisfied, and comply with ; for which Reason the Fire extorts from them Acts of Resignation only ; the other being in Rebellion against God, and out of order, the Fire, which Torments them, (as it does the former) extorts nothing else but Imprecations, and Blasphemies. Even so *St Austin* says, Adversities, and Persecutions of this life is a *Purgatory* to Souls well disposed, because it purifies them, stirs up their Virtues, and reduces them to Practice ; but they are a Hell to the Wicked and ill disposed because it stirs up their Vice, and Malice, and makes them burst out into Injuries, Imprecations, and Maledictions.

It is than a mistake to impute the Sins committed in *Anger* to those, that caused, or excited it ; for it was not they, that Lodged Malice, or Wickedness in the Heart of the impatient ; they only gave occasion to spout out the Poison which it contains, just as a Person who Provokes a Serpent to dart his Poison at him does not infuse, that Poison into it. The Crucible does not make the Gold corrupted, it discovers only what is Vicious, though it appear'd Good before. Adversity does not make one bad, but it tries him, and makes him appear what he is, and what is in him.

This Truth ought to be formidable to those, who are subject to the Passion of *Anger*, and approach the Sacraments on pretext, that their usual Emotions are only a Fire of Straw, which Instantly Decays ; for the Injuries, and Maledictions, which they send forth in these Angry Motions, are a sign of great corruption, and of a Permanent Habit being lodged in their Hearts, and they give room to Judge, that they carry with them

to the Communion Table the Poison of Pride, and De-
 : For action, and that they receive with the Spirit of Blas-
 giving phemy, tho' they have detested it in their Confession.

Purge The *Second* Remedy is, to prepare against the as-
 Souls faults of *Anger*, foreseeing the occasions it used to be-
 differ air in you, and Arming yourself against them with Good
 the di Resolutions, and purposes, and weakening it by this
 Act Means, before it attacks you.

d, an The *Third* Remedy is, to resolve not to do, or con-
 mplie clude any thing, whilst you are agitated by that Passion;
 them because as the Fathers say, it is a Transitory Madness,
 rebell Drunken fit, which overshades Reason, and makes
 h To us believe, that we are in the Right, and that what ever
 othing opposes us, is wrong; so that who ever will venture to
 so S Act in this Storm puts himself in evident Danger of be-
 life ing deceived, and mistaken, and of being what he will
 urific afterwards Repent.

o Prac The *Fourth* Remedy, is, to practice often Acts of
 pofee Mildness, Meekness, Patience, and Resignation.

make The *Fifth* Remedy is, to Pray often to God to de-
 Mal liver you from this Dangerous, and Burning Fever; and
 ted to do as much for the Health of your Soul, as many do
 t we for the Health of the Body, multiplying their Prayers,
 n th Vows, and Sacrifices: not to mention that *Anger* is a
 o sp great Enemy, and destroyer even of our Corporal Health.

wh The *Sixth* Remedy is, to watch ourselves, and our
 e S Temper, that this Passion may not surprize us; before
 e o its Assaults we must see to be forewarn'd, and forearm'd;
 th all Attempts against it will prove unsuccessful, if once
 h rouzed up: For which End, call to your mind the Con-
 an siderations above mention'd against this raging Vice.

C H A P. XV.

Of Sloth.

SLOTH may be taken in two ways. *First*, generally
 for the love of Rest, and Aversion to Labour, and in
 this Sense it is the Effect of *Sensuality*; for who ever
 loves

loves his Ease, naturally shuns Labour: Wherefore whatsoever has been said against *Sensuality*, may be here apply'd.

Secondly, *Sloth* may be more Particularly taken for Sadness, and a distaste to the Service of God. It is in this Sense, that St. *Thomas*, and the Divines take it, as a Capital Sin, whereof we are now to Treat.

The Sin of *Sloth* is directly opposite to *Charity*, the property whereof is to render us Prompt, Fervent, and Zealous for the Service of God, and Consequently of its own nature is a mortal Sin. We must distinguish two sorts of distastes to the Service of God, the one is in the Inferior Part of the Soul sensible, and unwillful, and therefore is rather an Occasion of Victory, and of exercising Virtue, than truly a Sin. The other kind of *Sloth* is willful Predominant, and over rules the Rational, and Superior Part of the Soul, and may be a greater, or lesser Sin: For if it takes away all Affection for the Service of God it is undoubtedly a *Mortal Sin*. But if it only causes a Heaviness or Laziness of Mind, which Absolutely does not hinder us from doing our Duty, tho' with some kind of Reluctance, and Carelessness; that is to say, when it does not altogether turn our Minds from the Paths of Virtue, tho' it occasions us to walk in them slowly and with little Fervour, in this Case *Sloth* is but a *Venial Sin*, but of a very dangerous nature, and the Source of many *Mortal Sins*, and by degrees leads to that Miserable State, which St. *Bernard* describes in his 65 Sermon on the *Canticles*. *Hoc frigus, si semel animam (anima quidem ut solet, incuria spiritus dormitante) pervaserit, ac nemine, quod ab sit, inhibente, ad interiora ejus pervenerit, descendit in viscera cordis, & sinum mentis concusserit affectiones, occupaverit Consilii semitas, perturbaverit judicii lumen, libertatem addixerit, mox (ut in corpore solet evenire febricitantibus) subit quidam anime rigor, & vigor lentescit, languor fingitur virium, horror austeritatis, timor sollicitat paupertatis, contrahitur animus, subtrahitur gratia, protrahitur longitudo vite, sopitur ratio, spiritus extinguatur: De fervescit novitius fervor, ingravescit lepor fastidiosus, refrigescit*
Fraterna

Fraterna Charitas, blanditur voluptas, fallit securitas, revocat consuetudo; quid plura? Dissimulatur Jus, abdicatur Jus, fas proscribitur, derelinquitur timor Domini, dantur postremo impudentie manus, presumitur ille temerarius, ille pudendus, ille turpissimus. plenus ille, ignorantia, & confusione saltus de excelso, in abyssum de pavimento in sterquilinum, de throno in cloacum, de Celo in canum, de Claustro in seculum, de Paradiso in Infernum.

The Daughters, that is to say, the most natural Effects of *Sloth* are, *Malice, Distaste, Bitterness towards the Neighbour, Aversion to his Person, Faint Heartedness, or lowness of Spirit, Dispair, Distraction, and Dissipation of Mind.* The Union, and Connexion of these Effects may be visibly discover'd in a Sick Person, who has a distaste to certain Meats; the sight of this kind of Meat makes him loath it, and causes a loathing in his Stomach against it; *Secondly* if pressed to Eat, he only makes a shew of Eating, and takes a little of it as he can. *Thirdly*, he is vex'd, with those, that induce him to Eat. *Fourthly*, he contradicts them, and tells them that they are troublesome to him. *Lastly*, If desired to Eat a little more, he answers, that he cannot, and absolutely rejects it, and resolves on the contrary.

Such are the *Slothful*; and this Vice is nothing else but a distaste to Virtue. *First*, discourses of Piety excite in his Heart Motions of Hatred, and Aversion against the Virtuous. The Word of God cited to him, is an Odour of Death: and that saying of *Solomon* (a) is verified in him, *acetum in nitro, qui cantat carmina cordi pessimo.* This then is the Aversion, which *St. Gregory* here calls *Malice*: For if Bounty, or Goodness is nothing else but Propension and willful Inclination to all that is Good, or to all Virtue; of course, we must take *Malice*, which is contrary to Bounty, to be an Aversion to that Good.

From this *Malice*, or Aversion to Good, which is the first born Daughter of *Sloth*, issue forth faint Heartedness, Laziness, and Loathsomeness in the Practice of Piety,

(a) *Prov.* 25.

Piety, and Virtue, whereof the *Slothful* cannot, or rather will not rid themselves: For who ever has Repugnance to any Action unwillingly performs it, and of course carelessly, and negligently. The ardour, or intenseness of any Action proceeds from the Weight, and Propulsion we have to it, or to its Effect. The Heavier Stone, the swifter it descends, *pondus maius, amor meus*. Even so the greater Affection, or Inclination one has to Virtue, the more Fervour he discovers in the Practice of it. Now the *Slothful* instead of having an Inclination to Virtue, rather have a certain degree of Reluctance to it; of course the Malice, or Aversion they have to it, must cause Loathsomeness, Laziness, and Negligence, when bound to practise some Good, and Virtuous Action.

They will even conceive Indignation attended with kind of Sadness against those, who shall oblige them to do the Good, which they do not love; and this *St. Gregory* calls *Rancor*, or *Sourness*, the *third Effect of Sloth*. The *Slothful* Hate the Conduct of the Wise, or Virtuous, and cry down their Doctrine, and Instructions, as unreasonable, and too severe. *Sapientior sibi videtur piger, septem viris sapientibus* (a). Their Malice, Distaste, and ill will afford them nothing but Contempt for Learn'd, and Pious Men, and contrary to their Inclinations they yield to the decisions of the Church, they even Murmur against God, they Blaspheme against his Holy Law, and are so Insipid as to say, that it forbids things indifferent, and commands other things to be done, which are hard, and difficult for Men full of weakness; and thus the *Slothful* fall into faint Heartedness, Timidity and lowness of Spirit, which in *Latin* we call *Pusillanimitas*, the *Fourth Effect of Sloth*.

When one has not a good Will, or Inclination to do a thing, an Hundred Difficulties, and Obstacles are conceived to impede the Enterprize, and prevent the undertaking, and performance of such a good Work (b). *Pigrum deiecit timor*. The *Slothful* feel Pain, and trouble in the practice of the easiest Virtues (whereas the Pious, and Devout will find Pleasure in them and will

(a) *Prov.* 26. (b) *Prov.* 18.

not abandon them as the Slothful do (a) *iter pigrorum quasi sepiis spinarum, via iustorum absque offendiculo.*

Faintheartedness, and want of Courage often lead the Slothful to Despair, the *fifth* Effect of *Sloth*; for they have but an imperfect, and ineffectual will to do what is good, insufficient to put the Hand to the work, or to the Practice of it; they see, that their Designs, and Efforts are Unprofitable, and to no Purpose; from whence they Instantly conclude, that their Conversion, and practice of Virtue is to them Impossible, and Impracticable; and that the Grace, which makes this easy and Possible to others, is wanting to them. This unhappy thought often produces a kind of Sadness, and Repentance; but very Unprofitable, because it brings no change of life for the better in them. He Weeps, and Laments, his Misery, and bad state of Life, but does not advantage one step to forward his deliverance from it; his Sorrow is Commonly insufficient and ineffectual: and void of a Firm, and Good Resolution; and if at some time he should resolve well, either it does not continue, or is not put in execution, and so falls back Instantly into his Old Vice: what confirms him in his mistaken Sentiments, is that God has withdrawn his Graces from him, because he has a kind of an ineffectual Will for the better, and to amend, but he thinks, he cannot. From hence takes occasion to divert himself with several Worldly Amusements, and Employ his Spirit in those outward things, that so he may forget his own Unhappy Condition, because he looks upon it to be without Remedy. This causes in him a Levity, and changeableness of Mind, as is usual to such; for no Worldly Diversion, or Amusement being Capable of compleating his wishes, and desires, of course cannot set his Heart, or Mind at Rest. He is like unto a Sick Person, who pretends by changing his Posture, and Situation, either to Remedy his Disease, or at least to get some Ease thereby.

This Levity of Mind, which is the last Effect of *Sloth*, comprehends all them Effects, which St. *Isidore* Attributes to this Capital Vice: to wit, Distraction, and

G g

Dissipation

(a) *Prov. 15.*

dissipation of Mind, Restlessness, Curiosity, Talkativeness, Instability, or Inconstancy, and the desire of changing of Place, Employ and Exercise. For the Curse, or Malediction of *Cain* appears evidently in the Person of the Lazy, or Slothful, who having departed from God by the distaste he has to his Divine Service, becomes a Wanderer like that first Reprobate, and runs after all the Objects, which he believes may give him some content, and does not stop at any; because he can find none, that can give Rest, or Ease. Recollection, or Retirement is to him Intolerable, because it gives him an Opportunity to reflect on his Unhappy state, which throws him into a Deep concern, and uneasiness of Mind; he is no less careless in thinking on God, but endeavours all he can to stifle the thoughts of his Divine Maker, as well as of his own Miserable state by a Crowd of Unprofitable thoughts, whereby he proposes to divert his Mind, from what chiefly concerns him: he dissipates, and scatters his Mind on a Thousand Diverting Ideas, which he forms to himself, and by as many new Experiments, which he daily makes, does not acquiesce to what he has; he values, and esteems only what he has not: This makes him Curious, and desirous of Novelties. His delight is to make new Acquaintance, to secure fresh Friendship, neglecting often the Antient, to enter upon new Conversation, and pass over to new Exercises: There is one thing he never is tired of, which is that of *Talk*, or listening to it, because nothing dissipates, or distracts more, or is so apt to make him forget God, and himself, as these unprofitable Diversions, and Entertainments.

It is true, there are some naturally changeable, and the Levity which shines in their Behaviour, proceed only from their Temper: but in the Slothful it is always the Effect of the distaste they have to Virtue, and the necessary Result of their Sins. *Peccatum Peccavi Jerusalem; propterea instabilis facta est* (a).

From this Explication of the Nature of *Sloth*, and its Effects, we may infer the following Consequences.

The *First* is, that the Sin of *Sloth* is one of the most Enormous, because no Sin in a manner is more opposite to Charity, or to God himself, being, as we have said,

(a) *Thren.* 1.

Formal dislike to Virtue, including a Hatred and Aversion to God, who commands it. Other Sinners have some Complacency, tho' Inefficacious, for Piety, and Virtue, they approve, and commend those, who practice it; if they withdraw themselves from God, it is not for any Hatred they have to that Sovereign Goodness; it is rather the necessary Result of complying with their Passions. The *Covetous* could wish to serve God and Mammon, and the *Sensual* pretend to unite the love of God to their regular love of the Creatures; but the *Slothful* is a Deserter, who does not serve the Creature, but because he shuns the Service of the Creator, and who does not make choice, or take on with the Party of Vice, but because that of Virtue is displeasing to him.

The *Second* is, that *Sloth* is a Capital Vice, seeing that it produces so many bad Effects; and that there is no Sin but it may be the cause of. *First*, it renders the Slothful guilty of numberless Sins of Omission, and turns him from all the Functions of his Obligation, thro' Malice, Faintheartedness, and lowness of Mind, which it creates and inspires. If the Slothful should perform any part of his Duty, it is done with so much Tepidity, and Negligence, that it may be said, it is ill done, and what he seems to have *best* done, is what thro' his Sloth is *worst* done. If he Prays, if he goes to Church, if he receives the Sacraments, instead of giving Honour to God by these Actions, and rendering himself agreeable to him, here it is he Contemns him most, and tires his Divine Patience: *Utinam frigidus esses, aut callidus sed quia tepidus es, incipiam te evomere* (a). That is to say, the Luke-warm in regard to God are like Indigested Meat in the Stomach, which incommodes one, till he throws it up; and he is more insupportable in doing what ever Good he does with Sloth, Tepidity, and Indolence, than in doing what is absolutely Bad, *Utinam frigidus esses*, which is not absolutely so to be understood in it self, but as to the different Consequences, which very often attend both these States, and to signify to us, that the Luke-warm may be farther from true Conversion, than the Cold, inasmuch as the For-

mer are less sensible of the Dangers to which they remain exposed, than such as commit grievous Sins. Their Carelessness, and Indevotion become Habitual to them; they live, and die with an Heart divided between God and the World; whereas greater, and more shameful Sinners are not without abhorrence to such Vices, the fear of Hell and Damnation, by the Mercy of God often strikes them, and brings them to Repentance; whereas the Luke-warm seldom return to him, and therefore he casts them out of his Mouth, and gives them up into a Reprobate Sense.

As to the Sins of *Commission*, *Sloth* manifests chiefly its Poison in the following Sins: *Impurity, Gluttony, Wrongs, Revenge, and Sacrileges* are the necessary Sequels of *Dispair*, to which *Sloth* leads one; *Aversion* also to the *Virtuous*, and all that takes the part of *Truth* and *Virtue*, murmuring at, and contradicting their *Doctrine*, censuring their *Conduct*, and Behaviour *Touchoes, Ridiculing, Detractions, Calumnies*, a love to *low Opinions* (which sometimes extend to *Heresy, Libertinism*, and *Atheism*) *Hatred to God, Blasphemies, and Carping at his Holy Law*. All these, I say, are natural Consequences which flow from the Vice of *Sloth*, and from one who has a distaste, and repugnance to *Virtue*, and to the *Law* commanding it. After this manner all Capital Vice fight under the Banners of *Sloth*.

Thirdly, There is no Sinner harder to be managed than the *Slothful*; for having no Affection to *Virtue* he may be compared to them dying People, in whose Nature is so weak, that it is not able to act, or co-operate with the Medicines, and of course the Remedies become useless. Other Sinners retain some good Inclination to save themselves, which disposes them to attend to the wholesome Advices whereof they stand in need. A *Debauchee*, for Example, shall have some ardent Desires to rid himself of his irregular Life; that is wanting is to help him, to strengthen him, and guide him: But the *Slothful*, whose Disease is nothing else but the want of a good Will Desire, and Affection towards what is good, an Aversion, and Distaste to every kind of *Virtue*, he rejects the Remedies, and admires

of them with great difficulty, he does nothing on his Part to profit himself, or to Cooperate with the endeavours of his Charitable Physician.

Furthermore, tho' the Slothful should not go beyond the bounds of Tepidity, or Luke warmness, and should not arrive to them great disorders above mention'd, into which Despair, and levity of Mind are apt to plunge one; yet he does not take his Slothfulness to be a Vice, but rather a kind of moderate Virtue, wherewith he contents himself. He says, that there are many Ranks in Heaven; the first Seat will be possessed by the Ferocious, of which number he confesses he is not, and does not aspire to be Devout but pretends he has Merit enough to be placed in the last Rank, because he does not deem himself to be of the number of them Wicked and Criminal Souls for which Hell is prepared.

The *Confessor* to detect the Falaciousness of this kind of Reasoning, must observe the difference between moderate Virtue, and Tepidity, or Luke-warmness: The first always implies a good will, a sincere, and effective Love to things commanded by God's Law; and tho' such do not strictly Practice things of Council, of great Virtue, or the supream Perfections of a Christian Life; however they neglect, or omit nothing considerable of their Duty, and perform it with Content, and Pleasure; for we always delight in doing what we love. But Tepidity always supposes a Dislike, Aversion, and Displeasure to what is Good, Pious, and Virtuous; it omits, and neglects the most considerable Part of ones Obligation, and Duty; and the part it performs, is with Reluctancy, Sadness, and meerly for an outward shew. And so the same Argument may be retorted against the Slothful. In Hell there are many degrees of the Damned; but to Merit Hell, it is not necessary to be guilty of the most heinous Crimes, a midling, or moderate one will suffice by the words of the Scripture already Cited; Tepidity is one of this kind, *Quia tepidus es, incipiam te evomere*; and God does not cast any away but for a Mortal Sin. Where then shall he fall, whom God has rejected, but into the Eternal Fire?

But it is not easy to convince the Slothful, that they

are of the number of those the Apostle speaks of, when he says, *Having their Conscience Seard'd, or Hardened* (a). That is, that their evil Will, or Disaffection to Virtue is a Source of Corruption, which Suggests Sophistick, and False Reasonings, applauded by them to cover their Blindness, and excuse their Wickedness. *Sapientior sibi videtur piger, septem viris loquentibus sapientiam* (b), and if it should be urged, so as to have nothing to say for themselves, notwithstanding they will not yield to the Truth, but rather Dispair, and tell you, that it is impossible to perform what is required of them, and that none is to be found in this World capable of practising it. Behold this is what renders the Cure of the *Slothful* so very difficult; however we must not Despond of their Amendment; wherefore it is necessary, that the *Confessor* should be Instructed in the proper Means to reclaim them.

Remedies against Sloth.

THE *First* is, to convince your *Penitent*, that *Sloth* is his Predominant Sin, and Vice, and the cause of all the Transgressions he accuses himself of. Perhaps it may be difficult to perswade him to this, because the Ardour, and Diligence, whereby he is carried, to Transact his Worldly Affairs convinces him, that of all Sins there is none he is less guilty of, than of the Sin of *Sloth*. But a *Confessor* will soon undeceive him by forming a Picture of this Vice conformable to the description given of the Effects of this Capital Sin. The *Slothful* (a *Confessor* will say to his *Penitent*) are those who have a distaste, and Aversion to all Actions of Piety, and complain, that the Maxims of the Gospel are too rigid, and being attached to lax Opinions, find in themselves a kind of loathing, and opposition to those Professing Piety, and Devotion; they reject, and cannot bear to read Spiritual Books; they Practice Virtue only thro' necessity, and with great Uneasiness, and Repugnance; nothing vexes, or troubles them more, than to hear Mass, to Pray, to assist at the Divine Offices of

(a) 1 Tim. 4. (b) Prov. 24.

the Church ; Sermons, and all kind of Religious Practices seem to them too tedious, sad, and troublesome. Hence proceed their constant distraction, and dissipation of Mind, Retirement Silence, and Solitariness become their mortal Enemy ; Ardour enough towards all Worldly Actions, light, and inconstant in good Purposes, subject to Relapses, diffident of Gods Mercy, easily discouraged, and inclined to despair, and once that they have abandon'd themselves, there is no Law, which they do not Violate, or Sacred thing, which they do not Profane.

The *Penitent* having come to the knowledge of himself by the sight of this Picture, it will not be difficult to persuade him, that *Sloth* is his predominant Sin, that it will be impossible to stop the course of his Iniquities, whilst this Source continues : Wherefore to bring him to a serious will and desire of overcoming this great, and Capital Obstacle to his Salvation, let this be the

Second Remedy : The *Confessor* must endeavour to inspire him with great Horror to *Sloth*, telling him, first, that it is the Mark, and Character of a Damned Soul, Inheriting the Spirit, and Malice of the Devil to hold Virtue in Abomination, to hate God, who commands it, and all those, that adhere to him. *Secondly*, that this Vice ought to be the Object of his greatest Grief, and Sorrow ; because to this envenom'd Source alone he must attribute all his other grievous, and enormous Crimes, which occasion him to sigh, and cause in him so much Uneasiness, and Confusion : Wherefore with how much more Care, and Industry ought he to pluck up by the Root this Vice, which if he does not will still Bud, and shoot up Mischiefs. *Thirdly*, whilst he retains this disgust to Virtue, or to a Devout Life, his Repentance will be Unprofitable, his Confessions, and Communions Sacrilegious, his Conversion impossible, and his Damnation certain. *Fourthly*, the Slothful suffer the Pains of the Damned in this Life, and no Misery comparable to theirs ; they feel all the bitterness of Sin, Sadness, Discouragement, Despair, and are destitute of all Comfort. *Num tibi eorum vita Inferno*

penitus approbinate videtur. (says St. Bernard)
 dum intellectu affectui, & affectu intellectui repugnan-
 te, necesse habent mittere manum ad opera fortium
 in cibo fortium minime sustentantur, locis plane tri-
 butationis, sed non consolationis ? Harum obedientia
 sine devotione, Sermo sine circumspectione, oratio sine
 cordis intentione, lectio sine edificatione, quos denique
 ut didamus vix gebenne metus inhibet, vix pudor co-
 hibet, vix frenat ratio, vix disciplina coarctat, defici-
 entes sub amore, virga, & calcaribus intelligentes. Ex-
 urgamus, obsecro, quicumque ejusmodi sumus. resarci-
 amus animas spiritum recolligamus, abjicientes pern-
 ciosam tepiditatem, etsi non quia periculosa est, & Deo
 solet (ut interdum miserabiliter plangimus) etiam vo-
 mitum provocare, certe qui molestissima, plena miserie,
 & doloris, & Inferno plane proxima, umbra mortis
 jure censetur.

This Consideration will be the more weighty, if the
 Confessor adds, that Virtue has nothing in it, but what
 is sweet, and pleasant, and that the distaste alone of
 the Slothful (like a Palate Viciated) is what makes
 him find Virtue bitter. *Panis suavis est sano* (says
 S. Austin) & *pana aegroto*. Just like a Man, who
 nauseates, or has a disgust to Corporal Food, does not
 accuse the Meats, but blames the Viciousness of his
 own Palate affected with some Piccant Humour; and
 as he spares no Cost, or Labour to rid himself of this
 disorder, knowing that if once he recovers his decay'd
 Appetite, his disgust will be changed into Delights, the
 Meat which before seem'd Intolerably bitter, will now
 taste exceedingly sweet, to that degree that it will cost him
 trouble to forbear, and moderate his Desire to it; his
 Pain, and Ailments will soon vanish, his Strength will re-
 turn, and will soon find himself in a Condition to perform
 with Pleasure, and Satisfaction his usual Functions.

In like manner, if the Slothful once triumphs, and
 gets the better of his Lazy Distemper, his Sins will dis-
 appear, *Despair* shall no more afflict him, *Pusillani-
 mity* will not affect him, *Dissidence in God's Mercy* will
 not cast him down, or approach him; God will seem
 good, and gracious to him, he will find himself attracted

to love him, and will have a full Confidence in his Mercy; he will delight in serving him, and will be charm'd with the sweets of Virtue; and will soon find himself kindled with the Fire of Divine Love, which will excite in him great Fervour, and an ardent Zeal towards the service of God in general, and what ever regards his Divine Honour, and conduces to Magnify, and Glorify his Divine Majesty, to that degree will this Divine Fervour carry him, that as a Person, who is recovered from Sickness, must set bounds to his keen Appetite, even so it may be perhaps necessary to moderate the Penance, and Mortification of one, who has shaken off this Vice of Sloth; because they will seem sweet, and very delightful to him.

Third Remedy: A Confessor must observe that as a distaste to Corporal Food may derive from two different, and opposite causes, either from too great a plenty, of Humours, or thro' want of natural heat: Even so the Spiritual distaste to Virtue sometimes Proceeds from too great a love, and attachment to Worldly Wealth, to Sensual Pleasures, and to outward Occupations, Distractions, and Exercises; for as much as the one encreases, the other decreases (a). *Præoccupatum secularibus desideris animum delectatis sancta declinat, nec miseri poterunt vera vanis, æterna caducis. Spiritualia corporalibus, summa, imis, ut pariter sapias que sursum sunt, & que super Terram.* At other Times this Spiritual Laziness proceeds from the want of practising Virtues: For one who seldom or ever Prays, who neglects to receive the Sacraments, to read Spiritual Books, who minds nothing else, but Worldly Entertainments, and Amusements, and who is a Stranger to Recollection, and to consider the State of his Soul; this alone creates a barren Spirit, such as the Psalmist complain'd of (b), *Aruit cor meum, quia oblitus sum comedere panem meum*, and from thence he will fall into many Sins of Commission, and Omission. Wherefore a Confessor to Cure Sloth, which he finds to be Predominant in his Penitent,

(a) St. Bernard Serm. 5. de Ascen. (b) Psalm 101.

Penitent, must take special care before he proceeds any farther, to discover the Cause of it : If he finds it to be too great an Attachment to Sensual Pleasures, to Gaming, or to Worldly Diversions, he must imitate the Physician, who to Cure a Nauseousness, or distaste to Food proceeding from Repletion, orders his Patient to a Diet and to abstinence ; that is to say, he must take Care to Mortify his *Penitent*, by weaning him by degrees from these outward Worldly Objects, which take up both his time, and thoughts, and divert him from the Service of God ; for it is Written, that the Lord will not Communicate the Intelligence of his Word, or Sweetness of his Law but to them, that are wean'd from the Milk of Worldly Pleasures, from the Breasts of Worldly Amusements.

But if the *Confessor* observes, that his *Penitent* has no Aversion to Works of Piety, otherwise than for want of practising them, he must enjoin him to Pray frequently, to read daily a Chapter, for Example, in some Spiritual Book, to be assiduous, and attentive to Sermons, and Exhortations; to have often recourse to the Sacraments, especially of Confession, to assist *Sundays*, and *Holy-days* at the Divine Offices of the Church, to Meditate something daily, to converse often with Spiritual and Devout Persons, nothing being fitter to draw one to Virtue, than good Examples, and Spiritual Conferences.

A *Confessor* must also take care at first, not to charge this kind of *Penitent* with Spiritual Exercises of too long a Continuance, or difficult to be perform'd for fear either should encrease his distaste to these things, or discourage him. But you must treat him as you would a Person of a decay'd Appetite, who Nauseates all kind of Food, you must not offer to present him with much Meat at once, but with a little, and what he stands in need of ; now induce him to take this little bit, then another, and so by this Innocent, and flattering Artifice, you will engage him not to refuse the Food you offer, which is necessary to retrieve him from his languishing Condition : Even so, tho' a *Confessor* should judge, that to Cure his *Penitent* from the Aversion, and Distaste he has to the Practice of Virtue, and Piety, it would

be necessary to enjoyn him many Prayers, long Spiritual Lectures, frequent Confession, &c. Nevertheless a *Confessor* must not prescribe all these things at once to such a *Penitent*, but oblige him to perform some easy work of Piety for a few Days only, after this another of a different kind ; entertaining him for some time after this manner, you will Insensibly steal him into a Custom, and practice of Virtue, and by these Means he will gradually lose that Aversion, Distaste, and Loathsomeness, which he had to all kind of Virtue, and Piety.

Though this Treatise on Capital Sins has been prolix, it will not be Unprofitable ; for without a perfect knowledge of these Sins, a *Confessor* could not discover the true state of the Consciences of many *Penitents*, neither could he discern their Darling, and Predominant Sin, consequently he could not be Capable of applying the proper Remedies, which for these Sins we have here assign'd, and left them ready to be applied, as Occasion shall require, so that without this, the Treatise of Medicinal Penance would not be compleat. Besides this Treatise discovers the dangerous State of Life of many *Penitents*, which seem'd even to themselves to be free from Sin, and Reprehension ; yet by the help of the discoveries made, and of the Indications, and Instructions given, a *Confessor* will be enlighten'd to awake, direct, and undeceive them ; as also to prescribe the proper Practices, and Remedies for the time to come. To this I may add, that some *Confessors* being Ignorant of the Nature, Signs, Properties, and Consequences of these Capital Sins (not readily to be found in that clear light which we have given to them) were not only unfit Guides, and Directors of Souls ; but also frequently, thro' that Ignorance giving *Absolution* to many Indisposed *Penitents*, and permitting them to live, and to follow their sinful ways, not clearly known either by the *Confessor*, or *Penitent*, have been the Cause not only of abusing the Sacraments, but of suffering many to live and die in that bad State. Therefore I advise *Confessors* to study attentively this Treatise, and the other Instructions given in this Book, which will enable them to become more discerning, and Judicious,

ditions, than if they studied for many Years School-
 lastick Moral; and even this they shall find digested
 and made easy to them throughout this Work.

C H A P. XVI.

*Of the Exhortation to be made by a Confessor to his
 Penitent after Confession.*

THIS is a Point wherein many Confessors are deficient, and therefore very Culpable: For it is the Part of a good Physician, especially of a Spiritual One, to acquaint his Penitent of his present dangerous State, of the grievousness of his Disorder, and of the ill Consequences that may attend it; because this Knowledge will alarm him, and put him on his Guard, it will make him the more Docile, and Tractable to accept, and perform the Penances, and Remedies, that will be prescribed for him, and to comply with them in the best manner conducing to his advantage. What a Pity, and Shame it is to Contemplate many mute Confessors daily listening to the most grievous Sins, without once remembering to the Penitent what he has done, or laying before him the Enormity of his Sin, the nature of it, or the sad Effects, or Consequences it naturally Plunges him into, the great danger he runs of Relapsing, if he does not become Circumspect for the Future; that if he should Relapse, it may move God to deny him his Helping Graces, to abandon him, and suffer him to die in his Sins. Will such Confessors be safe, who admit Penitents to live, and die in their Sins without alarming and Warning them of their Sins, and dangerous State of Life? Let them listen to Gods decision of this Case in the Prophet Ezekiel (a): *Si me dicente ad Impium: Impie, morte morieris, non fueris locutus: ut se custodiat Impius a via sua: Ipse Impius in iniquitate sua morietur, sanguinem autem ejus de manu tua requiram.* This you may say is spoken to Pastors.

(a) Cap. 33.

But pray why not to *Confessors*? Surely a *Confessor* is much bound to undeceive his *Penitent*, to let him know the grievousness of his Sin, the Nature, Effects, and Consequences thereof, as well as the Pastor is; furthermore tell me, why is the *Confessor* bound to know the difference of Sins both in Kind, and Number, and to distinguish *lepram a lepra*? Is it that he alone should know this? Indeed it is not; but that he should communicate the Knowledge he has of these Sins to his *Penitent*, not only when the *Penitent* is Ignorant of them, but because this Knowledge conduce to excite him to Sorrow, and for other good Effects now to be mention'd.

This Exhortation to your *Penitent* on account of his Sins will have many good Effects: *First* if he should be Ignorant of the grievousness of his Sins (as many are) this Admonition will make him Sensible of it. *Secondly*, this knowledge will conduce very much to make him more Cautious in Sinning for the Future, since now he has a different Notion, and Idea of it, in respect of what he had heretofore. *Thirdly* this Explication of the grievousness of his Sins will awaken him, and stir him up to a greater Sorrow, when he perceives himself in danger of falling into Hell, it likewise will strengthen his Purposes and dispose him to accept, and perform the Penance he deserves for his past Transgressions; as also to execute the Medicinal Penance, which may be prescribed to him; and finally it will render him more careful to avoid the Occasions of Sin, and will serve for a good Memorandum to bring him to think more seriously on his Salvation. Nay I take this short Exhortation of a *Confessor* to his *Penitent* to be more advantageous, and of greater Energy to Convert him, than if he had Preached a studied Sermon to him out of the Pulpit; because all the Advices given in the Tribunal of Confession are directed immediately to the *Penitent* himself alone, who cannot suppose them to tend to any other Person. *Secondly*, One is better disposed to take Advice from the Confessional, than from the Pulpit, since it must be supposed, that he approaches it with a full Resolution of shaking off his Old Sins, and of taking
upon

upon him a new Life in *Christ*. *Thirdly*, A *Confessor* may discover to his *Penitent* the Source, and hidden Roots of his Sins, and put him in the way of plucking them up; for otherwise all his Endeavours of Amendment would prove Ineffectual. *Fourthly*, God on his Part is disposed to concur with the *Penitent's* Good, which is frequently perform'd by the *Confessor's* means, inflaming his Admonishments to that degree, that the commonly take Root in the *Penitent's* Heart, as Experience have confirm'd to us. How many of the Vulgar, and Illiterate, notwithstanding the frequent Instructions of their Pastors, believe it no Sin to Swear in Lie to save their Neighbour from Death or Prejudice? How many of them are guilty of Sorcery, and Witchcraft without much scruple? How many of them can find a *Venial Sin* with a *Mortal*, & *vice versa*? How few of them know to Examine their Conscience, and form a Supernatural Act of Sorrow? Is not a *Confessor* in all these, and such like Cases bound to Instruct them to undeceive, to help, and direct them? All this is very much advanced by giving them a true Notion, and Idea of their Sins, explaining to them the Nature, Grievousness, and ill Consequences thereof. This will not only Instruct, but will be a Powerful Motive to induce them to hate and detest Sin, and to become more Cautious for the Future in committing it, which surely is the Duty of every *Confessor*, or Physician of the Soul to endeavour as much as possible to Cure, and reclaim his *Penitent*; of course a mute *Confessor* can never comply with his Obligation. Hence it is that Experience daily teaches, that a *Confessor*, who takes Pains to Exhort his *Penitents* in the aforesaid manner, and applies the proper, Medicinal Penances, and refuses *Absolution*, which he ought, shall and will reclaim a Hundred *Penitents*. Shall advance a Hundred more well disposed in Virtue, for one that a mute *Confessor* will Convert. All this is true, not only in regard to the Illiterate, but also in regard to the Wifest, over whom the Exhortation of a *Confessor* feelingly, and sweetly deliver'd has valuable Influence, either to deter him from Vice, or induce him to become more Virtuous, as Experience hath often con-

vince

inced good *Confessors*. I have already put into your Mouth what you are to say to those guilty of Capital Sins, and shall now proceed briefly to tell you what to say to other Classes of Sinners in particular.

Exhortations on Sins against the First Commandment.

Suppose your *Penitent* accuses himself of Sins against Divine Faith : you may tell him, that this is one of the most grievous Sins he can be guilty of; for since Faith is immediately grounded on God's Revelation, Declaration of such a Mystery not to credit what he has thus declared, or to doubt of the Truth of it, is in fact denying God to be the Eternal, Infallible, and Unerrable Truth, which is no less than to Ungod him, or to think him no God.

The same Absurdity follows; and he is guilty of no less Sin though he should not Question the Truth of what God has declared, but of the Church only, who proposes, and assures us, that God has declared such a thing; for we are to take the Proposal, or Declaration of the Church setting forth what God has revealed in reference to Points of Faith, to be as little liable to Error, or to mistakes, as God's Declaration, since God himself has Invested her, and Privileged her in these Points with an unerring Prerogative, so that to bear her speaking in Points of Faith, and proposing them to be believed by the Faithful, or declaring, that God revealed such, and such things, is to hear God, and not to Credit her is refusing to Credit God himself. Besides since such a thing has been received for an Article of Faith by so many Holy Doctors, Bishops, and by all the Faithful in general throughout the whole World for as many Ages as the Church had existed; what a vast Presumption then must it be to contradict, and condemn so great, and Venerable a Society? You may explain all this by the Example of a great Man Venerable, and Remarkable for his Probity, and Veracity: If such a Man should tell us, that he was Eye Witness to such a thing, we should have no Reason to disbelieve him; and it would be doing him an Injury not to acquiesce to his Declaration,

ration, except he had been contradicted by another no less Truth, and supposition: How much more must the Injury, or Affront be, which is offer'd to God, to his Spouse the Church, if one should have such Impudence either to misbelieve, suspect, or doubt, of the Truth of what the one, or the other spoke to us; what Probity, Veracity, or Authority can be equal to contradict either the one or the other? Nay God's Declaration of such a thing, and the Church's averring the said Declaration, Implies his Divine Command to give Credit to him, and to his Church; so that it is both nonsense, and an evident sign, that God has abandon'd a Sinner for his many, and Enormious Sins, when he has the assurance to deny, or doubt of any Article received by the Church as a Point of Faith: since this is the Foundation, and Basis of Christian Hope, and Love, and of the whole Spiritual Edifice, which must fall to the Ground, when Faith, the Foundation of it, and of our Salvation, fails, seeing that God himself has expressly declared to us, that without Faith it is Impossible to please him.

Suppose again, that your *Penitent* accuses himself of despair, or desponding of Pardon for his Sins: you may tell him, that no Sin can be more Injurious to God, or to *Christ*. For God has on the one part declared, that it is not his will, or desire, that the Sinner should die Eternally, or be lost; in Confirmation of this, how many Sins does he bear, and suffer the Sinner to commit, whereas if his Divine Majesty had not been infinitely Merciful and desirous to save us, he would have cast us into Hell after the Commission of the first deadly Sin: He did not, but Patiently bore with our repeated Sins, and Injuries expecting our Repentance, and Conversion, and that at last run seeing our own Follies, and mistakes, we would return to him, and therefore tell us, that though our Sins were ever so many, or so grievous, he will Pardon them all, provided we return to him in the Spirit of Sorrow and Compunction: After all these Promises on God's Part to forgive you your Sins, how extreamly shocking must it be to his Divine Majesty, that you will not repose your trust in him, or be perswaded, that he will

Pardo

Pardon you on your crying out to him with Sorrow, and Confidence, *Peccaſi Domine*. My God I have Sinned againſt you, to whom I owed, if it had been Poſſible to me, infinite Honour, and Obedience. Was not *David's* Sin very great? Were not the *Magdalen's* Sins great and many? God Pardon'd the one and the other, and Millions beſides. On the other hand, you cannot be guilty of a greater Ingratitude, and Wickedneſs againſt *Jeſus Chriſt*, than by diſpoſing of the Pardon of your Sins: Was it not to Purchase for you this Pardon, that he moſt Mercifully became Man, was Scourged, Crown'd with Thorns, and after leading three, and thirty Years in this World a Painful, and Labourious Life, gave up his laſt Breath for you on an Igominious Croſs? Was it not for you he ſuffer'd all this? Undoubtedly it was; for he ſuffer'd what the Scripture tells us, for the Sins of the whole World; are not you included in all theſe? You are, that ſaying would not be true, which to think, would be an Heretical Blaſphemy. Were not his ſufferings abundantly ſufficient to Satisfy for your Sins, and Purchase you Pardon? Yea and Pardon for the whole World, and for a Million of ſuch Worlds, were they in being: Was it for the Juſt he ſuffer'd ſo much? Himſelf ſays it was not; but for the Sinners: *I came not, ſays he, to call the Juſt but the Sinners*. And your Creed tells you, *that it was for us Men, and for our Salvation, he deſcended from Heaven, was Incarnated, and Crucified for us*. And why all this, but to obtain Remiſſion for all our Sins? Is there any Sin excepted? None, but ſinful Impenitence, or non Repentance: Seeing you cannot deny this, why ſhould you diſpair of Pardon? You can have no manner of Reaſon for ſo doing, and both Faith, and Reaſon are againſt you. *Quare ergo morie mini domine Iſrael*. Is it Poſſible, that you will be ſo great an Enemy to yourſelf, as to Damn yourſelf for an Eternity, having it in your Power to obtain Pardon of your Sins, and ſave yourſelf. Can you be ſo hard hearted, as not to accept of that Pardon, which *Jeſus Chriſt* offers, and invites you to from the Croſs *Come to me all you Sinners who Labour under the Burden of Sin, and I Eafe you, and Reſreſh you*. Are your Sins as great

as the Sin of the *Traitor Judas*, who betray'd and deliver'd *Christ* his Master? They are not, or cannot be so great; yet *St. Augustin* says, that *Christ* would have forgiven him, if he had Repented, as he forgave many of those, that Crucified him, for whom he suffered Death and Pray'd for their Conversion: *Father forgive them*. If you cannot induce him to Hope for Pardon, conclude either then place your Hopes to get Pardon thro' the Blood, and Sufferings of *Christ*, or let the Injury you offer to that most Precious Blood, be the Seal of your Eternal Damnation; and since you are willing to become a Devil, let despair the Property of a Devil alone for ever attend you; for neither do I Pardon you, nor Pronounce the Pardon, he Authorized me to give you, but do bind you, and tye you Hands, and Feet to be cast into everlasting Darkness, where there will be Perpetual Weeping, and Gnashing of Teeth.

Suppose again, that your *Penitent's* Sin is that of *Presumption*, as it is frequently the use, especially of Habituated, and Inveterated Sinners, who continue in Sin and without Repentance, or good Works confide in getting Pardon Inordinately relying on Gods Mercy. These kind of Sinners are to be humbled with the Thunderclaps of Gods Wrath, Vengeance, and Justice; Wherefore you may tell them, that God has declared the way to Heaven to be narrow, that none finds it but such as are careful to keep the Commandments; that a much greater number miss of this Road, than those that find it; that God will not save us without our own Concurrence; that our Life is uncertain, Death certain; and tho' God has Promised Pardon to the Repenting Sinner, he has not obliged himself to wait for his Repentance till Morrow; and he that defers it till to Morrow, may die this Night, as it has happen'd to many: Therefore it would be Imprudent, Rash, and even Madness, to delay Repenting till to Morrow, seeing you may die this Night, and awake to Morrow in Hell. You are then inexcusable, if you should expose the Affairs of your Salvation, the only, and greatest Business that concerns you in this World, to so great, and unnecessary an uncertainty; whereas you may this very

stant by timely Repentance secure it. Would you behave so indifferently in any Temporal Affair of Moment ? By no Means ; and how much less ought you to Act after such a manner in the great Affair of your Salvation ? The longer you continue in Sin, the difficulties will on all sides be the greater to repent, the Chain of your Evil Habit will every Day grow stronger, the Grace of God, and yourself Weaker : if now then you will not abandon that Vice, and if now you find so great difficulty to part with it ; how can you pretend to do it hereafter, when the difficulty on all sides will become exceedingly greater ? Many proposed to repent hereafter as you do now, who on account of their delay are now Tormented in Hell.

To this you may add, that none can Salutarily repent but by the Help of God's Grace : God has often declared, that he will not give his helping Grace, or shew his Mercy to such as delay their Repentance adding Sin to Sin : Nay what is more, God has determined the number of Sins he is resolved to bear from you, as also the number of Graces he resolves to give you, and once you have exceeded that number, God becomes Inexorable in regard to you, abandons, and forsakes you, and then you are Lost. What do you know then, but the next Sin you commit may be the last, which compleats that number, if so what will become of you ? Therefore if you are not Mad, if ever you expect God to be Merciful to you, if you propose to evade Hell, and secure Heaven to yourself, you will this instant renounce your Past Sin, you will instantly cry out to God, *Peccavi*, you will instantly resolve to embrace a new Life, and shun all Occasions, and dangers of Sin ; you will for the Future live a Penitent, and Virtuous Life, the only Means you have left to secure the Salvation of your Soul, and obtain for it everlasting Bliss.

Suppose your Penitent accuses himself, of having credited Fortune tellers, or made use of the Wand, or any other Superstitious Means to know what is Past, or what is to Come ; or of having apply'd, or admitted Superstitious Cures, &c.

First, You may tell him that the Devil is a mortal

Enemy to God, and Man, that all his study is, to make use of several Ways, and Means to bring us to Sin, and to Hell his own Kingdom ; that he has declared to be always in War with us ; for which reason every Christian in his Baptism declared open War against him, renounced all Communication with him, and vowed to reject him and all his Works. It is no less than breaking this Baptismal Vow to have recourse to him, to know either what is Past, or to Come, or to be Cured of that or that Ailment, by means of the Devil's Institution. This is in Effect taking on with the Devil, and renouncing God ; this is likewise in effect attributing God's Perfections, his Wisdom, and Power to the Devil, and paying him Sovereign Worship ; whereby you may see the Enormity of your Sin. Besides ; since the Devil is not only a Liar, but the Father of Lies, what Credit can be given to him or his Imps, and Instruments ; what Confidence, or Trust can you have in being Cured by his Means, seeing him to be a mortal Enemy to Mankind, and would destroy Human Race, if God had not bound him fast, and protected us from his Fury.

You may tell me, that you had no thoughts of the Devil, when you consulted the *Wand*, to know who stole this, or that ; or the *Fortune teller* to know what your Fortune would be, or other Means, such as placing a Shift before the Fire *All-Saints Eve*. and such like Superstitious Means ; or when you had recourse to the *Witch*, or *Wizard* for such a Cure to be apply'd on certain Day only, with such and such Ceremonies, without which it would have no Virtue, &c. Now I ask you, did God Institute these Means to know what is Past, or to Come, or did he give Virtue to them Herbs Cure this or that Disease, with a Proviso they should be pull'd, for Example, on a *Friday* only, and that before Sunrise ? Indeed he never did, consequently those Ceremonies were Instituted of Old by the Devil, who gave his lying Promise to concur with them : Hence it is, that the very use of these Means of his Institution tho' you did not think of him, is in Fact calling upon the Devil, not *expressly* indeed, but *tacitely*, which little differs (except invincible Ignorance interfares) from the

Form

former. So that these Superstitions things, which the
 devil of Old Instituted among the *Pagans* as so many
 signs, and Tokens of his Promised concurrence, may be
 ill'd Sacraments of the Devil, if I may be allowed to
 say so, intended to delude Poor Mortals; and if they
 could sometimes by meer chance prove to have their
 sign'd Effects, it's only to engage his Worshipper, the
 more in his Hellish Service. Wherefore as we may ex-
 pressly call on God, when we say, *O God come to my Aid,*
Implicitely, when we say, *Lead us not into Temptation*;
 both ways God hears us, and comes to our suc-
 cour; even so one may call on the Devil either expres-
 sly, when he names him, or silently, when he uses In-
 struments, Ways, and Means of his appointments, for such
 and such pretended Ends, and Effects, which have no
 virtue given them of God for said Effects; of course if
 they have any, it's from the Devil; for his Power, and
 knowledge is limited, and at best can but guess at
 things, which depend on our free Will, consequently
 that dependance can be had of what he foretells relat-
 ing to Future Fortune, which generally depends on our
 free Will, such as Marriages, untimely Death, &c. I
 do not deny but that Plants, and Herbs have a natural
 virtue given them of God for Curing such, and such
 diseases; but their Virtues are always the same this
 day as well as to Morrow, after Sunrise; as before it,
 without this Superstitious application, as well as with-
 out this Draught has the same Virtue without having a
 Mint Dart washed in it, as without it; but the Devil,
 and his Superstitious Followers (to depreciate the na-
 tural Virtue given it of God) places all the Virtue in
 the manner of gathering them, as also in their applica-
 tion accompanied with such, and such ridiculous Cere-
 monies, Prayers, &c. (the only Rule sometimes to de-
 stroy this Superstitious Vice) without which they be-
 lieve, and are perswaded the Herbs will do no good; and
 every Circumstance will convince us, that there is no
 vincible Ignorance in that Supposition to excuse them,
 since it is no less than nonsense to impute the Virtue of
 things to such Idle, and Insignificant Ceremonies. Hav-
 ing thus made your *Penitent* sensible of his Superstition,

or Worship of the Devil, you must oblige him never to have recourse to these Superstitious Means, otherwise that he will be guilty of a very grievous Sin, transferring the Worship due to God, to the Devil. Cure him also of other Vain Observations, such as meeting a Hair'd Person, or a Hare first in the Morning, that one Day is not more or less Fortunate than the other, that God has made them all alike; that to begin a Journey or open a Grave, or Bury a Corpse on this or that Day, is no way Prohibited; that all such Vain Observations were introduced by the Devil, and Practiced by his Followers. A Confessor must also take Care to oblige such Penitent's to deliver to him the Instruments of their Witchcraft, and Magick Art, Books, Billets, Arrows, &c.

Exhortations on the Second Commandment.

SUPPOSE your Penitent has accused himself of Perjury or of having sworn in a Lie. In the first Place you must enquire from him, whether it was in Point of Interest, or detrimental to another, in which Case, you must oblige him to make Restitution for the Damage his False Oath occasion'd. If his Perjury tended only to defame another, you must oblige him to declare Publickly the wrong, and ask the others Pardon, and perform what ever just Satisfaction may be demanded. But if your Penitent's False Oath has been neither of these and in no manner Prejudicial to a third Person, but taken only in frivolous matters, or out of a bad Custom or for want of due enquiry before swearing to certify himself of the Truth, which we call a *Rash Oath*, and not excuseable by Invincible Ignorance or Inadvertence (as it is not in those, who frequently swear rashly, or in Virtue of a bad Habit) In this Case you may Point to your Penitent the grievousness of his False Oath, or Oaths in this manner.

Swearing is either *Explicitly* (as when you Swear *By God, By the Lord, By my Maker*) to Invoke God as an unerring Witness of the Truth of what we affirm or deny: Or *Implicitly* calling God to Witness of the same Truth, as when we say, *By my Soul, By the Heavens*

mens, *By the Fire, Light, Earth, By this Book &c.* This is as formal an Oath as the Former, and every Oath brings God as a Witness, tho' God should not be as much as Named in it, but some remarkable Creature of his, as the *Heavens, Earth &c.* which import a necessary Relation to God their Creator, or Maker; and therefore naming these in the words of an Oath, is taken not to swear by them but by God their Author. The reason of swearing is that Men are so much given to Lies, and Deceit, that one would not give Credit to the other, to the great Prejudice of Human Commerce. Hence it came, that Men to be believed were under a necessity of having recourse to an Oath, of bringing God to Witness the Truth, it being presumed, that none would dare to dishonour God's Holy Name by swearing it in a known Lie, and thus an Oath, as St. *Augustin*, and St. *Thomas* observe because the Remedy of Truth, which sicken'd among Men: *Juramentum est sicut Medicina*, and as a Medicine is only to be taken, when sickness presses, or Necessity requires; even so an Oath, which is so sacred that it must put an end to all differences, St. *Paul* says (a), that arise among Men: *For Men, says he, swear by one greater, than themselves; and the end of every Controversy among them, for Confirmation is an Oath*; because all are perswaded, that none would presume to offer God as Security for an Untruth.

Now to give your *Penitent* an Idea of a *False Oath*, you may tell him, it is the same thing as to bring the Almighty God, the Source, and Author of all Truth, to Sign, and put his Seal to that Lie, which in Fact is the same, as to make God pass for a Liar, consequently to God, seeing that as much as it lyes in you, you take away his Eternal Truth; and therefore a *False Oath* is one of the greatest Sins you are capable of committing, for it strikes directly not at his Creatures, but at himself, aiming to destroy his Eternal Veracity. This is much greater than *Murder, Robbery, Drunkenness, Fornication, Adultery, Slander and Theft*.

For these Reasons you are bound to use a Million of

H h 4

Time

(a) *Heb. 6,*

Times more Precaution before you offer to Swear an Oath to be first well inform'd of the Truth, than you are before discharging a Gun to certify your self (in case of doubt) that there is no danger of killing a Man by the shot. If your *Penitent* swears thus often Falsely, or (which in a manner is the same thing) Rashly, thro' a bad Custom, you must tell him, that he is obliged under pain of *Mortal Sin*, to keep a strict Guard, and Watch over himself to prevent these Oaths, and destroy his evil Habit, which always endangers him to Swear Falsely, because it hurries him on to it without any previous *Examen* of the Truth. And besides, if he has been hitherto, once or twice admonished of his Obligation, and did not amend, or use any earnest Endeavours to that Purpose (which if he had he would amend) send away off without *Absolution* for some time, enjoynng him some daily Prayers, and proper Medicinal Penances as we have already assign'd.

Tell your *Penitent* furthermore, what bad Example this continual Swearing must be to his Children, Servants, and Domesticks, who probably will learn to swear as fast as himself; and how will it be in your Power (as you are bound) to Punish and Correct them, seeing yourself guilty of the same Crime, and thus Propagate that Vice in your Children, and they to theirs for many Generations, for which you will be accountable to the great God; even for this Reason alone you ought to be Cautious in Swearing; for it's too great a Burthen for you to account for your own Sins, and not charge your self with your Children, and Servant's Sins, imputable to you for the bad Example you lay before them, which infligates them more to Vice, than your Words would do *Verba movent, Exempla trahunt*. This last Part will serve to Exhort your *Penitent*, who only Swears now and then in Vain.

To which you may add, that to Swear even in this manner is contrary to God's Law; and that to Swear in Vain, that is with Truth, without urgent Necessity, is not only Disrespectful, but even a Lessening to God; for to Swear in Vain, is to swear in trifling matters, and in things of no Moment, which do not deserve to be

Sign'd,

sign'd, or Seal'd with God's Holy Name; for it's mak-
 ing too free with God, and using him as you would your
 Footman, which is dishonourable to God, not to men-
 tion the danger you run of swearing thus often in a Lie,
 which always is a *Mortal Sin*, tho' you swear in a mat-
 ter of no Importance, or even in a Joke, except invin-
 cible Inadvertency should sometimes excuse you) because
 you venture to swear often without considering, or ex-
 amining into the Truth of what you swear, and of con-
 tracting a Habit of Swearing, both which are very dan-
 gerous. The only way to avoid Sin in this Case, is not
 to swear at all, as St. James Admonishes, and St. Austin
 says, *Vis longe esse Perjurio? Noli jurare*. This is
 the way to be safe from *Perjury*; and that of all Sins
 there is none less excusable than *Swearing*, because there
 is no Pleasure or Diversion in it, and generally speaking
 no Benefit or Profit, and is only the Effect of a Vicious
 Custom, which you, and every one is bound to remove.
 Forget not to tell your Illiterate, and Ignorant *Penitents*
 that all Oaths are alike, that whether you swear by the
Virgin, by your *Soul*, by the *Fire*, *Light*, by the
Heavens, or *Earth*, or by this *Book*, all and each of
 them is as bad as swearing by God; that God is con-
 tem'd in every thing that can be called an Oath, and is
 implicitly call'd upon to witness what we affirm, or de-
 ny by these different Forms of Swearing; therefore you
 are as much obliged to abstain from them, as you are
 from swearing by God without urgent necessity:
 When Oaths are joyn'd to horrid Imprecations, such
 as this, *that God, or the Devil may Damn me, or strike*
me dead on the spot, if I will not do this, or that Evil
do you; such are of a worse nature than the Former,
 and are against Justice, because they menace to do Evil
 to another; if he who swears thus, does not intend to
 do the Evil at the time he swears he will, he is guilty
 of a mortal Sin of *Perjury*; but if he does the Evil
 he swears to, if it is grievous, he is also guilty of a *Mor-*
tal Sin. You must tell your *Penitent*, that such wicked
 and unjust Oaths, are not binding, that he must retract
 them, and by no means perform the Evil he swore to do.
 That God has visibly very often Punished such Swearers,
 and

and that it is an Horrid thing to allege God for Security, that you will Transgress his own Law by doing Evil to another, which he strictly forbids; this is to make God as far as it lyes in you, Instrumental to your Transgression. Sometimes Oaths are Connected with Blasphemy, as when one says, *By the Blood or Wounds of God, I will do this, or that.* Take notice, that when these, or the like Words are spoke without affirming, or denying any thing, only by way of surprize after this manner, *God's Blood and Wounds, what is this for;* or by way of Rage, and Delpite, as your Gamesters considerably losing are apt to say, they are no Oaths, but Injurious, Contumelious, and Reproachful Expressions, Contemning that most Holy Blood, and Wounds of our Saviour, which we can never sufficiently Adore, or Worship, or give him sufficient Thanks. I tell you it is a very grievous Sin, and in such a degree, that in the Old Law, Blasphemers were Stoned to Death (a). God destroyed above one Hundred and Twenty one Thousand Syrians to Punish the Blasphemy of *Benhadad* King of Syria (b). One Hundred and Fourscore Thousand, and Twenty six Men, were all Slain by an Angel in one Night, on account of the Blasphemies of *Senacherib* King of the *Assyrians* (c). St. Paul deliver'd up *Hymeneus*, and *Alexander* to Satan (that is Excommunicated them) because they Blasphemed (d). Since *Swearing*, I may add, *Blaspheming*, is become so common, *Pastors* and *Confessors* should strenuously endeavour, to banish the one and the other, by giving smart Penances especially Medicinal ones, and denying *Absolution* to those, in whom they do not discern any considerable Amendment, and upon enquiry shall be found to have practised this Vice for many Years. It is very usual to say, *It is as true as the Gospel, as God is in Heaven;* this is also Blasphemy, because it puts Human Truth, or Veracity, on the Level with reveal'd, and Divine Truth, whereas this is infinitely of greater certainty than the Former, and it is debasing of this to put it in Comparison with Human Veracity. Ex-

(a) *Levit. 24.* (b) 3. of *Kings Chap. 20.* (c) 4. of *Kings Cap. 19.* (d) 1 *Timor.*

Exhortations on the Third Commandment.

Suppose your *Penitent* has accused himself of Transgressing the Christian *Sabboth*, or the *Lord's Day* by servile Work, perform'd without great necessity. You may tell him, that it is a *Mortal Sin* to have Wrought so, for the space of two Hours, God having given us six Days to labour for our Temporal Purposes, he reserved the *Sabboth*, or *Sunday* for himself, and does forbid us to do any servile Work thereon, not that servile Work is bad in it self, but that we should have nothing to withdraw us, or hinder us from Sanctifying, or keeping Holy that Day, as God Commanded us; and because servile Work would be inconsistent with the Sanctification of it. For many good Reasons we ought to keep Holy the *Sunday*, first to Worship, and render Eternal Thanks to God, for the many and Incomparable Benefits he bestow'd on us in our Creation, and much more in our Redemption, and daily confers many Gifts of Graces on us, not to mention, that his Divine Providence, preserves us from Millions of Evils, both Temporals and Spirituall, for which we can never sufficiently Thank his Divine Majesty. *Secondly*, We are to keep Holy the *Lord's Day* for our own Good and Interest, in Employing that one Day of the Week, in what concerns the great Affair of our Salvation, which admits of no Comparison to our Temporals; and if these take up so much of our Time, surely our Spiritual, and Eternal Wellfare ought to take up that whole Day, in hearing *Mass* devoutly, in assisting at Sermons, Exhortations, and Catechisms, and at all the Publick Services of the Church, and the rest of the Day ought to be employ'd in Prayer, or reading good Books, or in doing some other good Works; and these Latter Duties ought to be the more strictly observed in these Places, where Circumstances permit nothing more than *Mass*, that this Misfortune be not turn'd to the Advantage of Idleness, and Sloth, but that a proper Time be allow'd to Private Devotions, and spent in Praying, and reading Spiritual Books, which will in some Measure supply the want of assisting at the Publick Exercises of the Church. The Church
added

added to the Lord's Institution of the Sabbath other Festivals, whereupon we are also forbid to do any servile Work, that we might have more time to perform the above Duties.

Suppose your *Penitent* accuses himself of having lost *Mass* on Days of Obligation, you may tell him, it's a *Mortal Sin*, if through his Fault, or without great Necessity it was omitted, suppose Sickness, or a probable dread of it, or to watch the House, whilst the rest of the Family are at *Mass*, or a probable fear of losing his Fare, or Market, if he should venture to hear it: But take good notice, that if with good care you can hear *Mass* on that *Holy day*, and not lose your Fare or Market, you are guilty of Sin, if you omit it; but not otherwise if your Affairs are urgent. The Reason of the Former is, because we can offer no service to God so agreeable as that of *Mass*, wherein his Divine Son renews the Sacrifice of the Cross, and offers himself an humble Victim to his Eternal Father, insomuch, that this is an Oblation of Infinite value, and the supreamest Honour, and Worship we can offer him, not to mention, that hereby he applies to us the Merits of his Passion, and moves his Divine Majesty to grant us Grace, and the gift of Penance for the Remission of our Sins. For these Reasons the Church obliges all *Catholicks* to hear *Mass* on *Sundays*, and *Holy-days*, it being the most agreeable Service we can offer to God; but is far from excluding other Works of Piety, or exempting us from any further Duties on them Holy Days.

The Reason is because the Church cannot make void the Commandment of God; the Church indeed by her Precept declares to all her Members, that she requires them to hear *Mass* on *Sundays*, but that she no where tells them, this is to be *the whole Duty of the Day*, or pretends to free them from the Obligation God had laid on them in the Commandment given to *Moses*. This Command of God, *Remember thou keep Holy the Sabbath day* (allowing only for the change of it into *Sunday*) stands still in Force; and as God gave it by *Moses*, to his People, so he still gives it to the Faithfull by the Church: Therefore you see it stands recorded

corded every where amongst the Commandments, in all
 the Books of Instruction, Prayer Books, Catechism, &c.
 This as well as the rest of the Commandments belongs
 to the Law of Nature, not indeed as to the Day of Wor-
 shipping God, or the manner of doing it, which in this
 Part is Ceremonial, but as to the thing Commanded :
 For God's Worship, and Religion, which is expressed
 in this Commandment, has its being from the Law of
 Nature, since it's natural to spend some time about
 those things, which belong to the Worship of God :
 Wherefore when the Church commands us to hear *Mass*
 on *Sundays* it's only to let us know, that as the pub-
 lick Worship of God in the New Law is distinct, and
 different from that of the Law of *Moses*, so she requires
 all her Members to be present at this publick Worship
 of the New Law on all *Sundays*, but does not excuse,
 or exempt them from performing many other Christi-
 an, and Pious Functions, whereby together with that of
 hearing *Mass*, they may be said to have Sanctified the
Sunday. Every Christian, then has all that to do, which
 is necessary for the Sanctifying, or keeping that Day
 Holy. Now can you imagine that the Employment of
Half an Hour in hearing Mass is Sanctifying the
whole Day ? That indeed is one of the requisites ; but
 surely the Sanctifying, or keeping Holy Half an Hour
 in the Day, can never denominate the whole Day Sancti-
 fied : What is Half an Hour to the whole Day, or
 Half an Hours Service to that of a whole Day ? Where-
 fore if two Hours Labour be sufficient to Profane the
Sunday, surely Half an Hour at *Mass* will never Sancti-
 fy it, since there is more to be done to perfect a thing,
 than to destroy it.

Therefore besides hearing *Mass*, the Church by her
 Catechism of *Trent*, enumerates many other Duties to
 be perform'd by Christians on *Sundays*, the Charge
 whereof is given to all Pastors : *First* to take great Pains
 in often explaining this Commandment to the People,
 and gives this Reason, because the observance of all the
 rest of the Laws of God, depends much on its being
 kept : There it shews, that the *Sunday* is a Day con-
 secrated to Religious Duties, to Divine Actions, and
 Holy

Holy Employments. 2^{dly}, It is a Day Consecrated to God himself, and therefore to be Employ'd in such Actions as become the Holiness of God. 3^{dly}, It requires Pastors diligently to Instruct the People in the Duties Proper for that Day, among which hearing *Mass* is the first. 2. Often frequenting the Sacraments for Remedying the Distempers of their Souls, such are Confession, and Communion. 3. Hearing Sermons, Catechisms, or Exhortations. 4. Exercising themselves often on that Day in Prayers, in giving Thanks, and Praise to God. 5. Taking great Care diligently to learn all these things which are necessary for a Christian Life. 6. Doing Acts of Charity, as relieving the Poor, visiting the Sick, comforting the Afflicted; so that it is out of dispute that the Faithful do not comply with the Precept of keeping Holy the *Sunday* by hearing a single *Mass*, but moreover are bound to employ a considerable Part of the Day in Christian Virtues, and Exercises, suppose three Hours, or as much Time as may correspond to all the Publick Functions of the Church, such as *High Mass*, *Vespers*, *Sermon*, *Benediction*, &c.

I have Insisted so much on this Point, because it is not only a Vulgar, but a common Notion, and Error that *Catholicks* are bound to no more on *Sundays* but to hear *Mass*, and hereby have complied with the Divine, and Natural Precept of Sanctifying that Day pursuant to which Notion, I never heard any to have accused themselves of having not Sanctified the *Sunday* except they omitted the hearing of *Mass*, which is all they look upon to be Obligatory. Hence they do not scruple to spend the greater Part of the Day, either in taking the Air on Foot, Coaching, or on Horseback, or in Playing Gaming, Drinking Piping or Dancing, or a Tenice, Foot-ball, or in Travelling; for nothing is now more usual even amongst the best sort of People, than to undertake a Journey on the *Sunday*, and is become the greatest travelling Day in the whole Week, a Day likewise for dispatching Messages, viewing Stocks, and Farms. I believe there is none but will allow, that this, and the Precedent Practices are as inconsistent with the Sanctification of that Day, as two Hours of servile

Work

Work, Trade, or Traffick, which are no way bad in themselves, but are looked upon as an Impediment towards the Sanctification of the Sabbath, and for this Reason alone are justly forbidden ; for it must be allowed, that to spend a considerable Part of that Day in an Ale-house, Sporting, Gaming, taking the Air, Drinking, &c. might likewise to be forbid, they being so many Impediments towards Sanctifying the most considerable Part of the *Sunday* with Works of Piety, and Devotion : Nay they are not barely so many Obstacles to Holiness, but are attended with Thousands of Sins, and are no more the Sabbaths of God's Delight, but are Abominable to him, as I have observed to you before; and therefore all Pastors, and Preachers ought in their publick Sermons endeavour to abolish these abuses committed on that Day, and restore it to the Sanctity becoming it, by Insinuating to the Faithful, that they are guilty of Sin, if they do not spend a considerable Part of it, as mention'd either in assisting at all the Publick Offices of the Church, or in employing the time equivalent to this in saying their Prayers, or in the Lecture of some Edifying Books, apt to stir up their Minds to think on the great Affair of their Souls, and things Eternal.

Confessors should be no less Active in reminding their *Penitents* of this Duty, and in Conjunction with the Pastors should endeavour to keep the Faithful more employ'd in Piety, and Spiritual Things, on *Sundays* and *Holy-days*, which would hinder Millions of Sins committed on such Days, more than on all other Days of the Year, by the general Practice of resorting to Ale-houses, Taverns, Playing, Gaming and Sporting, and in the frequent Assemblies of young Men, and Women, where they use one another with too much Freedom, the opportunity being given of committing Millions of Sins both by Thought, Word and Deeds. Wherefore every *Confessor* and Pastor, should particularly Labour in forbidding these Assemblies, and Meetings upon any pretext whatsoever, because there can be no Lawful one alleged, seeing them to be the Source of many Sins, which Pastors in their Parishes ought publicly to forbid, Charging all Parents, Masters, and Mistresses not

to suffer their Daughters, and Servants Maids to frequent Wakes, Fairs, Patrons, Pipers, and Dances, on *Sundays*, or *Holy-days*. which have proved the Ruin of but too many young Women.

Now to proceed to our Purpose, let us suppose, that your *Penitent* accuses himself of hearing *Mass* with *Distraction* on a Day of Obligation. You may ask him, if it had been a willful *Distraction*, which lasted thro' a considerable Part of the *Mass*? If so, he is guilty of a *Mortal Sin*. For it is not the presence of the Body alone, God requires at that Tremendous Sacrifice, but chiefly that of the Mind, actual Attention, and Devotion towards that Holy Sacrifice. The Case is otherwise if one reflected not on this *Distraction*, except it proceeded from the want of due Preparation in the beginning, which is Imputable: For when one goes to Pray, he is bound to prepare himself for it; otherwise, as the Holy Ghost says, it would be the same as to tempt God. This Preparation consists in abstracting our Mind from all Worldly thoughts, and raising it to God, to whom we address ourselves by Prayer. If after all our Mind should steal away by the Means of our Imagination into this World, as it is but too usual, what can be done is, when we perceive this to turn our Mind back to God again, without being disquieted; and tell your *Penitent*, that whilst he does not reflect on this *Distraction*, it does not take away the Merit of his Prayer.

On this occasion, a *Confessor* may take the Opportunity of instructing his *Penitent* in the Method of hearing *Mass*. *First*, that *Mass*, and Sacrifice of the Cross is the same, and differ only in the manner; the Victim and Chief Priest *viz.* *Christ*, is the very same in both: there he offer'd himself in a Bloody manner, here in an unbloody; there he made Infinite Satisfaction for our Sins; here that Satisfaction is apply'd to us in Proportion to our Fervour, and Devotion in hearing *Mass*. *Secondly*, your *Penitent* ought to joyn his Intention with the Priest, and offer up to the Holy Trinity the Body, and Blood of *Christ* in remembrance of his sufferings for us; and with this Intention, *first* thereby

give Supreme Worship to God; *secondly* in Thank-
giving for all his Benefits; *thirdly* in obtaining For-
giveness for all his Sins; *fourthly* for pronouncing such Gifts,
and Graces, whether Spiritual, or Temporal, as he stands
most in need of.

*A Confessor's Exhortation to his Penitent for Trans-
gressing the Law of the Fast.*

THIS Precept of the Church, and the Precedent Com-
mand of God, are of all Precepts, the least observed,
the most abused, and brought to decay. Therefore it
highly concerns all Pastors, and Confessors to use their
utmost Endeavours both by Publick Exhortations, and
Private Admonitions to have them better observed by
the Faithful, seeing that the one, and the other very
much conduce to their Salvation; there being no Vir-
tues so much recommended to us by our Redeemer Je-
sus Christ, than *Fast*, and *Prayer*, which may be cal-
led the two Wings of the Soul to raise it to the Throne
of God. As for Fasting (for which our *Irish* Nation
was hitherto Famous) is now looked upon, as if it had
been a down right Scandal. The Reason of the decay
of this Virtue I cannot attribute to any other cause, but
this; that we being forced to live among those of a dis-
sentient Profession, who have widen'd the way of Salva-
tion, tho' our Saviour says, it is Narrow, and who
look upon all kind of Mortification, as needless, are apt
to Ridicule such as endeavour to practice these Virtues;
This unsanctified Notion has made so strong an Impres-
sion on our *Catholicks*, that you scarcely shall find one
of any Figure or Note observing the Holy Precept of
the Fast. Just like the *Jews* who living among the *Hea-
thens* learn'd their Evil Manners, as Holy *David* tells
us; *Intermixti sunt inter Gentes, & diduerunt opera
eorum*. The Second cause of this decay is, and was the too
great Facility in dispensing with our *Catholicks* on very
trivial Pretenses. For it is evident (as we have large-
ly proved in our Discourse on this Subject) that no Pre-
cept even of the Church can be relax'd, but on a griev-
ous Motive, as may be seen in the Precept of hearing *Mass*
at least on *Holy-days*, in dispensations of forbidden De-

gress of Marriage, &c. Now the Motive of dispensing with one in the Fast, must be a Probable Danger, that it would very much impair the Persons Health by bringing on some grievous Sicknes, which either would endanger his Life, or with great difficulty could be removed, or incompatible with the Labour he must undergo in his Trade, Occupation, or Calling. If we leave this last Supposition aside how seldom will the two first take place; whereas Fasting both by Experience, and general Opinion of the most Famous Physician, is found to be a great Remedy against all Disorders, which generally proceed from too great repletion either of Blood, or Humours, the Universal cause of all grievous Distempers, which are less'n'd by Fasting, and thereby have added to the Years of those, who strictly observed it; whereas it is Notoriously known, that Eating and Drinking to excess Kill more than the Sword.

Perhaps you may tell me, that when the Physician asserts it necessary, how can the Prelates, or Pastors deny it? I tell you, it is but too manifest, that Physicians are very lax in this Point, and are generally for gratifying their *Penitents*, and seldom, or ever refuse to Humour those, who consult them, tho' on very weak Grounds. For which Reason a Prelate, or Pastor should take no notice of Physicians Certificates, except they certify that it might very Probably prove very Detrimental to such a Persons Health: for as I said before, it is not every degree of Prejudice to his Health, that can entitle him to be dispensed with in the Fast, (no more than to be excused from hearing *Mass* on a Holy Day) but must be a well Grounded fear of a grievous Prejudice: for a small one is no Motive to dispense in any Law of even Human. Besides this, if a Continual, Tedious, and Uninterrupted Fast (such as that of *Lent*) might Probably hurt some Feeble, and Weak Constitutions, Possibly one or two Fasts in the Week might not have the malevolent Effect, but perhaps might be advantageous to the *Penitent*. In like manner, tho' a long Fast, such as *Lent*, might harm one yet other short Fasts thro' the Year, (such as *Fridays*, *Saturdays*, *Vigils*, and *Ember days*) may not. And if one Meal of Fleshmeat, and

one Dish of it only may be thought necessary, why should
 more be allow'd? So that Physicians ought to observe all
 these Degrees and Restrictions, and specify them in their
 Certificates, without which Prelates, or Pastors should not
 grant leave, or admit them; for it is evident they can-
 not dispense any farther in this Case, than as the Per-
 son's great necessity requires, which admits of many Li-
 mitations; one may be of so feeble a Complexion, that
 he requires to be dispensed with from the Fast every
 Day, and eat as often as his Appetite serves; another
 of a stronger Constitution may require to eat Fleshmeat
 once or twice in the Week in *Lent*; another may re-
 quire to be dispensed with in the long Fast of *Lent*, but
 not in the short ones; and if one Dish, or kind of Meat
 will suffice to strengthen his Constitution, there is no
 Reason he should be allow'd to Eat of more, for this
 would not be necessary, but rather Indulging the Appe-
 tite, to which none can be entitled in the Time of Fast.
 Now suppose your *Penitent* being asked, (as it is u-
 sual) have you Fasted the *Lent*? If he answer'd not;
 examine into his Motives, and that gradually, according
 to what we have directed, and if you find the Motive does
 not subsist to the full (by your *Penitent's* own Acknow-
 ledgement) or in that Latitude it is made use of, tho'
 back'd with a dispensation, oblige him to observe the
 Fast, as far as he will not be considerably Prejudiced;
 but I tell you there is no safer Guide in Point of Fast,
 than One's own Experience; and in cases of Doubt, the
 Priest ought to be remitted to this, rather than to a Phy-
 sician. But to make every kind of Necessity sufficient,
 to exempt one thro' the Year from every Fast that oc-
 curs, to allow one to eat Fleshmeat when he pleases, is
 a down right absurd Error, and not to be follow'd. If
 you find your *Penitent* has transgressed the Law of the
 Fast without any just Motive; you may tell him, that
 the Precept of Fast is grounded on *Christ's* Doctrine,
 and Example, who frequently bids us to Fast; and that
 we are bound to Mortify, and Chastise our Body, in or-
 der to reduce it to Servitude, so that the Precept of the
 Church is only to engage us to acquit ourselves of that
 Duty God so often mentions; and sometimes becomes
 necessary

necessary either to avoid Sin, or to satisfy God for our Past Offences. *Secondly*, That as most of our Sins proceed from *Sensuality*, or a desire of pleasing our Carnal Senses, *Fasting* then is the Remedy against this Evil, and therefore so much practised by all Holy People. *Thirdly*, If we do not Punish our selves in this Life for our Past Sins, we will be liable to a far greater in the World to come; and therefore *Fasting* is reckon'd the first among the Works of Satisfaction. *Fourthly*, That as our Flesh is in continual struggle against the Spirit, the one endeavouring to bring us to perform Works of the Flesh, which are Damnation to us, the other striving to make us perform Works of Life, our business is to joyn with the Spirit to subdue the Flesh, for if we should humour it to subdue the Spirit, our Eternal Damnation is at Hand. Therefore *Christ* tells us, that if we live according to the dictates of the Flesh, we are ruined for ever, for the Flesh is the general Source of all Wickedness, as *St. Paul* tells us. *Fifthly*, We are not to seek to please our Flesh, or Carnal Senses, because they lead us to Perdition, are contrary to the Maxims of the Gospel, and the Example of *Jesus Christ*, who lived a Mortified Life, and all Christians, as his Followers, are bound to live the same kind of Life, and renounce the very Name of a Christian. *Finally*, It is better to pinch our selves thro' a Spirit of Mortification in this Life, than to be Tormented for ever in Hell hereafter. If your *Penitent* should scruple his manner of *Fasting*, as many should, Tea, Coffee, or Chocolate in the Morning, a Plentiful Dinner of many Varieties at Noon, at Night a Table full of this, and that, and sweet meats resembling Luxury, and Regals more than Christian Mortification, where by so often Eating, and Drinking People study to make the Fast as easy to themselves as possible; whereas since this was Instituted to satisfy God for our Past Sins, and appease his Divine Anger, our whole study should be only to subsist Nature barely, and make the Fast as Painful, and Sensible as we can bear, without transgressing the Law of Discipline, or Prejudicing Health as our Fore-fathers have done. This kind of Fast would be agreeable to God.

and come up to the End for which it was Instituted : All I can tell you is, that if the now usual manner of Fasting, as is observed by the Rich, does excuse them from Sin (wherein I do not deliver my Sentiment) at least I will make bold to tell you, that your Fast is but very little Meritorious, or Satisfactory, and have but very little Resemblance of the Fasts of our Predecessors, or of the Primitive Christians. For these Reasons, *Pastors* and *Confessors* should exclaim against the Present manner of Fasting, and endeavour to re-establish this Virtue, and restore it to its Primitive Rigour, and Exactness.

Exhortations on the Fourth Commandment.

HONOUR thy Father and Mother, that thou mayst be long lived upon the Earth, which thy Lord thy God will give thee. The Duty of Children to their Parents may be reduced to three Points, *Love, Reverence, and Obedience*. Children Sin grievously against this *Love*, if they give them Signs, or Tokens of Hatred, if they Treat, or speak to them after an Harsh, and Morose manner, if designedly they look upon them with Scorn, Contempt, and Indignation, or as if they hated them. If they do not succour, or relieve them in their grievous necessities, whether Spiritual or Temporal. If they do not fulfill their last Will, or Pay the Debts, or Legacies they order'd, supposing this Child to be their Heir, or to Inherit their Effects. If they absolutely wish the Parent's Death, in order to Inherit their Estate, Farm, or any Temporal Emolument, or even to rejoyce on that score for their Death.

Children Sin mortally against the *Reverence*, and *Respect* due to Parents, if they should even lightly strike them, or even lift their Hands against them, or should by their bad Usage make them very Sad, and Melancholy, or if with Injurious, and Provoking Language deliberately offer'd should excite them to Anger ; or if they should Curse, Recriminate, or Reproach them in an unbecoming manner ; if they should despise them because they are Poor, and should deny them on that account. To Impeach the Parents with any Crime before a Judge, except *Heresy, Treachery to his Country,*

or *Treason*, would be a great Sin. Children Sin greatly against the *Obedience* due to Parents, if disobedient in a matter of Moment concerning Domestick Oeconomy, suppose a Parent gave this, or that considerable thing in Charge to one of his Children, for Example, to take care of his Barn, Stock, or things belonging to his Calling, and would contrary to the Parent's Command neglect them, or if an able Child would refuse to Work, or help the Parents in the affairs of the House, &c. In like manner, if a Child has been disobedient to a Parent in what regarded his Soul, suppose the Parents forbid him not to resort such a House, where they suspected him to commit Sin, or learn morose things, or contract an evil Habit, &c. or if contrary to the Parents express Will, a Child should Marry one much Inferior to himself to the Scandal of his Family, or should Marry at all without consulting them, or without just Cause would not Marry the Person by them recommended; but a Child has just Cause not to Marry said Person, if she is for Example, beneath him, if she is Deform'd, Sickly, Morose, Foolish, or has a natural distaste to her. Then he is blameless, provided his refusal is accompanied with all the Submission consistent with such a Denial.

Now suppose your *Penitent* accuses himself of being Undutiful to Father or Mother, which according to what has been said, you will judge, and signify to him, whether his Crime is *Venial* or *Mortal*, so you may reason after this manner: *First* lay before him God's Command, *Honour thy Father and Mother*, whereby he is bound to all the Duties above mention'd, and that not only under the Penalties of losing Eternal Life, but also of shortening the Temporal. For when God bids you Honour your Father and Mother, he added, *that thou mayst be long lived upon Earth*, which is the same as to tell you, that if you are Disrespectful, and Disobedient to them, thy Life will not be long upon Earth, which God has confirm'd by Thousands of Examples. Indeed it's but just, that God should Punish you so, for you do not deserve to have that Life continued, seeing you make use of it to displease, and offend your Parents, who were God's Instruments in giving it to you. Wherefore if
you

you are desirous of living long in this World, or in the World to come, be careful hereafter to be very Submissive, and Dutiful to them, and never Frown at their Correction, or just Commands. Besides there is another Curse that will attend your Disobedience and cross Humour towards your Father or Mother; which is, that if you have Children they will be as Vexatious, and Undutiful to you, as ever you have been to them, which God decreed for your further Punishment, and daily Experience shews it to have frequently happen'd.

Pray how would you take it, if your own Child served you, as you serve your Parents? That Child on whom you doated, and loved as your Life, that Child by whom you have lost several Nights Rest, and had been a Slave to him by Day and Night, that Child whom you have Nurtur'd, and brought up so tenderly, if afterwards this Child should prove Cross, Headstrong, and Disobedient, should not listen to your Counsels, or Advice, but despise, and undervalue you, as if you had never done the least good turn for him; would not this unkind, and ungrateful Usage be enough to make you burst out into Tears of Grief Sadness, would it not be sufficient to break your very Heart? Is not this your own Case in regard to your Father and Mother? Have not they perform'd all these tender Offices to you? Besides with what care have they Bred you? How often have you been the cause of their Sighs and Groans, if the least accident happen'd to you; and very often the fear alone of any hurt to befall you, has thrown them into the greatest, and saddest Frights. What Slaves do they make themselves, Toiling by Day, and by Night in continual Care, and eagerness to the World, to gather a Fortune for you, to provide well for you, to make you live at your Ease at the expence of their Incredible Labours and Fatigues, both of Mind and Body. After all this, is this the Thanks you return them? Is this the Recompence you offer them for their Tenderness towards you? Is this your return, to study to vex them, to displease them, to thwart, and torment them? How do you think can God leave so much ill Nature, and Ingratitude unpunished not only in the World to come,

but even in this? Nay what would become of you if the Night you were Born, they had abandon'd you, and left you exposed to the World; either you would have starved with Cold, and Hunger; or if some Charitable Person would take you up, what could you expect, but to be a Slave during Life? For all these good Offices then which your Parents have done for you, know, that it is not in your Power to make them any proportionable Re-compense, tho' you placed yourself under their Feet, tho' you had raised them to the highest Pitch of Wealth and Dignity, though you had Sold yourself for a Slave to relieve them, to support them: After all you would fall far short of making them a suitable return; for you cannot give them one Minutes life, which is Preferable to all we have said; and yet it was by their Means, that you enjoy yours. What a Crying Sin then must it be, if instead of doing all this good to them, you should be so ill Natured, and Impiously Rude, as to undervalue them, Despise, Vex, and Afflict them. Take special Care then hereafter to be very Dutiful to them, or otherwise it would be better for you never to have been Born; besides, if you do not amend your manners towards them, I cannot, or will not for the Future Absolve you. Add the proper Penances as above mention'd; and always let them ask Pardon on their Knees of their offended Parents. All that can be said to lighten these Sins of Children is, that some Parents are worse than Savages, and use their Children most cruelly, Beating them most Unmercifully, Miscalling them constantly, forcing them to do what their Strength, and Capacity will not allow, and often upon unwarrantable Pretences abusing them beyond the Laws of Charity, and Christian Correction, whereof the *Confessor* is to inform himself of his *Penitent*; or when the Case happens to be such, the *Penitent* is not backward to inform the *Confessor* to excuse his Sin. Tho' in Fact this does not excuse a Child's Transgression against a Parent, yet it lessens his Sin, and on that Score a *Confessor* is to use him with more Mildness, and tell him, that tho' his Father exceeded, this does not dispense with him from the Law of Obedience, and Respect due to Parents.

Servants

Servants are in the same Line with Children as to the Respect, and Obedience they owe to their Masters, and Mistresses, and their Sins are computed after the same manner, because Masters, and Mistresses hold the same place of Parents in regard to their Servants, whilst such. The Point wherein Servants more generally fail, is in Loitering, and Idling away the time, which if they have considerably squander'd, they are bound to recompense the Damage. The same is to be said of Labourers, and all kind of Artists, and Workmen, who work by so much a Day: For this Reason the *Confessor* is to put the Question to them, and tell them their Obligation, obliging them to make Satisfaction, to those they Prejudiced, either as to the substance of their Work, or the ill manner of doing it, which often causes very considerable Losses. The next Point to be noticed in Servants is their Filching, and Stealing things of small value, which by frequent repetition becomes grievous, and *Mortal*, as is already mention'd, which a *Confessor* must signify to them, in order to deter them from these Evil Practices, and oblige them to give two Pence, or three Pence to the poor of their own Money; for it's Incredible what Damage these small Stealths cause at the Year's end; not only the Domestick Servants, but even the Cozgers, &c. are sometimes guilty of the like Thefts either by taking, or receiving what they ought not; and will answer the *Confessor*, that their Master, or Mistress has more of their Labour for nothing; therefore thinks it no Sin to recompense themselves for it. I do not Absolutely Condemn just recompenses, provided that neither Scandal, or any other considerable Inconveniency did not attend it. One Inconveniency is this, that such are not fit Judges in their own behalf, and are apt to over rate their Labour, and undervalue what they take: Besides, when they Glandestinely recompense their Labour, they believe they are actually Stealing: Therefore in practice *Confessors* ought not to allow it, not to mention the Scandal, and Punishment, that would ensue to their own loss if detected. Furthermore, if Servants wink at Stealths committed by others in regard to their Masters, and Mistresses, if of considerable Value, they

they are guilty of a grievous Sin against Neighbourly Love, and bound to Restitution, if the Goods Stolen had been committed to their particular Charge, and Care : And indeed one should imagine, that tho' they had not been given in express Charge to this Servant, that it's at least Implicitly Covenanted with him, that he should not suffer any of his Masters, or Mistresses Goods to be Clandestinely taken away ; and Masters seem to repose this trust in general in each of their Servants, and with this View do hire them, and Pursuant to said Notion seem to be liable to Restitution in all such Cases.

Parents in their turn are also obliged to find their Children in Meat, Drink, and Cloaths, and would sin Mortally, if without great Poverty, they expose their Children, or left them on the Parish, or in a Hospital. Parents are also bound to provide for their Children, and bring them up in some Art, Trade, Calling, or manner of living suitable to the Parents Condition, and Ability, whereby they may live honestly without being put to a necessity of Stealing, Robbing, Filching, or Following some Infamous way to get Bread which must be the Sequel, if Parents neglect timely to provide for them. Parents are likewise bound to Portion their Daughters, if otherwise they are not provided for at a due Age : Hence it is, that Parents are guilty of a grievous Sin, and perhaps many, if they do not use moderate Labour, Care, and Diligence to enable themselves to Support, and Cloath their Children according to their State, and Condition of life in this World, as also if they do not provide for them some Trade, Calling, or Portion for their Future Settlement ; or if they should Drink Game, or otherwise disable themselves from the performance of these Obligations : moreover they will be Charged with their Childrens Sins, which naturally follow from the want of Parents not complying on their Part, which is, that if Children are not Fed, or Cloathed, or put in a way of getting Honest Bread, they will become Idle Strolers, and Vagabonds driven into a necessity of Filching, Stealing, Blackguarding, Drinking, Whoring, Robbing ; subject to be Hanged, and o

scandalizing their whole Parentage, which generally is
 the fault of the Parents, who by their Drinking, Gam-
 ing, &c. render themselves unable to bring up their
 Children under their own Care, and to provide for them
 a Future Settlement. By these Transgressions of Pa-
 rents, Children are forced to run from House and Home,
 and betake themselves among Blackguards, and among
 the most Vicious, and most Vile of the People, from
 whence all Wickedness ensues. To prevent these Evils,
 a Gentleman, even a Nobleman by Birth, but reduced,
 and bound, if able, to put his Child to a Machanick Trade
 (when he cannot otherwise provide for him :) For it is
 better, and more Creditable to be an *Honest Machanick*,
 than a *Gentleman Thief*, or *Robber*, or be *Hanged*, as
 has been heretofore too often the Case, when our *F-
 ish* Gentlemen Scorn'd Machanick Callings for their
 Children, tho' many of them had not Bread to give them,
 If Parents are so strictly obliged to provide for their
 Children's Corporal necessities, not only for the Present,
 but for the Future ; how much more are they bound
 to provide for them in the Spirituals, that as their Bo-
 dies grow up in Strength, so should their Souls in Vir-
 tue, and the Grace of God. If they are bound then to
 take such Care of the Body, that it may be able to serve
 the Soul, and perform its Commands ; how much more
 are they obliged to see that their Children's Souls be
 furnished with all necessaries on their Part, to serve and
 obey God. That the Soul may serve God, it's abso-
 lutely necessary it should be Instructed in all things ne-
 cessary to Salvation, which the Christian Doctrine teach-
 eth, and therefore Parents are bound under Pain of *Mor-
 tal Sin*, either to teach their Children, or have them
 instructed by others, as also that they should be obser-
 vant of the Laws of God, and of his Church ; and not
 permit them to Transgress either, without giving them
 due Correction, moderate Punishment ; letting them
 understand, that nothing can be more disagreeable to
 them, than to offend God ; and that they would rather
 see them Dead in their Presence, than commit Sin ; and
 from their Infancy instil into their Minds a great Hor-
 ror, and Aversion to Vice, making them sensible, how
 much

much God Hates it, and how severely he will Punish them for it, and that they ought to shun, and detest nothing more than it. Pursuant to this they are obliged to shew them good, and Virtuous Example, saying, doing nothing in their hearing, or Presence that tends to Evil, or any way unbecoming; for the Parents Sayings, and Actions are Copies to them; and as by frequently hearing, they learn to speak; even so, they will learn the Good, or Evil they see them do; for all their Actions have a special Influence on their Children, who endeavour daily to imitate them; and therefore Parents more than all others, are highly bound not to give bad Example, whereby they would not be only accountable to God for their own Sins, but also for their Childrens derived from theirs. That good, and early Education is of the last Consequence to Children, inasmuch as the first Impression made upon their tender Minds are of the longest continuance, and whether Good or Evil are like to remain till Death: Therefore the Holy Ghost Admonishes all Parents, and tells them, *that whatever Road (of Vice or Virtue) a Child takes up in his Youth, he will not depart from it in his Old Age; and if he should happen, to his great Misfortune to take up with Vice, nothing but a Miraculous Grace of God will make him quit it; all the Admonitions of Men will then prove useless, as daily experience may convince us.* Parents are also obliged to take care, that their Children at Seven Years old, should hear *Mass* if they conveniently can, and in a more advanced Age frequent the Sacraments of *Confession*, and *Holy Communion*, and certify themselves of both, as likewise to keep them from the Occasions of Sin, as also from all wicked, and suspected Company, the first ruin of Youth. Masters and Mistresses are obliged to the same in respect of their Servants, *viz.* to teach them the Christian Doctrine, if they suspect them Ignorant, to Admonish, and avert them from the danger and occasion of Sin, to see that they hear *Mass* on Days of Obligation, and without great necessity not to make them lose it by sending them of Errands, and unnecessary Messages on such Days not to abuse, or miscall them grossely, to correct them

For Swearing, Cursing, &c. to make them frequent the Sacraments at certain Times. Tutors and Guardians are obliged also to all that Parents are, in regard to their Pupils, and to be just in the Management, and Administration of their Temporal goods, as they would in regard to their own Children, and are bound to Restitution for the losses sustain'd thro' their Fault. A *Confessor* must never forget to ask his Married *Penitent*, whether care is taken in the Instruction of the Children in the Christian Doctrine, or the Servants, if suspected Ignorant of the Principles of the Christian Religion? Does He, or She Correct the one, and the other for Cursing, Swearing, or any other Vice, he or she observes in them? Does he, or she make their Children Pray to God Morning and Evening, to hear *Mass*, and go to Confession at due times? Does he, or she keep them from bad Company? It is necessary *Confessors* should ask Parents of all Degrees, these Questions concerning both Children and Servants, because by no means they should neglect their Duty in this Point; and very seldom they accuse themselves of these great Sins of Omission. Now if your *Penitent* should accuse himself of Cursing, and Swearing; besides opening to him the Nature of his Sin, tell him of the great Scandal he gives to his Children and Servants, as also the evil Consequence of his Sin in regard to his Domesticks, as is already mention'd. If your *Penitent* should accuse himself of Drunkenness, Gaming, &c. tell him, that the Money he has in his Pocket, does not belong to himself, but to his Wife and Children, whom he wrongs greatly by spending it after that manner; and that his Extravagancy may hinder him from Complying with the many Duties above mention'd of providing his Children with Meat, Drink, and Cloaths, or a Trade, or Calling suitable to his Rank, &c. and if you find him much addicted to these grievous Faults, dismiss him without *Absolution*.

Husband and Wife have also their Peculiar Obligations; a Wife for Example, is bound to obey her Husband in what regards the good Government of the Family, and its Virtuous Behaviour; because the Husband is the Head, and accountable to God for the Sins, and

Mis-

Misbehaviour of his Domesticks : Therefore the Wife is bound to help him to discharge his Duty in both respects. Both may Sin by contracting Marriage Purly for a Carnal End, and not for the Procreation of Children, or to avoid Sin, or if they refuse to pay the Matrimonial Debt, to one another, to avoid Sin when reasonably insisted on ; because neither must give the other the Occasion of Sin, or Incontinency ; for this would be a greater Sin, as in Fact it is, if the one, without a grievous Cause, refused the other. Besides it would be a Sin of Injustice to hinder one from making right use of his own ; St. Paul says, the Wife is not her own, but her Husband's Property, and the Husband is the Wife's Property. In like manner they would Sin, if they Married in the state of *Mortal Sin*, or made use of Marriage in an Unnatural manner, or uncommon way, or forsook Abortion by the use of it, or if they had unchaste Touches with the danger of Pollution, or not directed to the Consumation of Marriage, or had been too immoderate in the use of it.

A Wife Sins, if by Scolding, or Injurious Language she Provokes her Husband to Curse, or Blaspheme. *Secondly*, If she should expend a notable Sum contrary to her Husband's will, and the Custom, and Practice of Women of her Rank. *Thirdly*, If she should take upon her to Command, and Usurp the Husband's Prerogative in Contempt of him. *Fourthly*, If she does not accompany her Husband, and cohabit with him, provided her Life and Health should not be endanger'd or he become a Vagabond. *Fifthly*, if without good, and strong Reasons she becomes Jealous of him. *Sixthly*, If without necessity she Intrudes on the Management of her Husband's Affairs, contrary to his will, except he should prove Careless or a Spendthrift.

In like manner a Husband Sins, if with Injurious and Provoking Language, he should abuse his Wife, or Beat her Grievously, but to Correct her Moderately. *Secondly*, If he should hinder her to perform her Duty to God according to his Precepts, and these of the Church. *Thirdly* If he should refuse her Aliment, such as Cloathing and Sustenance, except she had separated from him

without

without cause. *Fourthly*, He Sins if he neglects his Affairs, and the good Government of his Family, or does not endeavour to provide for it, if in his Power; or if he wastes and consumes his Substance by Drinking, Gaming, or any other way disables himself from providing for their Present, and Future necessities, as already mentioned. *Finally*, If he does not cohabit with her, or without just Cause absents himself from her for a long time. If a Husband, or Wife, should accuse either of themselves of any ill Usage given to the Consort; A *Confessor* must remonstrate to the Wife, that it is a great Sin to be even a Stranger in that manner, how much more to her Husband, who is her Head, whom she is bound to honour, and Obey, and who is Burthen'd with Care and Toil to provide for her, that she should take care fear-
least such ill Treatment might at long run exasperate him, and provoke him to use her in a rude manner, abandon her, what then would become of her? And suppose her Husband had Provoked her by uncivil Language, she ought to bear it with Patience for the Love of God, and that his Peevish ill Humour is the Cross which Christ laid on her to imitate him, that every one must carry his Cross, that is willing to be saved, that she must not pretend to be exempted from it, that her happiness depends on it. That she should fix it as a Rule to herself never to speak a disobliging Word, especially when she sees him Drunk, or Angry, no nor even to mention his Faults, and Misdemeanours upon these Occasions, but wait an Opportunity, and when she finds him in a Reasonable Humour then to remonstrate to him his Folly with Sweetness, and Tenderness, and endeavour to bring him to good Promises; for Sweetness and Mildness are all the Means she has in her Power to gain on him, in order to divert him from such Follies. To this she should add her hearty Prayers to God to Convert him, and advertise discreetly his Pastor, and *Confessor* of his ill Usage, Drunkness, &c. that the one, and the other may take an Opportunity to advise him.

Now to the contrary, if a Husband should accuse himself of the ill Usage, or uneasiness he had given his Wife, or if he should accuse himself of Drunkness, and De-

Debauchery. On this Occasion a *Confessor* might speak to him in the following manner. Consider that she is a Woman, a Slave to you, to your Children and Family; you ought not therefore to add Affliction to one already abundantly Afflicted, but rather Cherish and Comfort her in her suffering State; that you cannot abuse her without abusing, and lessening yourself, for she is the Flesh of your Flesh, and you are not two but one, and therefore should love her as yourself. And though you are the Head, she is not the Feet, or a Slave to you, but your Companion, and as such you ought to treat her with Mildness, Meekness, and good Manners, the only Method to gain that Sex; for you may lead, and guide a Woman as you please with good Words, but not drive her. Besides consider the Scandal you give your Children, and Domesticks by treating her in that Manner; they will disrespect her, as you do, and make little or no account of her just Commands: This is less, than overthrowing all good order, and Obedience in Disauthorizing her by your contemptible Usage; the course what must ensue but Disorder and Confusion, the Servants grow Saucy, the Children Unmannerly and Undutiful, and will follow what course they please. Suppose he says she provoked him by her foul Language, in this case remonstrate, that she is the weaker Vessel, that Women are accusom'd to talk Inconsiderately, that their Spleen reaches no further than their Tongue: that the Husband, as he is the Head, ought to have more Sense, and take no notice of a Woman's Gabling, but pass it by for the sake of Peace, and Quietness, and take a more opportune time to speak to her of her Follies and Misbehaviour, telling her it is his Request she should amend in that particular, that he should say nothing to her in her Passions, for all Advice is the worst, and to attempt her Amendment during that Heat would make Matters worse, and create a general, and scandalous Disturbance in the whole Family. If the Wife should be guilty of Infidelity to him, which is not readily to be believed, or of other Crimes: Let the Husband in this Case remonstrate to her the grievousness of her Crime; however, that he is disposed to Pardon

her on condition that she does not relapse, that if she does, he must use more harsh Means, and begs she will not give the Occasion of Scandalizing herself, and Children, who must Innocently suffer for her Infamy, that she is bound to live exemplarily for the Future, as the only Means to Obliterate, and repair her past Misbehaviour.

A Pastor is bound to reside in his Parish, and not be absent from it (except a few Days) without the Superior's leave, and the cause great, and urgent ; and then to leave one capable of Instructing, and Administering Sacraments during his absence, that the Flock may not suffer thereby. He is also bound to Catechize his Flock every *Sunday*, and explain on the great Festivals the Mysteries of our Religion, which correspond to them, as is evident from the Council of *Trent* Sess. 24. Cap. *de Reformat.* Under the pain of *Mortal Sin*, if he omits it, for any considerable time let him enough consider the great want of this Instruction, and the Stupidity of the Rude Illiterate Country People, who require to have the same thing very often repeated before they are capable of understanding it. Let *Confessors* lay this indispensable Duty before Pastors Confessing to them, and examine, if they have comply'd in this Point, for many of them make no Scruple of this *Mortal* neglect, and if a *Confessor* finds such to have been admonished, and no ways amended, let him deny the Absolution. See this more at large in the *Examen* on the fourth Commandment.

Professors, School-masters, and Tutors are guilty of Sin, if they do not Reprimand their Scholars Sins, and Misdemeanours ; if they do not admonish them to behave with Piety ; if they do not advance them all they can in Learning ; if they should teach their Disciples bad Doctrine, or any thing contrary to good Manners. If they do not dismiss Wicked and Scandalous Scholars, or if they themselves should give them Pernicious Example ; if they should Promote the Unworthy, and Postpone the Worthy to any Degrees in the School or University, especially in the Canons, Divinity, Civil Law, or Physick, which would entitle them to Employ, whereof

they were unworthy to the great prejudice of the Church and State. Scholars are guilty of Sin, if they do not respect, and obey their Masters, or abuse them; or if they should not employ the Proper, and usual time in Study, or be careless thereof, or should they spend their Money unprofitably, or not observe the Rules and Laws of the School. A *Confessor* may ask the one, and the other concerning these Obligations. We have again mention'd these states of Life as the most common, and general, that *Confessors* may always narrowly inspect into them, and Examine their *Penitents* concerning their respective important Obligations, inasmuch as they concern the Publick Good, if Punctually observed. As for the other states of Life, that occur both in Church, and State, you will find them mention'd in the large *Examen* on the fourth Commandment.

Exhortations on the Fifth, and Eight Commandments

SUPPOSE your *Penitent* accuses himself of bearing Hatred, or ill Will to another; if the Evil he wishes be grievous, such as Death, Poverty, great Sickness, Infamy, Damnation, and such like grievous Evils, it would be a *Mortal Sin*: Whereupon you may tell him, that we are bound by God's unchangeable Law to love our Neighbour, that is, to wish him all Spiritual Good (tho' to wish him some Corporal Evil purely for his Correction and Amendment, would be the Effect of Charity) which is not compatible with wishing him either Spiritual, or Corporal Evil to gratify a revengeful Desire. Hate his Fault, but love his Person.

Secondly, God obliges you, and all of us to love even our Enemies, thus God loved us, when we had been his *Mortal Enemies*, and even Prayed for us, and daily atones his Sufferings for our Pardon; and what difficulty should we have to forgive our Enemies, since their Offence against us is nothing in respect of ours against God. Indeed God has declared, and determined never to forgive you your Sins against himself, except you forgive your Enemy from your very Heart: For the usage, and measure you give to your Neighbour, is the measure

God will use towards you. *Forgive*, he says, *and you shall be forgiven*. And Christ our Lord says, *except you forgive one another (not Superficially) from the bottom of your Hearts, my Heavenly Father will never forgive you*. This forgiveness must not be for the present, or from the Tongue, but for ever, and from your Heart; so that you must have that good Disposition of Mind towards the Person, that Injured you, as if he never had offended you, ready to do him all the good Offices in your Power with as much Cheerfulness as to one, from whom you never had received any Offence; and if upon a fresh Occasion, and Provocation, the Old Grudge should be revived, it's to be fear'd, that it was not Dead, but loll'd asleep, ready to be awaken'd on the first Occasion. Whilst you are in Enmity with another, you can never be in Peace or in Love with God, because the Person you hate is God's Creature, and a Member of *Christ*, so that whilst you hate God's Creature, and a Member of *Christ*, you cannot Love God, or Christ. Besides it's the height of Folly to hate another, since this Hatred does not in the least hurt the Enemy, but yourself, Sinning grievously thereby, and becoming a Debtor to Hell as often as you wish him any Considerable Evil, or with Pleasure reflect on his Misfortunes. Forgive then, or cause to say the Lord's Prayer, for you cannot with any Truth, or Hope say to God, *forgive us our Trespases, as we forgive them their Trespas against us*: Moreover when we say, *as we forgive them their Trespas*, we allege this as a Motive to induce God to Pardon us according to that Maxim of the Gospel, *forgive and it shall be forgiven to you*: Do this, or expect no Absolution from God, or from me his Unworthy Minister. Leave the Injury you received at Gods Disposition, he will not permit it to pass unpunished, *mihi vindictam & ego retribuam*. Take Notice, and warn your Penitent to give Exterior Signs, and Demonstrations of his Reconciliation, to receive his Enemy on all Occasions with Cheerfulness, and Bowels of Charity, and do him all the good he can, never except against him either as to Spirituals, or Temporals, or give him the least Sign, or Token of Displeasure, that is in short,

you must love him inwardly, and outwardly in your Heart and Actions.

If this inward Hatred should burst out into Menacing Words, such as this, *God Damn me but I will be even with you, but I will leave you a Mark, be revenged on you, or beat you, &c.* When these Menaces proceed from a desire of Revenge, and of doing considerable Hurt, or Mischief to another: You may tell your Penitent, such Menaces are *Mortal Sins*: These Menaces are all call'd Curses; and of such St. Paul speaks (a): *Maledictio Regnum Dei non possidebunt*: And St. Thomas (b): *ille, qui maledixit velis malum occisionis alterius desiderio non differt ab homicidio*. Under this Head we Comprehended all Injurious, and Menacing Language offered to another Face to Face, by which he is grievously Comdemned. We must indeed Judge otherwise of Curses and Menacing Words, when mentioned only in a Jest, or to frighten Children, or in a great Passion, or without an Intention of their Harming the Person, against whom they are Pronounced, to which Parents are but too much accusom'd in regard of their Children; This Barbarous Custom must be signified to them, and that God sometimes, in Punishment of the Parents, permits these Curses to affect the Children, either by sudden Sicknes, or Death, or permits the Devil to Hurt them, or possess them, in some remarkable Manner, or otherwise of which we read Thousands of Examples.

Indeed as Seneca, an Heathen, well observed, the Curses of the Parents are often the cause of their Children becoming Rakes, Thieves, Drunkards, Wicked and Unfortunate: *I am* says he, *non admiror, si omnia a prima pueritia nos malo sequuntur; inter execrationes parentum crescimus* (c). For as the Blessings of Parents mightily affects the Children for their good Witness the Blessing of Tobias, and of others; so their Curses affect them for their Hurt. *The Blessing of the Father* (the Holy Ghost says) *Establishes Family; but the Curse of the Mother destroys it.*

(a) 1. ad Cor. 6, (b) 2. 2. 9, 76, art 4. ad 2. Seneca Epist. 60,

ne. maledictio Patris firmat domos Filiorum, maledictio autem matris eradicat Fundamenta (a). Is not this cause enough for Parents to Wean themselves from so base, and Prejudicial a Custom; tho' they should not design their Curses to affect their Children: For even in this Sense, they do not cease to be Hurtful, as they are always a bad Example, Ruinous, and Scandalous to the very Children, who being Poison'd in the Root, will soon produce Venomous Fruit in Imitation of their Cursed Parents, who must Labour to reject thy Custom, or not be Absolved. But when Curses are Pronounced against another out of a Spirit of Revenge, with an Intention to affect him, (if grievous) they are always *Mortal Sins*: and so you may Reason with your *Penitent* on this Head, as above, in case of Hatred, and Enmity. If besides this, you should grievously Hurt, or Wound another, or even mightily Strike a Person of Honour, or Superior to yourself, you are guilty of a grievous Sin, bound to repair the Honour Violated, and obliged to make the Damaged Person adequate Satisfaction for the Cure, and all other Losses Sustain'd on account of the Hurt, Wound, or Death, provided you have been the unjust Aggressor, or exceeded the bounds of a just Defence. Since we are talking of Scandal, and bad Example, a *Confessor* must not omit to represent this grievous Circumstance to all publick Sinners, and shew them how very much it Aggravates their Sins by inducing so many to follow their bad Example, and will be accountable to God for many Souls as hereby Perish. The Precept of giving Alms is reduced to this Fifth Commandment of the Decalouge, you shall find that matter treated to the full in my Discourse on Sacramental Satisfaction which will furnish you with the proper Questions to be asked of the which concerning this Obligation, and Reasons to induce them to it, and Condemning their Omission. See also the large Table of Sins in this Book, where you will find sufficient Instructions.

It belongs also to this Commandment to treat of Gluttony, which Comprehends Eating, and Drinking to excess, or in an Inordinate manner. As to Eating to ex-

cess a *Confessor* may tell his *Penitent*, that it is a *Mortal Sin*, first when it hinders one from performing a Duty, to which he is bound under Pain of *Mortal Sin*. Secondly, If it Notably Impairs his Health. Thirdly, If one is constantly addicted to delicate Food, *Epicurean* like, for Pleasure sake, placing his last End, and Happiness in these Brutal Delights. You may see more of this, where we treated of Gluttony. And as to Drunkenness, a *Confessor* may tell his *Penitent*, that the Evil of it consists in this, that if one Knowingly, and Willingly, and without just cause should with excess of Liquor deprive himself in a violent manner of the use of his Reason, destroying the likeness he bears unto God, and becoming like unto a Beast Incapable of Reasoning, and Performing Human Actions. This is what we call *perfect Drunkenness*, and always is a *Mortal Sin*; and St. Paul more than once says, that Drunkards shall not possess the Kingdom of Heaven. He, that perceives his reason Disturbed, or beginning to fail, when Drinking, and notwithstanding continues it, cannot be excused from a most grievous Sin, tho' this should be the first time of his committing this kind of excess: How much more are they guilty of this *Mortal Transgression*, who have been often Drunk, and have contracted the Habit thereof. They are no less guilty of a grievous Sin, who directly endeavour to make others Drunk, either by pressing them to Drink, or by giving them mixt Liquors for that purpose, knowing, and foreseeing by these Inducements, that they will become Drunk.

The case is otherwise, if one presses another to Drink only for Mirth, or company Sake, or to make much of a Friend; but this must be without intending, or foreseeing the danger, of his being Drunk; for when you perceive this Danger, or an immediate tendency towards it in another, you are obliged under Pain of *Mortal Sin* to desist from pressing him, and ought to dissuade him from it, in order to Prevent his Sin. Indeed it may happen to one that may drink Heartily without reflecting, or perceiving any danger of Drunkenness, yet becomes Drunk unknown to himself, either not knowing, or foreseeing the strength of the Liquor, as it inoffensively happen'd

happen'd to *Noah*, Provided, it's not taken in too great a Quantity, which ought to Alarm every one: Drunkness may be surprizingly Occasion'd not so much by excess in Drinking, as by some Indisposition, or Alteration caused by the Air, Fire, Violent Motion, as Racing, Dancing, and such like Accidents, which now, and then may surprize a Sober Man; but never can be the Case of those Accustom'd, and Habituated to Drunkness; since their very Habit, and immediate Danger, grounded on their frequent experience, sufficiently warns them of their danger; seeing that the Result of their going into company to drink, must be the same, as it always proved heretofore.

A *Confessor* must also know, that Drunkness does not always consist in drinking great Quantities of Liquor; for there are some People of a weak Head, not able to bear a Pint of Wine, or a Mug of Ale: Such as thus know their own Incapacity are bound to refrain from drinking either that Pint or Mug, or even a Glass full, if they have experienced it to be enough to deprive them of the use of their Reason: For that Pint makes them as guilty of Excess, as a Gallon would another.

Others preserve their Reason in their drinking Bouts, but readily lose the free use of the Tongue and Feet, such are guilty of a *Mortal Sin* of Scandal, when these exterior Signs of Drunkness appear in Persons, who by their peculiar Profession, Employ, and State of Life, are bound to give good, and sober Example to others, Wherefore these as well as the weak Heads are bound to refrain from drinking, whilst it hath this Effect on them; because they are bound not to give Scandal to others. What a great Scandal must it be to see a Clergyman, or even a Layman of any Worth, stuttering, and stammering in his Speech, Abusive, Clamorous, Unintelligible, not able to Walk two Steps directly, but running from one side of the Room, or Street to the other. One by frequent drinking in Ale-houses, tho' never Drunk, may be also guilty of a *Mortal Sin*, and of many Sins, if by said drinking his Family suffers Hunger, Cold and Thirst, if the Daughters are deprived of Husbands, and thereby become Prostitutes, and their Sons deprived of Trades,

which caused them to become Rakes, Thieves, Rogues, and Robbers, &c. Such are to be restrain'd from drinking in Ale-houses, as well as Habitual Drunkards; nay more, seeing that immense Evils attend the Common wealth by means of the Former. Supposing by this time, you have made your *Penitent* sensible of the grievousness of the Sin we talk of, to induce him to conceive the greater Horror to it, you may reason with him in the following manner. *First*, That *Drunkness* prepares, and disposes one to commit a Train of Sins of the blackest Dye, as is allowed by all: To mention first that of *Lust*, which is in a manner an inseparable Companion of Drunkness: Witness *Lor*, tho' otherwise a good Man, yet one excess of Liquor prepared him to commit a double *Incest* on his own Daughters, not to mention Lascivious Words, Gestures, Postures, and Uncleaness of all kind incident to Drunkards. *Noah* (tho' a perfect good Man) was so Mad by one Excess of Wine, as to lye Naked. What Quarrels, and how many Murders have Drunkness occasion'd, as both Sacred, and Profane Histories testify; nay daily Experience but too much convince us of this Truth, not to mention the many accidents, and dangers of Death Drunkards are exposed to, whereby many have lost not only the Temporal, but also Eternal Life. How many Thieves, Rogues, and Robbers come to an untimely Death by means of this Vice alone; for being Habituated to Drunkness, when Money for that purpose fails, they Filch, Steal, and Rob to maintain their wicked Habit. How many Honest People have shorten'd their Days by drinking? How many Painful Disorders does it produce? Such are Gouts, Cholicks, Gravels, burning Fevers, violent Headaches, Lowness of Spirit, and a continual Inquietude. How many Families hath this Vice reduced to Beggary? How many Whores, Thieves, and Pickpockets has it occasion'd, for want of being Settled thro' the Drunkness of the Father, and sometimes of the Mother, who are the answer for their Children's Sins? Who can Sum up all the frightful Oaths, Blasphemies, obscene Words, Gestures, and Postures, which this horrid Vice causes? How much Scolding, and ill Language does it afford? What

Trust

Trust, or Secret can be reposed in a Drunken Person ? In fine, there is no Wickedness under the Sun, of which a Drunkard is not only capable, but also very much exposed to. The Cause is evident ; for the light of Reason in a Man is like into the Helm in a Ship, which tells him what is good, and what is bad, what is lawful, and what is unlawful, what he is to do, and what he is to refrain from ; consequently when this light is extinguished, Man must be exposed to trip, and stumble continually, because he is all in darkness ; and of course like a Ship without the Rudder runs where ever the Winds of his Passion drive him, which to be sure will be on the Rocks of his own Ruin as well Spiritual as Temporal.

This leads me to shew you now the Brutality of this Vice : Behold a Person with his Head full of the Fumes of Liquor does not differ either in Behaviour, or Actions from the very Beasts, but often exceeds them in Brutality : Our Reason is the most excellent Gift we possess among all the gifts of Nature ; it's what raises us above the Condition of Beasts, it makes us little inferior to the Angels, and causes us to resemble God. Whoever then willfully renounces this Precious Gift, the most famous Prerogative and distinctive Mark of Man, must thereby become more Despicable, than the very Beasts, who (if they had been capable of knowledge) would be far from renouncing so great Apreeminence, and Prerogative, whereby Man does not only deprive himself of all the advantages, which the light of Reason might afford him ; but also becomes ungrateful to God, his Maker, who Voluntarily bestowed on him so great a Gift, and on purpose raised him to the Dignity of a Rational Creature to resemble himself in this Life, and enable him hereafter to enjoy his Divine Glory in the next ; all which a Drunkard rejects by committing an excess, to which the very Beasts cannot be driven.

Perhaps some Reprobate may tell you, that the afore-said Reason would prove just, and decessive, if Drinking to excess always deprived one of the use of Reason ; but as this excess only suspends for some Hours the use of

of it, it does not seem to have so great Malice in it by depriving one for so short a time of the use of a thing, whereof we make so little benefit, even when we possess it. In the first place you Mistake, when you say, that Drunkness deprives one of the use of Reason for a short time: I tell you, it Obscures and Weakens our Reasoning faculty during the whole course of Life, and mightily Obstructs both its Elevation, and Penetration, as daily experience Demonstrates. *Secondly*, Suppose Drunkness suspends our Reason only for some Hours, is not that enough to Condemn it? The shortest enjoyment of so great a Benefit, as the use of Reason is, cannot be valued, of course to deprive oneself Willingly, and Violently thereof, and thereby to become a Beast, tho' but for a Moment, must be very Inordinate. *Thirdly*, Tho' we let many Hours Slip in our perfect Senses, without making any great advantage of the time, that is our Fault, we might improve it, if we Pleased, in performing God's Will, in Serving, and Glorifying him, in Repenting for our Sins, and a Thousand other good Works, for which the time was granted to us; and if we Act to the contrary we are Inexcusable.

Perhaps your *Penitent* may reply, that according to this manner of Reasoning, it never would be Lawful to Sleep, because this takes away our Reason as well as Wine. There is a wide Disparity: for Sleep was ordain'd by the Author of Nature for a good End to repair our Strength, to refresh our Spirit, or Reason, which otherwise would be Dissipated, and we become Distracted; so that Sleep is a necessary Remedy for the support of Nature; without this we would be unfit to perform many useful Functions incumbent on us: Besides, Sleep does not Incapacitate us of the use of Reason for any considerable time; for in a moment this Impediment to Reason is removed, and we become capable of doing our Duty, and performing our Human Functions. To suspend Reason by Drunkness is quite the Reverse; because God forbids it; it is not only not necessary, but destructive both to Human Life and Reason; it is not Natural, but contrary to it; it renders one for a considerable time Incapable of recovering the right use of Reason;

it exposes one to many dangers of Life, and to innumerable Sins of all kinds, and places Man in the Line of Beasts, without having it in his Power speedily to recover his base Condition.

Perhaps you may now ask me, are those, who can bear drinking to a great Pitch without disturbing their Reason, as guilty as those that lose it by the like excess? I tell you that they are not to be excused who offend not to excess, tho' never Drunk, or violently deprived of the free use of their Reason. In the *first Place* St. Peter is very express on this Subject (a). and formally distinguishes between Drinking, and Drunkenness, and condemns the one and the other. *For the time past*, says he, *is sufficient for fullfilling of the Will of the Gentils to those, who have walked in Riorousness, Lusts, excess of Wine, Revellings, Drinkings.* Isaias the Prophet likewise observed the same distinction when he said, *Woe unto them that are mighty to drink Wine* (b). When St. Paul Cites the Qualities Requisite in a Bishop, or Deacon, he expressly requires in three different Places, that they should not be Drunkards, or even *should not be given to Wine*, or fond of it, which St. Chrysostom says, is less than to be a Drunkard; whereby we are given to understand, that to take Wine, or any other Liquor to excess is a great Fault, and Failing, whether this excess causes the loss of Reason, or not.

Now tho' we cannot affirm, that these Drinkers are guilty, or exposed to all the Evils above mention'd or Drunkards, yet a great deal may be said of the Former sufficient to render them grievously guilty in the sight of God. In the *first Place* they are very much accessary to the shortening their own Days, and ruining their own Health, and Strength, which tho' Temporal Gifts are not to be Abused: Besides they are Gifts of God, and ordain'd for Spiritual Ends, they are Means to Serve, and Glorify him, to Labour for our own, as well as for our Neighbours Salvation. To reject God's Gifts and defraud ourselves of the many Benefits, and Advantages, which we might acquire by them, is no less than to Sin against God, against our own Interest, and in direct Opposition

(a) 1 Pet. 4. 3, (b) Isa. 5. 22.

position to our own Duty by rendering ourselves, with such frequent excesses, Incapable of using those Gifts. Must not such, also account with God for the unnecessary waste of so much Liquor, and its Price Creatures which God ordain'd for other uses ; for the goods we Lawfully Possess are not Absolutely ours, so as to be Masters without Sin, to apply them as we think fit ; we are only Trustees to dispose of them according to the different ways, God in his Sacred Oracles directs us. If instead of employing our Goods, and Wealth after the manner God requires, we waste them by excess and Intemperance, we seem to be guilty of Injustice, whereon the Last Day we must give an account. In the *Second* place, Eating, or Drinking must be Inordinate, when either exceeds the bounds of satisfying our necessities, since our View must be to please our Palates, and gratify an Irregular Passion, which none will allow to be lawful. Besides it is a *Mortal Sin* to place our last End in any Sensual Pleasure : Now I ask these frequent Drinkers, tho' not Drunkards, to what end do they direct their excesses, but to please their Palates, which is a Sensual and even a Brutal Pleasure. Pray do they ordain this to any other end ? They do not ; neither is it Capable of being ordain'd to the Honour, or Glory of God, since no excess is fit for that purpose ; they stop then in this Sensual End, and much more so, when this hinders them from complying with many Duties Incumbent on them. Pray will you allow, that one may be guilty of a *Mortal Sin* of *Gluttony* by Eating ? It cannot be denied. And how is this Sin committed ? By Eating to excess, or by Eating to Please our Palates, and when this Pleasure is chiefly what moves us to Eat. Now apply the Parity : Will you not allow, that one may Drink to excess without being Drunk ? Undoubtedly ; for what ever one Drinks above what is necessary to support Nature must be accounted excess, especially if he Drinks considerably more, than nature requires (as he may) without being Drunk. Pray tell me furthermore, what is the Principal Motive of those, who frequently Drink great Quantities of Choice Wines or Liquors without being Drunk ? Is it to support Nature ? It rather destroys it

Is it to Serve God? This Duty is oftener omitted, than forwarded by frequent Drinkers: Besides excess, and waste of time can be no Means to that: Their chief Motive then must be to please their Palates by Drinking, or to enjoy Company to please themselves; for that Sensual Delight, and Pleasure seem to be still the Principal, if not the Sole Object of their Drinkings: Is not this to place their last End in carnal Delight, since St. Paul reckons these excesses among the works of the Flesh. Pray then what can excuse such Drinkers from Mortal Sin, taken with all the Circumstances that attend them, such as waste of Time, loss of Money, neglect of Duty, Scandal to the Laity, if a Clergyman should be addicted to such Drinkings, a Slavery to a Brutal Passion &c. Pray does not this excessive, and frequent Drinking carry as much Evil with it (and rather more) than *Gluttony* in Eating, which chiefly consists either in Eating to excess, or Eating for Pleasure sake; No Clergyman at least addicted to this Vice can be excused from a grievous Sin, or can be deem'd to comply with his Duties; seeing that none ought to be remoter from all kind of excesses, than a Church Man, the Light and Pattern of the People, who ought to live a Mortified, Contemplative, and Solitary Life, only when God's Cause requires him to discharge his Duty among the People, among whom he ought to diffuse that Holiness, he acquired (not among the Croud, or Company keeping) but in a Contemplative Retirement. To conclude, these daily Drinking Bouts, as experience teaches, withdraw such from the service of God, Cool them in their Devotions, and render them remiss in complying with the many Obligations their state of life lays on them, as upon Examen it will be found, and is conformable to what St. Paul says: *The Sensual Man (led away by Sensual Pleasure) persecuteth not these things which are of the Spirit of God (a).*

A Confessor must now take notice not to be over ready, in giving Absolution to those frequently Drunk, or even to constant Drinkers, and less so to the Churchmen for the Reasons given; and because these of all kind of

Sinners

(a) 1 Cor. 2.

Sinners are observed rarely to amend. Wherefore when a *Confessor* meets with them, he must dismiss them for a time for tryal sake, supposing them to have Violated their purposes twice, or thrice, or have not executed the Means; and Penances appointed by their Former *Confessors*, giving them some good Medicinal Penance in the Mean time: The most proper is, to forbid them the Tavern, and Ale-house, to be more Studious, and employ their time in Reading, Meditation &c. this takes away the Occasion, and Opportunity of Sinning. I know Traders, and Dealers will tell you, that they cannot but frequent these kind of Houses, because it is there they Bargain, there they Pay, and receive Money. When a *Confessor* finds this to be the case, what he must do with such is this; you shall not frequent either Tavern, or Ale-house, but when these Occasions mention'd inevitable urge you; In the *Second* place, on these Occasions you shall not exceed a Pint, or Bottle at most, or when you sit long three Pints, or two Quarts of Ale; and if you do not observe this Limitation, and Penance you shall not be Absolved, when you come next to Confession. Let this Rule be observed by all *Confessors*.

Exhortations on the Sixth and Ninth Commandments

THERE is no matter in Morals so extensive as this of Uncleanness; for there is not a Kiss, Look, Touch, Gesture, Posture, or Human Action, but may be infected with Lust, when any of these things are done for that impure End: They are presumed to be done for that End, when no other sufficient Motive can be assigned. *Christ* our Saviour confirms this, when he saith that, *whosoever shall look on a Woman to Lust after her hath already committed Adultery* (a). Is it for looking? No; but for looking on her for a Lustful End; so that you see the most indifferent Action becomes bad when perform'd with a bad View, End, or Design. Now your Volgar, and more Ignorant sort never scruple these kind of Sins, consequently will not accuse themselves of them, except the outward Action of Fornication, Pollu-

tion

(a) *Matth.* 5.

tion, and Adultery results from them: As for unchaste
 Looks, Touches, Speeches, Gestures, &c. which are so
 many Preludes to the outward Action of Sin, are not no-
 ticed by these kind of *Penitents*: Therefore it is in-
 cumbent on *Confessors* to examine into these Sins, as we
 have directed in our large Table, and undeceive their
Penitents, and make them sensible, that Sin is hatch'd
 in the Heart and Mind, as *Christ* our Lord tells us;
 not only Sins of *Lust*, but all other kind of Sins: A *Thief*,
 for Example, before he attempts to Steal this Piece of
 Money, has in his Mind a Wish, a Desire, and Inclina-
 tion to Steal it; in this Desire, and not in the Hand
 the Sin of *Stealth* was committed; for the actual taking
 away of that Money did not add any new Species of E-
 vil to that Desire, except the Damage, and Obligation
 of Restitution, which ariseth from taking it, and could
 not affect the Desire alone of taking. See our large Ta-
 ble of Sins, and you will be further directed on this Head.
 Having made your *Penitent* sensible of his inward Sins
 of *Lust*, see whether this inward Desire proceeded from
 either Looks, Touches, Gestures, &c. to induce another
 to joyn in the outward Commission, or Completion of
 that Desire; in wick Case you must tell him, that he
 is guilty of a new Sin of *Scandal*, by endeavouring to
 make another Person Sin, whether that Person Sins or not.
 Besides a *Confessor* must examine into the Circumstances
 of the Person with whom his *Penitent* had a desire to
 Sin, or actually Sinn'd, suppose with a Married Man or
 Woman, which is a new Sin, as you will tell him; be-
 sides if she should conceive by your Means, you are bound
 to provide for that Child, so that he should be no De-
 triment to the mistaken Father. Furthermore if he
 should come into the knowledge of this bad Conversa-
 tion, what bad Usage is he like to give her, perhaps ne-
 ver to cohabit with her; this Mischief, and all the Sins
 that may attend her Separation will be charged on you,
 together with her Misfortunes, as if the burthen of your
 own Sins had not been too great a Weight for you, but
 must add these of another Persons to them? This same
 Speech may be made to one, who Sinn'd with a young
 Woman; for once she lost the Veil of Modesty, and
 Bashfulness,

Bashfulness, in all appearance she will for the Future engage in the like Sin, which will render her Scandalous, Infamous, and unhappy in Soul and Body; how can you be so great a Tyrant, or so great an Enemy to her who never injured you, by bringing all these Evils both Temporal and Spiritual upon her, you being at the same time liable to account to the Great God for her Sin and loss of Salvation. How can your Soul at this rate be safe? If the Lord requires, that Eye should be given for Eye, Tooth for Tooth, must not your Soul according to this Rule of Justice suffer for hers.

What induced you to be guilty of so much Wickedness? What but a Momentary dirty, Brutal Pleasure common to the very Beasts; how can the Delight or Happiness of Man, who is far above the Condition of Brutes, consist in the Action common to Brutes? How can the Pleasure and Delight of the Soul, consist in a Beastly Corporal Action? The true Delight of the Soul as far exceeds this, as the Soul doth the Body; so that it is the Effect of a Gross, Carnal, and Brutal Mind only seeking to please it self in a thing so Inferior to it self, and to its true Pleasure. After enjoying that Brutal Pleasure are you the better, or more Contented? No but still Thirsty, and never Satiated; because that Inferior Delight is no way Proportion'd, or Adapted to satisfy your Soul, but rather fill it with Displeasure and Indignation, when it considers its own Folly. Thus the Confessor must endeavour to give his Penitent a contemptible Idea of this Sin; for none will cover, or defend that, which he holds in contempt.

Furthermore tell me Sinner, have you compared that unlawful Pleasure to the Eternal Fire of Hell, which is the Just Reward and Punishment of it? Do you think you could bear, and live for ever suffering them Eternal Flames? Could you bear the light Flame of a Candle for a Quarter of an Hour? How then will you bear the Eternal Fire? *Quis ex vobis poterit habitare cum angelis sempiternis.* Is there any one, do you think even so Stupid, who upon a serious Reflection would choose to suffer the Pains of Eternal Fire to enjoy one Moment of filthy Pleasure? Is not this then directly

you

Your Case? You cannot deny it without denying the Truth of the Holy Scriptures which oftener than once says (a); *Be not deceived: neither Fornicators, nor Adulterers, nor the Effeminate, nor Sodomites, &c. shall possess the Kingdom of God.* And again it says (b): *The Works of the Flesh are, Fornication, Uncleanness, Lasciviousness, Luxury, &c. who do such things shall not obtain the Kingdom of God;* of course they must obtain the Kingdom of the Devil. If you are desirous then to overcome that Brutal Passion, *First* shun the Occasions of it; *Secondly* let this be your daily Meditation for the space of a Month, *Momentaneum quod delectat, Aeternum quod cruciat*; the Pleasure of Lust is but Momentary, the Pain and Punishment Eternal. The serious consideration of that Eternal Fire, will extinguish the Carnal one: It's also a good Penance against unchaste Thoughts and Desires, to make use of that Consideration the moment you perceive your self attacked with them. See more on this Head in our large Table, where you will find the Circumstances of this Sin discussed and mention'd. See also our Medicinal Penances, where you will find the proper ones to be apply'd; and if upon Tryal, they should prove ineffectual to cure a Carnal Sinner, if Unmarried and at liberty to Marry; tell such an Incurable Penitent, that he is bound speedily to Marry, this being the only Remedy now left to Prevent his Future Relapses. To understand perfectly the nature of this Sin, and know when it is your Penitent's predominant Evil, read diligently what we have said in treating of it among the Capital Sins.

Exhortations on the Seventh and Eighth Commandments.

THE Seventh Commandment forbids all kind of Injustice to be done to the Neighbour in his Goods or Fortune; so doth the Eighth Commandment forbid all kind of Prejudice to his Honour or Reputation, either in his Absence or Presence; and whoever has greatly diminished the Neighbour in either kind, is obliged unde-

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(a) 1 Cor. 6. (b) Gal. 5.

Pain of Sin to make due Satisfaction and Restitution, if in the Aggressor's Power, or never to expect Forgiveness of the Injustice done; so that Restitution in both kinds is a necessary Condition to obtain Pardon. These things have been amply explain'd in our large Table of Sins on the Seventh and Eight Commandment. We have no other Instructions to give *Confessors* on this Head but remit them to the careful Perusal of these Places where they shall find the Nature of these Sins explain'd and the consequences which attend unjust Acquisitions in our Treatise of Capital Sins talking of *Covetousness* whereby you will discover, when this Injustice becomes the Predominant Sin in your *Penitent*. As to Detraction I have only to add, that in regard to the Vulgar and common Sort of People it is only committed by aspersing them with the following Crimes (*viz*) *Thievery, Robbery, Perjury, Fornication*, under which I comprehend all outward Sins of *Lust*. To say a Man is *Proud, Covetous, a Drunkard, Glutton, Miser, Liar, Swearer, Rake*, which comprehends one given to Women, is now among the Youth of the better Sort scarcely taken for a Censure or Reproach; tho' with regard to Clergymen, or Lay Gentlemen of a grave Deportment, and good Character, such Sayings, and Aspersions ought to be deem'd grievously Defamatory, especially that of *Raking*, which comprehends a Drunkard, and Wench.

All that a *Confessor* has to say to his *Penitent* guilty of Injustice against his Neighbour in either way, is to tell him, that it is contrary to the Love we are bound to have towards our Neighbour; for to love one is to wish him good, and do him good, both in Temporal and Spirituals; that to take away his Goods of Fame or Fortune is inconsistent with this Brotherly Love; and much more with that Principle of the Law of Nature *Do as you would be done by*; you would not allow, that any should harm you either in Goods, or Reputation clandestinely, or in a forcible manner; and why would you do the like to another? It is no excuse to say he is Rich, and you are Poor, he can afford it, and you cannot: Had the Case been yours, and you as Rich as that Man from whom you Steal, or whom you Defraud

would

would you be contented to allow him to take away any Part of your Goods, or Wealth against your Will, or without your Consent? By no means; of course your Want gives you no Title to take away the Goods of any Person without Leave, or Consent; your Want entitles you only to Beg, or ask first what you want, and obliges the Rich to relieve you, provided your Case be made known to them, either by your self, or another, which you are bound to do, even in case of extream necessity, in which latter Case, if they should refuse you, the Law of Nature entitles you to take from them only as much as is necessary to relieve you from that extream Want; so that in the greatest of necessities, you are bound first to ask a Relief; and much more in grievous, and common necessities.

Secondly, What Benefit do you receive by Defrauding your Neighbour, since you are bound under Pain of Damnation by God's Inviolable Law to Satisfy for the Damage, or Injustice done him? What is this, but to commit a Sin of Theft, or Robbery without any Profit, or Emolument, to Damn, and perhaps Scandalize yourself without any Gain? If you Hope for Salvation, resolve speedily to restore what you unjustly acquired; for without Restitution, if you are able, or without a sincere desire of it, if unable, God will never forgive your Sin; neither can I in Virtue of the Power he has given me, for this case is excepted out of that Power. What induces you to Steal, Rob, or keep any thing belonging to another? Is it to live Commodiously in this World; what will it avail you to live as you wish two Days in this Life, if by that unjust Detention you are certainly to be Damn'd for Eternity? Or are you guilty of these Injustices either by way of a Poor Thief, or a Rich one in the Station of a Judge, Commissioner, or any publick Employ to make up a great Fortune, or Family? But I tell you that an Estate ill acquired, or Money wrongfully got, even in great Employ will not continue long in your Family; it will never hold to the fourth Generation; God will destroy both Estate, and Family rais'd in Publick, or Clandestine Injustice, so that you will be baffled, and Baulked in your Ambitious View of Eternizing

nizing your Name and Family. Moreover you will infallibly suffer Eternal Pain, and Infamy for your Injustices; and you will leave this Damnable Inheritance to your Children, who are obliged to make Restitution to the right Owners, or to the Publick of all the Estates or Emoluments derived to them by your Frauds, Deceits and Couzenage Transacted either in the degree of a Beggar, or of a King, Prince, Minister, Judge, Commissioner, Chancellor, or any other Station, or Employ whatsoever. This admits of no doubt, or Interpretation, and therefore that saying of St. *Austin* passes for an avowed Truth: *Non dimittitur Peccatum, nisi restituatur male ablatum.* Who then, but one void of common Sense will confirm his own Eternal Damnation by not restoring that Estate, or Fortune ill acquired, though it should ruin your Family; for your Salvation ought to be more dear to you, than the gain even of the Universe. The Doctrine of Restitution is to be Practiced with the same Rigour in Cases of Detraction, or Injurious Treatment offer'd to another. Read carefully what concerns Restitution in our large Table on the Eight Commandments.

C H A P. XVII.

When, and after what manner Publick Penance should be enjoyned,

HAVING already explain'd the Satisfactory, and Medicinal Penances which correspond to secret Sins it remains, that we should mention that, which answers and is to be enjoyn'd for Publick Sins, which is to be both Satisfactory, and Medicinal. That there is a great difference between Secret, and Publick Sins, is evident for a Sinner by his secret Sins only offends God, and affects only his own Soul and that of his Accomplice; therefore it is sufficient he should Satisfy God, and Heal his Soul. But a Publick Sin also offends the Church, and scandalizes those, who came to the knowledge of it. therefore imports an Obligation to Satisfy not only God

but also the Church, and to mediate not only himself, but also those Scandalized.

On Publick, and Scandalous Sinners are to be enjoined Publick Penance : The Bishop only can change them into Private Penance upon just Motives. This manner of proceeding with regard to Publick Sinners has been always commanded by the Church, as the Catechism of the Council of Trent informs us ; this must have been so, since it is an Apostolical Precept intimated to *Timothy* (a) : *Peccantes coram omnibus argue, ut ceteri timorem habeant*, which the Council of Trent explains in these Words (b) : *Apostolus monet publice peccantes palam esse corrigendos. Quando igitur ab aliquo publico, & in multorum conspectu Crimen commissum fuerit, unde alios scandalo offensos, commotosque non sit dubitandum : Huic condignum pro modo culpa penitentiam publicae injungi oportet ; ut quos exemplo suo ad malos mores provocavit, suae emendationis testimonio ad rectam revocet viam. Episcopus tamen publice, hoc penitentiae genus in aliud secretum poterit commutare, quando ita magis indicaverit expedire.* This Rule, and Discipline was received, and confirmed by *St. Charles*, not only in his several Councils, and Instructions, but also by all the Provincial Councils Celebrated before and after that of *Trent*, and do receive it for an Apostolical Precept, and Tradition. I must not omit the Words of the Canon, *Sed illud* taken from *Origenes* (c), which give us to understand, that the Anger, and Vengeance of God often extends it self to Punish a whole Nation, because the Publick Sin of one was not publicly Punished by the Priests. *Sed illud non otiose transmittendum est, quod uno peccante, ira Dei super omnem populum venit. Hoc quando accidit ? Quando Sacerdotes, qui populo praesunt erga delinquentes benigne videri volunt, & verentes peccantium linguas, ne forte male de eis loquantur, Sacerdotalis severitatis immemores, nolunt complere, quod scriptum est : Peccantem coram omnibus argue, ut ceteri timorem habeant.* L 1 3 Neither

(a) 1 *Tim. Cap. 5.* (b) *Trid. Sess. 14. de refor. Cap. 8.* (c) *Dist. 46.*

Neither can it be Objected, that the Councils, and Fathers have spoken of Publick Penance only as a matter of Council ; since the Apostle, from whom this Discipline is taken, proposes it to *Timothy* as a Rigorous Precept for after the above Cited Words, he has these, *Testor coram Deo, & Christo Jesu, & electis Angelis, ut hac custodias sine prejudicio, nihil faciens in alteram partem declinando.* What Precept can be more expressly delivered ? Besides the *Roman Ritual* sets it forth as a Precept, commanding a Priest, *Ne absolvas eos, qui publicum scandalum dederunt, nisi publice satisfaciant, & scandalum tollant.* Indeed if that manner of Interpreting had been admitted into the Church, no Precept, or Discipline would be firm in it.

Besides the very Reason alleged taken from the Nature of the thing, Demonstrates it to be a Precept ; because a Publick Sinner, by his Publick Transgressions does not only offend God, but also the Church, discrediting it by his base Behaviour ; and therefore does not only Spiritually weaken himself, but also those who see, or know of his Sins, Scandalizing many by his bad Example : Hence ariseth in that Sinner a strict Obligation of recompensing these Damages, which scarcely can be perform'd any other way but by Publick Penance. Therefore the Council did not leave the Arbitration of this Affair to the Breast of the Parish Priest, but confined it to the Ordinary's Will, who weighing well all the Circumstances of the Evil, and Good that may follow this Publick Penance determines what he thinks most convenient.

This Doctrine then being as certain, as Profitable to the Publick good of the Church, and so much commanded and recommended ; let *Confessors* look into themselves, and see whether they have Practised it : This ought to be more the Care of Pastors, and all concerned in the care of Souls, (who without great Negligence, cannot but know these Publick Sinners) to correct Publick Sinners, and enjoin them Publick Penance. When Pastors, or *Confessors* have not Courage enough to execute this, or when they fear worse consequences might attend, they ought to communicate these Publick Crimes

to the Bishop in his Visitation, and wait his more Prudent Advice in the manner he would have them Corrected. But if the Pastor fears, that his Parishoner will not Confess these Publick Sins to him, he needs not wait for his coming to Confession, but Punish it without Confession, once it's Publick. Pastors should always Previously advertise Missioners, and Confessors of these Publick Sinners, that being forewarned, they should endeavour to comply with their Obligations. Even other Confessors are not exempted from asking their Penitents, if their Sins (such as they may have any Suspicion of) had been Publick, or notorious to others, that they may enjoyn Publick Penance for such Publick Crimes, which Penance they should make known to the Pastor of the Place, before it's complied with, to prevent any ill Consequence that might attend this Affair.

If these necessary Instructions had been observed, I would be bound, that there would not be so many Blasphemers among the People, so many Lewd Women, and Harlots, so many Drunkards, and Usurers, so many Publick Gamesters, and Breakers of Festivals, and such other like Sinners of vast Detriment, and Destruction to the Faithful, and to the Church in general, and even to the Common wealth, which very often suffers many Calamities inflicted by God commonly moved hereunto by Publick Sins, Scandals, and heinous Offences, as the above mention'd Canon sufficiently Notices.

Perhaps you may say, that the joyning of Publick Penance for Publick Sins seems to be reserved to the Bishop. We must distinguish two manner of ways in imposing Publick Penance; the one *Solemn*, the other *Simple*. The *Solemn*, which the *Roman Pontifical Prescribes*, imposed on *Ash-Wednesday* with all the Ceremonies, and Solemnities there mention'd, Ended on *Holy-Thursday*. These Solemn Penances are to be enjoyn'd by Bishops alone, and they only can remit them. The *Simple* is, when without this Solemnity, a Publick Sinner is Commanded to do Publick Penance, which may not only be observed by simple Confessors, but they are likewise bound to do it, as is manifest from what we have said. Take notice, that such Confessors, as

are not Pastors, should signify what they have done to the Penitent's proper Pastor to avoid Dissentions; and the Pastors themselves should in Arduous Cases consult their Bishops, that jointly with his Directions, he may act in that Point with greater safety, and Prospect of Success. Such are Publick Challenges to fight Duels, Publick Quarrels, Publick Hatred, and Enmities, and such like.

Suppose, that a Scandalous Sinner had been Punished either by the Ecclesiastick, or Secular Power; when this Sinner afterwards comes to Confess, is it necessary that the Confessor should bind him to do publick Penance and is he obliged to accept it; or may the Confessor content himself with the publick Penance imposed by the publick Justice? I tell you, that tho' by the publick Chastisement of a Judge the Scandal is repair'd, the common offence Punished, and has obtain'd that end *Ut ceteri timorem habeant*; yet this Obligation of recompensing the common Injury, and Damage is incumbent not only on a Judge as a publick Person, but also on the Sinner himself, who by his publick Sins caused the Damage; the Sinner on his part is always bound to make Satisfaction, or to repair the publick Hurt, he occasion'd by his Sin, Scandal, and bad Example. To Satisfy then signifies a willful Action, and not a Pure or Meer Passion. Hence we must infer, that if he, that is Chastised by a Judge, bears his Chastisement with Patience, and Conformity acknowledging this Punishment due for his Sins, in this manner it is verifed, that he Satisfies for them; just as the Scourges of God, borne with Patience, are matter of Satisfaction, and in that Case it is enough, that his Resignation, and Humility should be manifested to all those he hitherto scandalized, in order to admit his Chastisement as Satisfactory. But if it should happen, that this Criminal Sinner should suffer against his will, and with meer Violence as he gives the World to understand by his Murmurs against the Judge, or other such like signs, he offers no Satisfaction, and is bound in Conscience to suffer Publick Penance to make due Satisfaction, and the Confessor is bound to impose this kind of Penance on him, and he is obliged

obliged to accept it, that from whence the Damage, and Scandal proceeded, the Remedy, and Satisfaction should take its birth.

Finally, You may ask, which are the fit publick Penances to be enjoyn'd on publick, and Scandalous Sinners? I tell you, that as this Penance is not only to be publick, but it must also appear, that it is perform'd in Recompence of the Scandal given, care must be taken, that said Penance should be known to the People Scandalized. It would be a convenient Penance to oblige a publick Sinner to Kneel at the Church Door in a most grave Dress without a Cloak for the space of the High, or most Solemn Mass of the Parish with a Light in his Hands, or without it, saying in an Audible Voice to those, that enter the Church, *Forgive me the Scandal, which I have given to you, and the offence I have committed against God and his Church* (here he names his publick Sin) *by Means of my Drunkenness, and Pray to God, that he may forgive me.*

It would be convenient, and much easier, if the Pastor, and Penitent had been Previously agreed upon, that the Pastor should call his Publick Penitent by his Name before he begins to Catechize, or Exhort the Congregation, and that the Penitent should Instantly upon this Call answer, and stand up in the Congregation at least without. Then the Pastor should propose to the People, that altho' the said Person had committed such a Sin, he now repents, and asks Pardon of them all, and begs that they may not be Influenced by his bad Example, but that they should compassionate, and Pray to God for him. It would be much better, if the Penitent could prevail'd upon to repeat them, or the like Words, and ought for his Humility to be praised by the Pastor. If your Penitent cannot be present at the Congregation let the Pastor, and Penitent be agreed upon to make the said Apology in his Name tho' absent, and signify to the People, that such a Person, Sick or Abroad, was sorry for having Committed such a Sin, that he Committed me to ask Pardon of you all for him, and begs that you will Pray to God for his Pardon, and admit his Submission for his Publick Penance. It may also

also be enjoyn'd to serve the Sick in an Hospital, to accompany the Viatick for such a space of time Bare-footed or at such a Procession, or Processions to perform Bare-footed, such Pilgrimages to be enjoyn'd on Men only, to assist in the Church at *High Mass, Vespers, &c.* Such like things may be enjoyn'd, where a *Confessor* must attend to the greatness of the Sin, to its being Publick to the Sex, and Age of the *Penitent*. From which manner of Penances it appears, that they cannot be conveniently enjoyn'd by Private Ministers or Confessors without communicating them to the immediate Pastor. Sometimes it may happen, that the Crime is not very Publick, in which Case it is enough to retract it in the Presence of them, before whom it was committed, or before some Grave Honourable Persons call'd upon for that Purpose, to whom this Publick Sinner may signify his Repentance. Hence you may infer, that all Ludicrous, and Ridiculous Penances are to be rejected, which only serve to move the Spectators to Laughter, and omit their Duty for want of due Attendance. I always made choice to bring the Publick Sinner to the Foot of the Altar with a Candle in his Hand, and his Face turn'd towards the People during the time of *Mass*, signifying at the same time to them what he has done, in the manner above mention'd.

C H A P. XVIII.

Cases wherein Absolution is to be refused.

OUR Holy Mother the Church perceiving the vast Damage the Sacraments, and Receivers of them suffer'd by means of Lax, and easy *Confessors*, who would judge it a Crime to refuse *Absolution* to indisposed Sinners, whose Facility gives Birth to Millions of Hypocrites in what regards Penance, that is to say, they are only Apparent, and Mock *Penitents*, daily harden more and more in their Vice, and in the latter end deceived, and disappointed of that long expected Salvation. This begets another Evil, which is the frequent Profanation of the Sacrament of *Penance*, and of the *Eucharist*.

often received Unworthily, to the Eternal Damnation of a numberless Crowd of false *Penitents*. The Church being desirous to obviate in some measure so many Evils, *First* condemn'd, and prohibited so many Lax Ordinances in Morals, which very much paved the way to Rash Absolutions. *Secondly*, She restrain'd the extensiveness of the absolving Power, and retrench'd it in a great many Cases, which for the Benefit of *Confessors* I shall here recite, and are for the most part to be met with in *Paul the Fifth's Ritual*.

The First Case.

WHEN we see no Works of a True, and Supernatural Sorrow in *Penitents*, or a Sincere Purpose to avoid Sin, and amend their Lives. We will now shew how a *Confessor* may probably Judge when his *Penitent* has, or has not this true Sorrow, and Purpose. In the first Place you are to take it for a certain Rule, that the Testimony of the *Penitent*, who says, he is sorry for his Sins and makes a Resolution to Sin no more, is not sufficient; because his Testimony in his own Cause is under'd Suspicious, especially when the *Confessor*, who Judge, has otherwise such Signs and Tokens, as give him much reason to doubt of the Truth of what he says, when he often relapses into the same Sin, often promis'd to avoid the immediate Occasion of Sin, and did not to restore for Instance, to learn what was necessary to be believed or practis'd, and did neither, and other such like Cases, wherein a *Penitent* fail'd in his Promise, or in his Endeavours to accomplish his End. It is an Axiom of the Law is universally true, *Semel malus, semper presumitur malus, nisi se mutatum, aut emendatum ostendat*; why not in our Case, that a *Penitent* prevaricating, by not observing his Promise should merit not to be Credited, and the Proof of his Veracity should be incumbent on himself, and should have no right to be believed, till he gave good Grounds, and more than bare Affelevation. It was never heard, that a *Penitent* should say at Confession, he was not sorry for his Sin, and tho' they all say so, yet we are certain many are not, and the Deeds are to be credited before Words. Indeed

Indeed if *Confessors* would but seriously attend to the nature, and consequently to the marks of a true Sorrow they would not, or could not suppose it existent in Habitual Sinners : For a true Sorrow imports a change in the will of a Sinner truly, and Supernaturally Sorry for his Sins, which is, that he would not only retain no Affection to Sin, but would also Hate, and Detest it, according to the Council of *Trent*, which declares, *that this Sorrow includes not only a Cessation from Sin ; as also a Will to begin a new Life, but likewise an Hatred of the past Life.* Take notice also with *St. Paul*, that this is not a Fickle, but a constant, and lasting Will, to which there follow undoubted Marks of it, such as to seek for the Means, and execute them, and this beget a considerable Amendment of Life. As to the contrary, the sole want of this Will occasions a continuance in Sin an evident Mark to all *Confessors* to guide themselves by, in granting or refusing *Absolution*, and a surer Rule than a *Penitent's* Word, or Asseveration. Besides this a *Penitent* is no Judge of his inward Sorrow, and cannot know it otherwise (*citra revelationem*) but by the Marks, and Tokens that attend it, as mention'd. So that a *Penitent* may have no Sorrow, tho' he may imagine he has, & *vice versa*, he may have it, tho' he thinks not, so that both *Penitent* and *Confessor* must rely on the said Marks or Tokens. To this we may add, that it is pretty odd, that a Physician should not be better able to discover his Patients Sickness, than himself, and must you not believe him a very Ignorant Physician, who should conclude his Patient had no Fever, upon his bare Word, tho' he saw in him according to the Rules of Physick all the contrary Symptoms ; for Instance, his Pulse high, and fast, his Tongue dry, and inflamed, and his Spirits in a very great commotion. How then shall any one be esteem'd an able, or good *Confessor*, who contrary to the Rules taken from the nature of a thing, shall believe his *Penitent* free from the Fever of Sin, because the *Penitent* himself, who is Ignorant of the matter, says so ; tho' by his own Confession he perceives that Heart still infected with the old Vice.

You ought to Judge, that your *Penitents* (what ever

they say to the contrary) have not a true Sorrow; *First*, When they come to Confession with an haughty Air, as if they design'd to brave the Minister of *Jesus Christ*, expressing Impatience, and Trouble at every Question asked, tho' it be to discover the true State of their Souls; *Secondly*, When they rehearse their Sins to the Confessor as things indifferent, rather to discharge their Memory, than their Conscience. *Thirdly*, When Confessing their own Sins, they endeavour to leave the Fault of them on others, and instead of accusing, they excuse themselves at every turn. *Fourthly*, When you find they design'dly would hide a *Mortal Sin*, which had not been discover'd but by the Industry, and Skill of the Confessor. *Fifthly*, If they refuse to accept of the Penance, which is thought Proper, and Proportionable to their Sins, as we have already observed. *Sixthly*, If they will not follow the necessary Means, and Measures to avoid Sin. *Seventhly*, If they are of the number of those, who seek after Ignorant, or loose Confessors, and Pry into *Casuits*, till they have found one that proves favourable to their Concupiscence. I will not here mention the Marks of the want of Sorrow. See what has been already said.

The Second Case

According to the *Roman Ritual* you are to refuse Absolution to such as preserve in their Hearts, an Hatred, and Aversion for their Neighbour. *Qui odia, & inimicitias Deponere nolunt*. The signs, that Hatred, and Enmity still remain, are, if the Penitent does not give his Enemy any real Testimony of Charity, or Christian good Will, which all owe to each other, as for Example, if he refuses to converse with him, speak of him with Charity, or Salute him when they meet. The best Method is, not to hear the Confessions of such, till they are reconciled. See more of this on the Capital Vices.

The Third Case.

Absolution is to be refused to such as do not make Restitution (especially if they Promised it before) either for the whole, or in Part, according to their Ability

they; *Nec aliena si possunt, restituere volunt.* The
 Restitution must be to the full of the Damage, and
 Consequences thereof, if it can be perform'd; if not, they
 are bound for as much as they are able. Here you are
 to observe *first*, that this Restitution is to be under-
 stood as well of a Persons good Name, as of his Good
 of Fortune, there being the same Obligation for both.
Secondly, That *Penitents* ought not to be Absolved
 who have Promised once, or twice to restore, and yet
 have not done it, though they could. *Thirdly*, that our
 Neighbours Reputation is Injured not only by imputing
 of False Crimes, by discovering those, that are Private
 and Secret, because they are both Hurtful to him.
Fourthly, That it is detrimental to our Neighbours Re-
 putation to report, tho' it be Doubtful, and Uncertain
 any thing Prejudicial, as if one should say, it is reported
 that such a Girl has been Debauched, or is with Child
 for tho' this does not quite take away her Reputation
 yet it Lessens it considerably. *Fifthly*, Restitution of
 Honour is to be made, if Possible, before the same Per-
 sons, who were present at the Detraction, or Calumny, and
 such Detractors are obliged to retract the thing, if it was
 False, or Uncertain; if true, but secret, they are to own
 that they have said what was Wrong, and Amiss, because
 it's against God's Law to speak so, and blame their own
 Facility in talking without greater Circumspection.
Sixthly, the Obligation of restoring the Goods of others
 may be reduced to three Heads, either for having un-
 justly taken them, as by Robbery, and Theft, or for
 detaining them unjustly, as by not Paying Servants, or
 Labourers their Hire, or Wages, or Debts justly Contract-
 ed for; or lastly, by having caused some Damage Ma-
 liciously, as by Burning your Neighbours House, Hag-
 gard, &c. *Seventhly*, That very often those obliged to
 Restitution pretend it Morally Impossible to make
 Satisfaction, tho' it be not true: Therefore when this
 sort of *Penitents* presents themselves to you, if Gentle-
 men of Estates oblige them to be less expensive, and
 live as Frugally as their Condition will allow in order to
 enable themselves to pay their Debts Gradually, and
 let them understand, that they ought to live as sparingly

out of a Spirit of Justice, as others of the same Rank do out of a Spirit of Avarice, who are very well esteem'd in their Condition, tho' they have retrench'd their Expences, and keep up a very small Family, and Retinue. If the Debtor be a Tradesman, or Labourer, you shall oblige him not to go to the Ale house, or Tavern without some Pressing Necessity, and forbid him Gaming &c. If those Persons refuse to use such Means, or the like, which are proper to enable them to make Restitution; you ought then to Judge according to the Rules of Prudence, that they have no Inclination to part with what is not their own, and therefore you are not to Absolve them, except they immediately resolve to follow your advice, at which you may Guess in their next Confession not only by their Actions, but also by their way of living, and Behaviour.

The Fourth Case.

According to the *Roman* Ritual, those ought not to be Absolved, who will not quit the immediate Occasion of Sin; for till they have Actually quitted that Occasion, *Neque pro prima vice absolvendi sunt*. We call that the immediate Occasion of Sin, in which a Person is in that Situation, that he is in a probable danger and moral certainty of yielding, and falling into it. Here we are to observe, *first*, that the Occasion does not cease to be immediate, tho' it does not cause the Person to fall into Sin; it is sufficient, that it be present, and has caused him to Sin once, or twice in a short time, and occasions violent Temptations, tho' it has not as yet drawn him into Sin, because it is never lawful to expose one self to evident danger of offending God. *Secondly*, That there are certain immediate Occasions, which we call *Wellfals*, from which a Man may easily disengage himself, as that of *Drunkness*, which requires little more, than keeping from Ale-houses, and Taverns, and avoiding that Company accusom'd to draw him in; such as are subject to this Vice are to be enjoyn'd this as a Remedy absolutely necessary for them. There are other Occasions Involuntary, as there are Natural and Respective, which we have already Treated abundantly, to which

I remit you for further Instruction. A *Confessor* should examine whether Carnal Sins Confessed, did proceed from any immediate Occasion.

The Fifth Case.

THE *Roman* Ritual further requires, that Absolution be deny'd to such, as make it appear by their constant Practice, that they will not abandon Sin, or correct their Lives, *Aut alio modo peccata derelinquere & vitium in melius emendare nolunt.* These are Habitual Sinners, who never use proper Means to free themselves from the Sins, they are so much addicted to, from whence the *Confessor* has good Grounds to believe, that the Will of all such Habitual Sinners is still linked to Sin. Wherefore when one comes to you to Confess, who is pretty often guilty of this Mortal Sin, you must always ask him, how long he has continued in this Vice (he is bound to answer your Question by the 65th Proposition condemn'd by *Innocent 11th*) Secondly, If the Penitent has several times Confessed the same Sin, which you now judge is Habitual, ask him what means he used to amend that Fault? If he practised not the Means Prescribed, go no further, refuse him Absolution; if he used the proper Means carefully, he could not but amend; but if he used them negligently, or not at all, dismiss him, and advise such Sinners to make a general Confession. If it is of late only that he has fallen into that Vice, Prescribe him a wholesome Medicinal Penance, allowing him some time to break himself of that Custom, and without necessity never attempt to Absolve an Habitual Sinner, till you perceive a considerable Amendment, it being the only Token of his Sorrow, and change of Life. This was the Practice of the Great *S. Xaverius*, as may be seen in his Life. Never believe an Habitual Sinner well disposed for Absolution, till the Vicious Habit to your own knowledge has given way, which imports a considerable diminishment of Sin, and amendment of Life. See more of this above.

The Sixth Case.

Absolution is never to be given in a doubtful manner, except in Case of Death; that is, when you doubt of your *Penitents* Integrity of Confession, of his Sorrow, and Purpose. Of this we said enough in the beginning, and else where.

The Seventh Case.

WE cannot grant Absolution to such as have given publick Scandal, unless they have made publick Penance; *Aur publicum Saandalum dederint nisi publice Satisfaciant. R. R.* Wherefore Confessors ought to observe, that it is not sufficient according to the words of the Ritual for these publick Sinners to cease from giving Scandal, but they are also to retrieve what is past by publick Penance. See this above Treated to the full.

The Eight Case.

THE Ritual adds, that Confessors are not to Absolve those, whose Sins are reserved to Superiors, and this is established by a decree of the Council of Trent Sess. 14. Cap. 7. *Priests*, says the Council, *having no Power in reserved Cases, unless at the Point of Death, the only thing they have to do, is to Perswade their Penitents to go to the lawful Superiors to receive the grace of Absolution.* Where the Council by these words, the only thing, has taken from ordinary Confessors the Jurisdiction not only of Absolution from reserved Cases, but from Absolving the Persons (of other Cases not reserved) who have those reserved Cases.

The Ninth Case.

ALL such are to be denied Absolution, as are Ignorant of the Principal Mysteries, or Precepts of our Holy Faith, and other things, which Christians ought to know, especially if heretofore they Promised to learn, and understand them, and notwithstanding prove negli-

The Tenth Case.

WE ought not to give Absolution to such Persons as are ignorant of the necessary things belonging to their State, and Condition ; nor to those, who are very negligent in acquitting the Duty annexed to their State, or Profession ; and therefore *Confessors* are obliged to enquire of their *Penitents*, how they discharge their respective Duties, which is grounded upon what *St. Thomas* says (a), *that it is manifest, that whoever neglects to have, or to do, what he is obliged to have, or to do, is guilty of a Sin of Omission.* And whoever sins, and continues willfully in Sin, is not capable of Absolution, when the matter of Omission is considerable. According to this Principle then, we ought not to Absolve Pastors, Judges, Lawyers, Physicians, Surgeons &c. who do not know their Business in any competent manner ; or if they know it, are as careless, and as deficient in performing, as if they knew it not, and of course do not acquit themselves of a grievous Obligation, as they are bound, and ought. See our large Table of Sins on the fourth Commandment, where you shall find this Explained.

The Eleventh Case.

A *Confessor* is not to hear the Confession, or to Absolve *Complicem sui peccati.*

The Twelfth Case.

Absolution is to be denied to such as keep the Groom Porter, and such like Gaming-houses, as also to those who keep Bawdy-houses, wherein a deal of Blasphemies, Perjuries, and Impieties are committed, as Debauching and Licentiousness in the latter ; till they have quitted this base Calling.

The Thirteenth Case,

SUCH also as make, Sell, or expose to View Lascivious Pictures Statues, apt to induce People to Sin, are not to be Absolved till they remove this Occasion.

The Fourteenth Case.

YOUNG, or Married Women, who practice to have the

(a) 1. 2 9. 76. art. 2.

their Breasts naked, after being told of the great Evil, that attend such bad Practices, should not be Absolved, till they had quite removed the Occasion. Communion, according to St. Charles, is also to be refused them tho' they should present themselves to receive it.

The Fifteenth Case.

SUCH as practise *Usury* are likewise to be denied *Absolution*, as also all such as follow any Art, Science, or Calling, which they are morally sure they cannot practise without offending God, ought to quit said Calling first, or not to be Absolved. These are most frequently your Lawyers, Merchants, and Dealers, whereof some are so strenuously prepossessed with that Spirit of Avarice, that their whole view is to become Rich, whether by Honest means or not.

C H A P. XIX.

Of General Confession.

[Must own this Chapter ought to have been placed in the very latter end of the first Treatise of this Work ; which Treats of Confession, and of what ever immediately concerns it ; but inasmuch as I had Treated of a General Confession in my *Good Pastor* upon the Seven Sacraments, I thought it needless to handle that Subject here again ; and therefore I have often in this Work remitted the *Good Confessor* to consult my Discourse on a General Confession, when ever it occur'd to mention the *Penitents* being obliged to make a General Confession. Notwithstanding these Reasons, some Judicious Friends of mine, who had perused the *Good Confessor*, when it had been just prepared for the press, Perswaded me, that it was necessary to Treat of a General Confession in this Work to render it Compleat. I readily gave way to their advice, and this is the Reason of it being misplaced.

As God passes two kinds of Judgments upon us, the one Particular, the other General ; even so after two manner of ways we ought to pass Judgment on ourselves

ourselves in the Sacrament of *Penance* during the course of our Life. The *First* we perform in our Monthly, Quarterly, or Yearly Confession; the *Second* ought to be perform'd in a general Confession. In the *First* we bring ourselves to an account of our Sins from one Confession only to another, and therefore it is call'd *Particular*. In the *Second* we bring ourselves to an account either for all the *Mortal* Sins committed in the whole course of our Past Life, or only for a considerable Part thereof, and in both ways it is call'd a *General Confession*, because in this we muster up, and do accuse ourselves not in general Terms, but in particular of all, and each mortal Sin committed by us, either since we came to the use of Reason, or at least for some Years, wherein we comprehend all the Sins, of which we had accused ourselves before in several particular Confessions.

Supposing this, you are to know that this general Confession, or rather, that the frequent Repetition of it, may be hurtful to some few; to many it is of absolute necessity to Salvation, and to others it is neither Hurtful or of Necessity, but exceedingly Profitable. A general Confession is hurtful to scrupulous Souls, who having for the Time Past made two, or three general Confessions with due Care and Preparation, which ought to have quieted the Conscience of the most Profligate Sinner; yet after all this, there are some scrupulous Persons, who still remain unsatisfied, and uneasy in their Minds, which is entirely owing to too great a degree of Fearfulness and Pusillanimity, which disposes them to believe every trifling Action a *Mortal* Sin, and thus they multiply imaginary Precepts and Sins; hence it is, that they are restless in the search of them, and endless in Confessing them, and after all unsatisfied. This is not all, for since they are not Contented, or do not meet with that quiet of Mind in their particular Confessions, like a Sick Person, who is continually in vain turning himself from one side to the other, expecting to get ease; even so the scrupulous from particular Confessions, would feign have frequent recourse to general Confessions, expecting by these Means to get rid of the meerly imaginary Burthen of their Sins, and withal of the destruction, and uneasiness

it begets ; and when they have made these general Confessions even with Care, they find themselves in *statu quo* of discontent ; so that these frequent general Confessions instead of affording that ease of Mind, they are desirous of, rather encreases their former uneasiness, and become intolerably troublesome to themselves, as also to their *Confessors*. Hence it is, that those thus agitated with scruples, are in time apt to fall into a deep Melancholy if not timely prevented by a dexterous, and resolute *Confessor* ; and if they should not meet with such, they may thro' uneasiness of Life, occasion'd by these scruples, bring themselves to a dismal End, as it sometimes has happen'd.

To Remedy these Evils, tho' a general Confession, or two at most carefully perform'd is a very good Remedy to put a stop to scruples ; yet when this will not do, let the *Confessors* of such by no means allow them to make any more. The Dust, which is raised in a Chamber by sweeping, is not to be allayed by stirring it up a fresh, but rather by suffering it to settle ; it is so with the Dust, that arises in these scrupulous Souls, the more they strive to allay it by general Confessions, or by the repetition of Sins already twice, or thrice Confessed, the more they raise this Dust of Distraction, and disquiet in themselves ; so that their Remedy must be, to rest contented with one, or two general Confessions carefully perform'd, or rather as their discreet *Confessor* has, or will Prescribe to them ; and this last Method will take away from them all Pretexes, and Doubts concerning the *Examen* of their Conscience, the great Tormentor, and stumbling Block of such Souls. After such a Confession let their Spiritual Director assuredly tell them, that they have left at least no grievous Sin unconfessed, that he will take this on his own Conscience, and absolutely forbid them any further *Examen* of Conscience, as to Past Sins after such general Confession, as we have mention'd, or even evermore to reflect on them, or attempt to repeat them, that he their *Confessor* will not give Ear to them, or on any account admit of the Confession of any Sins, except of such only as they might have committed since their last Confession, and no more.

Confessors likewise must not tolerate such scrupulous Souls to accuse themselves of any thing for a Sin, except they (the *Penitents*) are positively assured of it, and would judge it to be a Sin in another.

Let such Souls be told, that they are not bound to Confess *Venial* Sins, consequently they are not obliged to be over Sollicitous in Examining themselves about them: That little Examen is requisite in them to find out any *Mortal* Sin they might have committed, because this readily flies in their Face, and manifest is self, *Peccatum meum contra me est semper*. It is Absolutely necessary, that the Director of such Souls should resolutely without any Fear, or Scruple (on his own Part) tie down such *Penitents* to these Rules, and as much as it lyes in him to keep them to their Observance for if a *Confessor* should act contrary to them, and Indulge these kind of *Penitents* in endless *Examens* of Conscience, or in the continual Repetitions, and Confessions of past Sins with a Multitude of Doubts, and Queries concerning them, his *Penitents* Scruples, and uneasiness of Mind will daily encrease more, and more, instead of getting clear of them. Finally *Confessors* should earnestly Admonish, and Advise such *Penitents*, that to free themselves of their Scruples, uneasiness, and anxiety of Mind occasion'd by them, it is indispensably necessary, on their Part, to acquiesce to the Instructions, and entirely submit themselves to the Directions of their discreet, and enlighten'd *Confessor* (such we must suppose him) without seeking for Reasons of this submission, whereof such *Penitents* are scarce capable being accustom'd to form their Judgments on vain mistaken, and groundless Motives, believing this, and that Thought, or Action of their own to be a Sin, when in reality it is no such, and Generally with great Obstinacy (the Daughter of *Pride*) adhere stedfastly to these their mistaken Judgments, and are so closely Wedded to them, as to Prefer them to all others, and therefore with much difficulty are to be brought over to acquiesce to the Judgment, and dictates of the ablest *Confessors*. Wherefore whilst they are thus obstinately attached to their own Judgment, and whilst this Spirit of Presumption reigns

in them, they render their own Cure Impracticable ; for this can never be effected, till they entirely renounce their own vain Sentiments, and submit themselves to the Sole Judgment, and Directions of their Prudent Spiritual Physician, and resolve to conform to them. This is a Rule laid down by all the learn'd, and Spiritual Men, that ever have Treated of the Remedies against Scruples, and therefore *Confessors* capable to undertake the Cure of such, the Unskillful ought to remit such *Penitents* to the Learn'd and should before they Commence this Cure come to an agreement with such Sickly *Penitents*, that if they would not entirely submit themselves to their Judgment, Rules, and Directions they would decline the enterprize, and leave them to seek for others, I have only to add, that a *Confessor* with regard to Scrupleous Souls, should never mention to them the frightfulness of God's Judgments, or touch on any Subject, that might intimidate them, since such must be supposed rather to exceed in the fear of God, than fall short of it ; and therefore should not be allowed to Read any Books, or Treatises, that might encrease their fears, which ought rather to be diminished by enlarging on the excessive Love of God to us, of the confidence to be reposed in his Goodness, and Mercy, that the Yoke of his Law is Sweet, and Easy, that he requires nothing therein of us, but what is grounded on the Law of Nature, and good Reason, that we cannot Transgress his Law, except we are willing to do so, and when we Transgress it, that God is more desirous to forgive us, than we are to be forgiven ; and all that he requires of us towards Perfecting this Reconciliation is humbly to acknowledge our Fault in the presence of his Minister, and to be Sorry for it, which surely is no difficult Task, that God died, and suffered on the Cross to Purchase the Pardon of our Sins, and to Satisfy the Divine Justice for the Punishment we deserved for Sin, both which he sweetly applies to us by the Sacrament of *Penance*, which is no Tribunal of Anger and Rigour.

Let *Confessors* take notice, that all I have here said relates only to Souls that truly fear God, and are seldom guilty of offending him grievously, except in their own weak

Judgments, which is the reason, why their *Confessor* may behave towards them with Intrepidity, according as we have above directed the scrupulous of this kind may be said to be but a few, in comparison of other audacious wicked Souls, who readily give way to many grievous Sins, and yet in Confession, as well as out of it do pretend to scruple, and leave great stress on Trifles and even to be scandalized, and offended at things of no Moment; and in the main make no difficulty of swallowing many *Mortal* Sins, like unto the *Pharisees*, who scrupled to take back the Money, they had given to *Judas* for betraying CHRIST, and yet did not scruple to take away his Life by means of False Witnesses.

A general Confession is also hurtful to those, who for a considerable time indulged themselves in Sins of *Lust*, *Hatred*, and *Revenge*. It is enough for these kind of Sinners, after having deliberately resolved to change their Former Life, and after having abandon'd the Occasion of their Sin, to make one good, and careful Confession after which it might prove dangerous to repeat that said Confession, or to reflect on their Former Sins, or on the manner they were committed, or on the Cause, or Occasion of them, or on the Accomplices of their Sins, for fear the Memory of these darling Sins should again raise up Vapours of Carnal Delight and Revenge, easily excited in Minds that had been addicted to them whereof Instances are not wanting; just as a Fire is not to be quenched by stirring it, or blowing up the Coals which would only serve to kindle it, and encrease its Flames: Even so the Fire of Anger, and Lust is not to be stifled in Sinners Habituated thereunto, by tossing that bituminous Matter, or by calling it a fresh into the Memory, or by blowing it up again in a new Narrative tho' it should be in Confession, but by burying these stench in the Grave of perpetual Oblivion, after having once buried them in a good Confession, after which the very remembrance of these kind of Sins is carefully to be suppressed and avoided.

Let us now see, to whom this general Confession is necessary. In the *first* Place it is of necessity even to Salvation to all those, who have led a Life interspersed with

many

many *Mortal Sins*, and had recourse to Confession once, or oftener without taking much Trouble, or due care to examine their Conscience; or perform'd it so slightly, that they did not, or could not call to mind the number of their Sins; or have not computed, or brought up this account as near as they might have done, had they afforded themselves Time to do it, or used due Care in mustering up their number, &c. since their last Confession: Consequently thro' their own Fault and Neglect, must have left *Mortal Sins* unconfessed. See what has been said of this *Examen* in the first Treatise, whereby you will judge when the *Examen* is sufficient. In the *Second Place*, these Sinners are bound to make a general Confession, who only Confess at, or about *Easter*; and then go to Confession not to abandon their wicked Life, but out of fear of being exposed, or Excommunicated. In the *Third Place*, these Sinners are bound to make a general Confession, who purposely, and designedly have sought for weak, and easy *Confessors*, in order to get an *Absolution* upon easy Terms, without much Penance and Reprimands, and as a Proof of their bad Preparation, you shall find them on the very first Opportunity readily Relapsing into their Former Sins. In the *Fourth Place*, all Sinners are bound to a general Confession, who have Confessed with an express, or tacite Design to commit again the same Sins, or to return to the immediate Occasion of them. In the *Fifth Place*, these Sinners are bound to make a general Confession, who hitherto have promised to pay their just Debts, or to restore what they unjustly detain, or to make Satisfaction for any Wrong done to the Neighbour either as to his Person, Goods of Fortune, or Reputation; Nevertheless without being able to allege any Legal excuse, have thro' their meer Fault neglected to comply with their Obligation, and Promise, or what is worse, if when they gave this Promise to their *Confessor* they had no design, or Intention to comply with it: Or suppose their *Confessor* had neglected to enjoin them to make this just Reparation, and Satisfaction, if their own Conscience did mind them of this Obligation, and did understand, that without any considerable delay they were bound to comply with it
and

and yet have not. All these Sinners are bound to make a general Confession, having first discharged these several Obligations mention'd in this whole Paragraph, and not to be heard, or Absolved otherwise.

In the *Sixth* Place, all Sinners who for some considerable time, and Years have kept in their Hearts grievous Hatreds, and Aversion to others, or entertain'd desires of Revenge; yet after many Confessions continue in this evil disposition of Mind, and when ever the Occasion Presents itself they give evident Tokens of it, either secretly, or openly rejoicing, when any ill turn, or misfortune happens to those, that disoblige them, or being, and displeased on any Prosperous Event, that occurs to them, or uneasy to see them, meet them, or keep them Company. These, I say, are clear signs of an inward Cancer lodged in the Mind, notwithstanding such revengeful Persons will pretend, and even declare they wish no Harm to any; yet whilst a *Confessor* perceives these sure, and evil Symptoms, he is not to believe them, or Absolve them. These kind of Sinners upon their Conversion are bound to make a general Confession, having before hand banished all kind of Spleen, and desire of revenge from the bottom of their Hearts, and having made the proper Advances and gone thro' the proper Ceremonies of an outward Reconciliation with their Enemies, and Adversaries not Feignedly, but Sincerely. In the *Seventh* Place, all Sinners likewise are bound to go thro' a general Confession, who before, or at least at Confession have not endeavour'd to excite in themselves a true Sorrow for their Sins (tho' they had thus often confessed but Venial Sins alone) or who did not resolve to forsake their Sins, or to put in Execution the necessary Means to avoid them, or who at Confession resolved not to perform the Penance given him by his *Confessor*. In the *Eighth* Place, all Sinners Subject to any Evil, and mortal Habit of Sin, and that for some Years, or for the space of many Confessions, are bound to make a general Confession before they can be Absolved. Suppose one, that has contracted an Habit of Swearing in a Lie, or rashly, that is, without any Previous *Examen* into the Truth of his Oath (as bound to do) whereby he exposes himself to

swear

swear a Falsehood, which I take to be little less grievous
 than such Habitual Sinners, than expressly Swearing in a
 Lie, and therefore should be Treated by *Confessors* much
 alike. Suppose also one Habitually given to bitter Curs-
 ing, or to drink to Excess, or to spend more that way,
 or after any other unlawful manner to the great Pro-
 judice of his Family, or one given to Lust in any way,
 or to grievous Defamation, Thefts, Robberies, or to any
 other grievous Vice whatsoever, as I have already abun-
 dantly Demonstrated in this Treatise, all these Habit-
 ual Sinners are not to be Absolved at least till they have
 given visible, and evident Proofs of their Amendment,
 which naturally speaking can be no other, than a consi-
 derable Amendment of Life, as we have there Proved.
 Now furthermore I tell *Confessors*, that supposing this
 notable Amendment, they are not to proceed instantly to
 give Absolution to such Habitual Sinners, but to dismiss
 them without it, giving them to understand, that all their
 past Confessions from the very Commencement of their
 evil Habit, had been Null, had no Sin forgiven by them;
 consequently that they are obliged to prepare themselves
 to make a general Confession of their whole Life (which
 is the surest way) or at least, that they must call to
 Mind, and Confess again all the *Mortal* Sins they have
 been guilty of since the Commencement of their said
 Habit, in order to revallidate, and make good their Past
 and Confessions, which they must look upon in a worse
 Light (and that thro' their own Fault for want of true
 Sorrow and Purpose) than if they never had made them;
 and therefore must take Time (suppose a Fortnight at
 least) to prepare themselves for a general Confession.
 This second delay will give *Confessors* an opportunity of
 trying the constancy and continuance of Amendment in
 such Habitual Sinners, whereby they will get fresh In-
 formation to inform themselves better, whether the first
 appearance they gave of Amendment in their Former
 Confessions, was sincere and lasting; and accordingly
 they are to give *Absolution*, or absolutely to refuse it;
 and for this Purpose, when your *Penitent* comes to Con-
 fession to you oblige him first to accuse himself of the
 sins he was guilty of since his last Confession, and by
 this

this you will judge of the Sincerity, or Insincerity of his Amendment. Let *Confessors* furthermore observe, that they should not order such Habitual Sinners to make a general Confession, till first they begin to break through their evil Habit, and are notably amended, and then oblige them to said general Confession, and not otherwise. To what Purpose? Since a general Confession upon any other Terms might prove as defective as their Former particular Confessions were.

In the *Ninth Place*, all Sinners are obliged to a general Confession, who ever thro' Shame, Fear, or Bashfulness concealed any *Mortal Sin* whatsoever in Former Confessions, or did not Confess any Sin they doubted was *Mortal*, or any Circumstance, which they thought should be Confessed. Under this same Head we comprehend all, who knowingly, and designedly Confessed fewer *Mortal Sins*, than they believed themselves guilty of. As them also, who purposely confessed their Sin in such artful manner, either that the *Confessor* should not hear them, or if he should, he might not apprehend the full Nature of their Sin, or the true Nature of their Conscience, or has told a Lie in a matter of *Mortal Sin*. Hence it follows, that if you have knowingly concealed a *Mortal Sin*, or any notable Circumstance thereof, suppose for Ten, Twenty, or Thirty Years, you are bound to accuse your self of all the *Mortal Sins* you have committed for that space, making express mention of the Sin you had concealed in such a manner as your *Confessor* may take it in that very Sense.

Finally, A general Confession is profitable to all, tho' they should not be Conscious to themselves of ever having made a bad Confession; and that for many Reasons mention'd in my discourse on a general Confession. For tho' we should not be Conscious to ourselves of any defects in our past Confessions; yet it is hard to presume but we had some, especially in our Youth, when we might have Confessed without duly Examining our Conscience, or without Sorrow, whereof perhaps we did not know the Nature, or the difference between a Supernatural and Natural Sorrow, or did not distinguish the Efficacious, from the Inefficacious. Besides it is the practice

of all Pious People, and of all, that are truly desirous of Salvation to make at least once in their Life a general Confession, and afterwards to begin a new Life, and Watch over themselves with more Attention. Besides it is the best Preparation we can make for a good Death, and to secure our past Confessions, and therefore should not be omitted by any.

The usual Method of making a general Confession is this: In the *First Place* you must retire yourself into a Private place from all Worldly Business, and Company for the space of six, or eight Days under the Direction of a good Spiritual Clergyman necessary for such as never made a Spiritual Retreat. In the *Second Place*, you are to distribute the time of your Retreat in this manner: After dressing yourself in the Morning early, you are to have an Hours Meditation on your Knees, which is to be on Death, Judgment, Hell, Heaven, Eternity, grievousness of Mortal Sin, Vanity of this World, shortness of Life, Folly of not serving God, and how important it is, to secure our Salvation. These subjects of Meditation during your Retreat are to be found in that admirable Book called *St. Ignatious's Spiritual Exercise*, or in *St. Francis de Salis's Introduction* 1. part. Cap. 9. After that Hours Meditation hear *Mass* if you conveniently can, and offer it to God to give you Grace rightly to perform the great Work you have in hand. After this spend half an Hour in Reading some Spiritual Book, such as *the difference between the Temporal and Eternal*, a Book very fit for Audacious, Habitual Sinners, but no ways to be given, or allow'd to the scrupulous; or *the Guide of Sinners, Christian Directory*, and such like Books, the Director appointing the Chapters pertinent, and proper for the *Penitent*. After this you may take half an Hour to Breakfast, and discourse (not on Worldly Affairs) of matters Spiritual. After this retire again to your Chamber, sit down to your Table, having Pen, Ink, and Paper at Hand, read carefully the Table of Sins on the first Commandment, peruse a while seriously on every Clause, and Branch of that Commandment; see whether you have been guilty in Thought, Word, or Deed of any, or each of them; compute

compute as near as possibly you can, how often either by Thought, Word, or Deed, look seriously back on your Infancy, and so gradually to the present Moment, reflecting on the Persons, Places, and Occasions you might have been in from the Age of Seven to the Present; after this serious Reflection, mark down your Sin in your Paper, its Number, and Circumstance for the space of your Past Life. In this *Examen* you are to spend an Hour, if it be your first general Confession, otherwise half an Hour might do. After this betake your self to an Hours Meditation on your Knees (if you are able to bear it) first reading the Subject of your Meditation as a Clause of it, then shut your Book and Eyes, and reflect well on the Truth, that Point sets forth, which must bring you to conclude on good Purposes to serve God for the Time to come. After this open your Book and read another Point of your Meditation, and proceed as we have mention'd, till your Hour is almost expired, then take your Book, and read the Motives, that may excite you to a general Sorrow for all the Sins of your Past Life, concluding with strong Purposes to avoid Sin and to serve God better for evermore, and cost what will to secure your Eternal Salvation; repeat the same Act of Contrition at the Close of your Meditation. After this you may Dine, and spend an Hour in Spiritual Conversation with your Spiritual Director, or some other Pious Companion, the remainder of the Afternoon you will employ in the same order of Spiritual Exercise directed in the Morning. In your *Examen* of Conscience proceed as above directed from Commandment to Commandment, till you have gone thro' them all. Thus you are to spend your six, or eight Days of Retreat, the last Day whereof you may make your general Confession to your Confessor, obeying his dictates, and tear the Paper whereon you had written your Sins, and endeavour to lead a good Life afterwards, and be perswaded nothing can contribute more to the Ease, and Settlement of your Conscience, or to the security of your Salvation, than this Spiritual Retreat. It will be convenient for those that can afford it to give Alms plentifully, and to have Masses offer'd for their good success during the time of their Retreat.

Inasmuch

Inasmuch as many Tradesmen, Labourers, or Poor People cannot afford the time for this Retreat, or are not capable of following the Order prescribed in it; therefore we must vary, and Prescribe another Method with regard to them. Let *Confessors* appoint such to retire into a Private Place for an Hour every Day for the space of ten Days. They are to begin this Hour by Addressing God, and Prostrating themselves in his Presence, begging of him to give them Light to find out all their Transgressions against his Divine Majesty, and Grace to be sorry for them, to Confess them truly, and to give them Amendment of Life. After this Preamble, let them spend half an Hour in examining themselves on the first Commandment, as above directed, the remaining Quarter is to be employ'd in exciting themselves to sorrow, and resolving to avoid their Sins, and entirely to amend their Lives. The *Second Day*, let them follow the same Method examining themselves on the *Second Commandment*. Such of them as can read ought to be join'd to read a Chapter in some good Book each day, and to give Alms, and to offer daily some Prayers to God more than usually to obtain Grace, (without which we can do no good) to make a good Confession. After the expiration of the ten Days, let them make a general Confession.

C H A P. XX.

Of Sacramental Absolution

HAVING just Treated of *Sacramental Satisfaction*, it comes now in turn to Treat of *Sacramental Absolution*; tho' it might be partly excused, inasmuch as in our Treatise of Sorrow, we have given *Confessors* Rules, Signs, and Tokens morally certain to Judge of *Penitents* Sorrow, or the want of it; consequently (supposing the Integrity of Confession, whereof also mention is made) *Confessors* may Prudently Judge when their *Penitents* are disposed, or indisposed, of course when they are

are to grant, deny, or delay the Absolution. However to give greater Light to this matter (which indeed is a very Weighy one) and that *Confessors* may have a thorow Notion of the great Power granted to them (the use they are to make of it) it will not be amiss to give them a true Idea thereof.

Confessors should never forget two things, the *First* that in the Tribunal of Confession they are to act not as Principals, or despotically, but as Judges Delegated, consequently are to proceed with Subordination, and conformity to the Will, and Pleasure of *Christ* their Principal, and according to the express Terms of his Commission granted to them, Punctually observing all the Conditions, and Limitations either Explicitely, or Implicitely therein contained : Just as if you had been a Subject to the King of *England*, and Nominated by the Monarch, and Commissioned to go as his Embassador to a party of his Rebellious Subject to settle a lasting Peace with them upon such, and such Terms, and no otherwise. Pray tell me now, in the discharge of your Duty, could you, or would you make any Grants, or Concessions to these Rebels not mention'd in your Commission, and Instructions, or contrary to them ? By no Means because you act but as a Delegate, and according to the Power, and Orders given to you by your Master, from whose orders if you deviate, you act without Power, and your Principal will not Ratify such unwarrantable Concessions. In like manner, a *Confessor* is Commissioned and sent by *Jesus Christ* our most Sovereign Lord, as Master to propose a Peace, and a lasting Friendship between him, and the Christian Sinners his Rebellious Subjects upon certain Terms, and Conditions. Pray will you tell me, what these Terms and Conditions are. *First*, That they Humbly, and Sincerely Confess all and each of their grievous Offences committed against *Christ* their Sovereign Lord, and Master, and that they have a Divine, and strong Sorrow for the same, and firmly resolve for the Future never to be guilty of the like Misdemeanours, and to pay a certain Fine in Punishment, or Satisfaction for the Injuries offer'd to God suitable to each ones Ability. These are the Conditions

Confessors are to observe towards carrying on a Reconciliation between God and the Sinner: Wherefore when a Confessor perceives (as he prudently may by the Signs, and Tokens we have already mention'd) that his Penitent Falls short of them, that is, that either he did not sufficiently examine his Conscience, and of course cannot Confess all his Sins, or tho' he comply'd in this, yet is deficient in his purpose, and Sorrow, or may not have a desire to comply with the just Penance enjoyn'd him; it is enough, that he is defective in any of these Conditions to be excluded from Absolution, and Pardon; and it is not in a Confessor's Power to do otherwise; because these Conditions are the very Constituents of the Sacrament of Penance, which like other things cannot subsist without its Parts.

The Second thing Confessors are to take notice of: That the Power, and Commission granted to them by Jesus Christ is of a two fold nature; the one is to Absolve such Sinners as you prudently Judge have on their part perform'd and comply'd with all the above mention'd Conditions, and consequently are included in your Commission of Pardon. The other is, that Confessors are not to Absolve such Sinners as they prudently shall Judge have not on their part the above mention'd Conditions, but declare them Rebels to Jesus Christ, and unworthy of Absolution, and that it is not in the Confessor's Power in this Case to Absolve, or Pardon them, and to attempt it, would be Hurtfull to both Confessor, and Penitent, as just now will be mention'd. The Council of Trent has Divinely observed this distinction in these words (a) *Claves sacerdotum non ad solvendum duntaxat, sed & ad ligandum concessas etiam antiqui Patres credunt, & docent*; and a little after, *siquis dixerit Claves Ecclesie esse datas tantum ad solvendum, non etiam ad ligandum: Anathema sit*. Therefore Confessors are not to Absolve all Penitents, that present themselves, otherwise it would have been to no purpose to have limited their Power, as Jesus Christ did, who says, they must not unbind, or Absolve all, but keep some bound, that is to say, some must be excluded from Pardon, and refused Absolution. And who are these? but

such as *Confessors* Judge have not complied with the Conditions required of them in the Commission of Pardon : Wherefore if *Confessors* do not carefully attend to these Conditions, they will be severely Judged by the Supreme Judge for having been deficient in their Obligation in a matter of the greatest Importance both to the Dishonour of *Christ*, and Profanation of his Sacraments and to the Eternal Prejudice of the *Penitent*. We have already in this Treatise marked out to *Confessors* what Signs, and Tokens they are to attend to in order to form a Prudent Judgment, whether *Penitents* are to be Absolved, or not. *Signs*, and *Tokens*, I say, conformable to Reason in the Opinion of great Prelates, Pastors, and Divines, grounded on both Practice, and Speculation agreeable to Councils, and Holy Fathers to the Canons of the Church, and observances of the Primitive Ages ; Therefore *Confessors* should try the *Penitents* by this Test, and Judge of their disposition or indispositions, by the said Signs and Tokens mentioned throughout all this Treatise, especially where we have appointed a Rule to Judge of the sufficiency of the *Examen* of Conscience, of Sorrow, and where we have Treated of Habitual Sin, of the Occasion of Sin, and of Restitution. A *Confessor* would be liable to Censure who would not in Point of Sacramental Judgment conform to the said Rules, Signs, and Tokens, the best and surest we can have to Judge of the inward, and secret Disposition, or Indisposition of *Penitents*.

Now inasmuch as the want of Sorrow, and Purpose is what *Penitents* are mostly deficient in, and is the most Principal part of the Sacrament of Penance, without which it cannot in any case subsist, *Confessors* must take special care not to grant Absolution upon any pretext to *Penitents*, in whom they discover certain marks of impenitence, tho' in a dying Condition. The Reason is evident ; because as we have said, Contrition is so Essential a part of the Sacrament, that without it it cannot exist ; as Baptism cannot be administer'd without Water ; and who willingly would attempt to Administer that Sacrament without it, would be guilty of a great Sacrilege : Even so, to Absolve one with mar-

of no Sorrow. This is the Fidelity God requires of his Ministers, and mention'd by St. Paul: *Sic nos existimet homo, ut dispensatores mysteriorum Dei: Hic jam queritur inter Dispensatores ut fidelis quis inveniat.* The Second Reason is taken on the part of the Penitent, who holds his Confessor both for his Spiritual Father, and Physician. Could any Physician be so cruel as to give Poison to his Penitent, who thro' Ignorance asked it, instead of a wholesome Medicine? Where is the Father, that would give a Stone to his Son, who asked him for Bread, or a Serpent instead of a Fish? Is it not deadly Poison to give Absolution to a Penitent indisposed, and unworthy of it? Is not this to add a grievous Sin, and Sacrilege to the Penitent's Former Sins? Must he not be deemed unworthy, in whom we cannot sincerely discover the true Marks of Sorrow, and of good Purposes? We may with the Roman Clergy writing to St. Cyprian say, *Hoc non est curare, sed si verum dicere volumus, perimere.* Justice also, as well as Charity admonishes a Confessor not to betray one, who confides in him, not to give Death to one, who comes to him to seek Life, that he should not render him more Criminal, whom he declares Innocent, that he should not plunge him into Hell, whom he undertook to conduct to Heaven.

Confessors cannot excuse themselves in the Sight of God, by saying, that Penitents are accustomed to importune them, and extort Absolution from them. A Physician, is he excusable, when he condescends to give his Patient all that he asks of him? A good Father will remove a Knife from his Child's Presence, who might hurt himself with it, if it should be given to him. Now regard to them Penitents, of whose Sorrow the Confessor is doubtful, he is by no means to Absolve them, except in case of necessity alone, and that for the Reasons mention'd. He is bound to this, First on account of the Sacrament, which is not to be Administer'd in a doubtful manner; Secondly on account of his Penitent; as a Physician, who can give a sure Medicine to his Patient, sins grievously, if he gives him a doubtful one; or if without necessity, he should hazard, or expose his

Patient's Life by anticipating a Medicine, which if delayed for a while would prove very good and Salutary. I mean that a *Confessor* is blameable, if he should hazard to give *Absolution*, when by delaying it, he will find Means, or Indications to certify himself of his *Penitent's* Disposition, whether good or bad. This Reason always stands good even supposing it lawful to relinquish the more Probable Opinion to embrace the less Probable; for all make an exception to this in the Administration of Sacraments, which must be given in the safest, and surest manner, in which the Ministers of God, and the Church are bound to give them; consequently to follow the safest Rules in their Administration, and not expose the Souls of the People in following the less Probable Opinions.

I have told you, that when necessity does not urge, the Sacrament of *Penance* (as also the rest) ought to be Administer'd in the safest manner, and surest manner; but in case of necessity, when a sure matter is not to be had, or to be supposed, it is lawful to Administer it in an uncertain matter. A Physician, for Example, who cannot recover his Patient but by trying uncertain Medicines, may, and is bound to make use of them in Extremity, but not otherwise: Even so *Christ's* Ministers, and Physicians of the Soul, ought also in Extremities to expose the Sacraments to uncertainties; for altho' it is not certain, that Baptism would subsist by pouring the Baptismal Water on a Hand or Foot; yet Baptism must be Administer'd on that Part of a Child in immediate danger of Death, when there is no possibility of Baptizing it otherwise. In like manner, when a Sinner is in the same danger of dying, and has given Marks of his Sorrow, tho' uncertain, is in that Case to be Absolved, tho' it should be denied him if in Health.

Furthermore it is to be observed, that tho' a *Confessor* sees by signs morally sure, that his *Penitent* is truly Sorry for his Sins, and well disposed; consequently such *Penitents* generally speaking ought to be instantly Absolved, and not dismissed; yet sometimes it may be the Case, that notwithstanding his present good disposition, a *Confessor* may foresee, that his *Penitent* is

very Weak, and Probably will relapse, except supported by strong, and violent Means, such as the delay of Absolution by way of Medicine ; in this Case, it is proper, and prudent to do so. This is the Case of Habitual Sinners on their first Recovery, or Amendment, as we have else where observed. It is also the Case of Sinners engaged in the Immediate Occasion of Sin ; for tho' such have begun to remove the Occasion, yet considering the violent Temptation they have to return, especially in point of Lust, *Confessors* have good Reason to fear, that they will seek for it again : Therefore it is but Wisdom to borrow some more time in order to try their constancy, before you proceed to Absolve them, as you may very lawfully do, and should do, as we have proved. Is it not for this Reason, that the Divines assert with St. *Thomas*, that it is not permitted to Baptize the Children of Infidels without the Parents consent ; for tho' these Children are capable of Baptismal Grace, notwithstanding, there is a moral certainty, that he will lose it, remaining in the Power of his Faithless Parents, who when arrived to the Years of Discretion will train him up in Superstitions, and Idolatry. Why then should not a *Confessor* refuse, or at least delay to Absolve a *Penitent*, whom he foresees, and Prudently believes will quickly Relapse into Sin ; and is it not a greater Benefit even to the *Penitent* to have it delayed, because such delay will urge him to use more Caution, and stronger Efforts to refrain from the Habit, or Occasion of Sin ? This may be the Case of one bound to make large Reparations, which in all appearance he will not perform, except pressed thereunto by the delay of *Absolution*.

Some Arguments are made against this Doctrine, which pretend to prove, that in some Cases it is impracticable. The *First* is, here is a *Penitent*, who presents himself, whom the *Confessor* knows to be guilty of a mortal Sin, of which he does not accuse himself ; on the other Hand it is certain, that the *Confessor* in this sacramental Judgment must Judge his *Penitent Secundum allegata & probata* ; of course must Absolve him, tho' he knows him to be unworthy. The *Second* Case here is a *Libertine* a wicked Sinner, known as such

to his Pastor, he goes to Confession to a Stranger, four or five Days before he comes to Confess to his Pastor to perform his *Easter Duty*, he accuses himself only of some *Venial Sins*, his Pastor knows this Confession to be made in order to delude him, nevertheless he has no cause to refuse him *Absolution*. The *Third Case*, and a frequent one is, here is a *Devotee* that accuses herself only of *Venial Sins* by way of Rote or Custom, the *Confessor* sees she has no true Sorrow for them, supposes because in all her Confessions it is still the same Story without Correcting herself in any, and yet it seems he cannot refuse her *Absolution*, since by *Venial Sins* she does not lose the Grace of God, and even is not bound to Confess them. The *Fourth Case* is of giving Scandal, if a *Confessor* should, for Example, refuse to Absolve a young Woman engaged in a Criminal Commerce who came with her Mother to the Church to Confess, or a Clergyman obliged to celebrate &c. This last Case has been answer'd already in the above Treatise of Sorrow; now we will proceed to satisfy you as to the rest.

As to the *First Case*, I answer, that if a *Confessor* should have so good an Opinion of his *Penitent*, that he believes him incapable of committing that Crime, he ought to believe what he tells him, for perhaps he was not guilty of it; and that it was but an ill grounded Suspicion; and tho' he might have been guilty of it, Perhaps it was already confessed. If notwithstanding the *Confessor's* Suspicion had been grounded on a Publick Scandal given, or upon the report of a Man of Credit, he ought to dismiss him without Absolution to see further into the matter of Fact. But if the *Confessor* is sure of the Fact, which his *Penitent* does not, or will not Confess, for Example he saw him Yesterday commit the Crime, he is obliged not to give him Absolution. As to what is added, that *Confessor* is bound to Judge *Secundum allegata, & probata*; only, I answer first, that many Divines assert that a Judge cannot Condemn on a False Testimony known as such to him. In the *Second Place* I answer, that the Opinion of them, who follow the contrary is only true in *foro externo*, or in Publick Judicature, where the Sentence must be founded

on Publick Testimonies conspicuous to the Eyes of the World to avoid many Inconveniencies, that otherwise might ensue. The Case is far different in *foro externo*, or in the secret Tribunal of Confession, where the Sentence is also secret, and does not require Publick Proof; and that in this Tribunal a *Confessor* is not accountable to the World, as the other Judge is, but to God alone, who knows he is in the right to deny Absolution to a False Penitent. This Doctrine may be confirmed by the Sentiments of all Divines, who teach, that Absolution ought to be refused to the unworthy, when he demands it in Secret, and the same is to be done to a publick Sinner demanding it Publickly. Here is a Sinner then, whom the *Confessor* certainly knows to be unworthy, and demands a secret Absolution; the *Confessor* is bound to refuse it, tho' the Penitent pretends to be Innocent, since his Testimony appears to the *Confessor* to be evidently False.

What has been said might serve for an answer to the Second Argument; for supposing that the Pastor, or Confessor knew it to be the Custom of that *Libertine* first to go to a strange, or unknown *Confessor* before he presented himself to his *Easter* Confession, either to disguise, and hide his wicked Life from his Pastor, and known *Confessor* to avoid the usage he deserved: Let his Pastor or Confessor lay before him his Scandalous Life, the Abuse he has till then offer'd to the Sacraments, by receiving them in a bad State, and set before him the Obligation he lyes under to repair the Scandals of his Past Life, by living a Virtuous one for the Future, before he offers to approach the Divine Sacraments. In the mean time appoint him what he is to do, and delay the Absolution, till he has executed the Means you have Prescribed for him, and his Amendment of Life.

Sed quid facto est opus, cum Confessarius peccatum unius Complicis non nisi ea confessione alterius Complicis cognoscit, quod quidem peccatum alter Complex non confitetur? Supponamus v. g. Sponsum peccatum commissum cum sponsa, quam jam statim est in uxorem ducturus, confiteri, quod tamen sponsa, immediate post ipsum ad sacrum Tribunal accedens prorsus celat.

Respondent aliqui absolvendam, adhibita prius frustra licet, a Confessario prudenti Diligentia ad electionem ipsi talis peccati confessionem. Has vero huiusmodi opinionis rationes afferunt: Prima est, quia nunquam, ajunt, fas est violare sigillum. Secunda quod testimonium unius non sit plena probatio. Tertia quod quae per confessionem novit Sacerdos, perinda est, ac si ea nunquam nosset. Alii autem confessarium prorsus condemnant qui talem absolveret, ad evitandam tamen revelationis suspicionem, cui forsitan praeberetur ansa si aliqui dispositive differetur absolutio, monent illas preces absolutionem ipsam precedentes, nempe misereatur tui, &c. Indulgentiam, &c. Super ipsam pronunciandas esse, nec ulterius progrediendum. Atque ita dimissam non deterioris afferunt Conditionis fore, quam si nulliter absoluta fuisset. Addunt etiam hac agendi ratione venerationi & sanctitati Sacramenti magis consultum iri alii absoluti dimittendam esse sine absolutione velut imperatam, praescribunt, inviolato semper sigillo. Postremo sunt qui dicant facultatem a sponse cuius propterea confessio prius excipienda est, petendam ut si opus fuerit, accepta nolitia putatur confessarium ad dicti peccati confessionem sponse eliciendam. Possunt etiam duere sponso, ut eam statim adeat, moniturne dubitet idem peccatum, quod & ipse confessus est, apud confessarium deponere.

As to the Third Case, I Confess Venial Sins do not take away the justifying Grace, and that we are not bound to Confess them; nevertheless supposing Venial Sins to be the Sole matter of Confession, we are bound to have a true Supernatural Efficacious Sorrow of Contrition, or Attrition for them; because this Sorrow is the most Essential, and necessary part of the Sacrament of Penance which cannot subsist without it, no more than a Man can exist without a Soul. Or as the Sacrament of Confirmation cannot subsist, or under Pain of Mortal Sin be Administered without Chrism, tho' that Sacrament is not necessary for Salvation: Even so when a Confessor perceives, that his Penitent often Confesses the same Venial Sins without Sorrow, as he may rightly suppose, when he sees no Amendment with regard to them Venial

Sins

Sins of Habit, and Custom, he is bound to refuse Absolution to such Sinners, when they are the only, and Sole matter of their Confession. Many more Objections are started, upon account of denying, and delaying Absolution, all which are answer'd where we have Treated of Habitual Sin.

Now Perhaps you may ask me, how long must Absolution be suspended, or delayed? *First* I tell you, as long as a *Confessor* will think necessary, till he is able to form a Prudent Judgment of his *Penitents* Amendment, and good Disposition. *Secondly*, That a *Confessor* may Prudently govern himself in this point, he ought to have an Eye to his *Penitents* Disposition; for it is certain, that such as with greater Care, and Fervour endeavour to Amend themselves, ought not generally speaking be so long delayed. *Thirdly* a *Confessor* must have an Eye to the nature of the Sin the *Penitent* is to Struggle with, for there are Sins more Tenacious, and harder to get rid of, than others, such as Carnal Sins, Sins of inveterate Hatred, and of Avarice. *Fourthly* a *Confessor* must have Attention to the Occasions the *Penitent* has of committing that certain Sin, which may be rare, or frequent; one may have the Occasion, and Opportunity of committing this Sin of Fornication, or Adultery twice, or thrice in the Week, a Drunkard only once in the Week on Sundays, or Holy days for Example; a Swearer or Blasphemer, may Swear, or Blaspheme Seven, Eight, or Ten times a Day. Now the more frequent the Sin, the more delay in Absolving to try their Purpose. For Example, if a daily Swearer thro' Care, and Spirit of Repentance abstains Ten, or Twelve times from his usual Oaths, and Blasphemies and utters them with concern and thro' Inadvertance. If the above mention'd Habitual Fornicator, and Adulterer thro' the same Motive (having the same Opportunity, and Ability of Sinning) abstains from his usual Sin three Weeks, the above mention'd Drunkard six Weeks, a daily Drunkard a Month, this will be a good Proof, and Indication to a *Confessor* of his *Penitents* notable Amendment; because he could not probably pass for so long a time without many Temptations and consequently made so many resistances. Provided

vided still the *Confessor* has not reason to apprehend that the resistance his *Penitent* makes, proceeds rather from his great haste to be Absolved, than from a sincere Sorrow and Purpose of Amendment. Be that as it will such Habitual Sinners, even after giving Proof of their Amendment, generally speaking must be dismissed for a Fortnight without *Absolution*, either by way of Tryal, or to prepare themselves for a general Confession commonly necessary to such, because their Former Confessions are supposed to be Null, as we have demonstrated when discoursing of a general Confession. This delay will give the *Confessor* still a further opportunity to judge of his *Penitent's* Constancy in his previous good Purposes, and will wean him from his usual Sin, and confirm him in his good Resolutions. Let *Confessors* never forget to enjoin still on those *Penitents*, whom they dismiss without *Absolution* some proper, and suitable Medicinal Penance, which is always to be continued, and apply'd, till they are perfectly reclaimed; as Plasters are always kept to the Wound till it is quite Healed which Rule ought always to be observed by *Confessors* not only with regard to Habitual Sinners, but also with regard to all kind of Sinners, especially such as often Sin Mortally, tho' not arrived to an Habit, or to be denominated Habitual Sinners. Now as to them, who Sin on account of the immediate Occasion, may be Absolved only when the Occasion is removed, for Example, when that Lawsuit is ended the Source of so much Hatred, and Animosity, and when the Concubine is banished, so as to be no more the occasion of continuing Former Sins. It will be a good Medicinal Penance for those Habitual, and Occasional Sinners, to oblige them to Confess every Fortnight, or Month for the space of half a Year after making a general Confession, or upon their perfect Conversion. But what if a Sinner to whom *Absolution* was delay'd, should Relapse into his Former Sins?

As to these Sinners, who tho' not Habitual, but rather Beginners, and suffer most violent, and continual Temptations to Sin, and now and then have fallen thro' Frailty, ought not to be dismissed for a long time, but for eight, or ten Days only, after which he may be re-mitted

mitted for eight or ten Days more, the shortness of the delays will make him undergo them more cheerfully, and will take more Care, knowing he is soon to give an account to his *Confessor*, from whom he must expect an inquiry into his promised Amendment, which will awe him, and spur him to refrain from Sin. Let those delays be accompanied with sweet Speeches, giving him to understand, that it is for his Advantage, not for his Detriment, *Absolution* is delay'd; that a *Confessor* cannot do otherwise without damning himself, that he must in Conscience observe the Rules prescribed for him, not to Absolve Sinners, in whom he does not discover marks of Repentance, as he cannot in those, that often Relapse into the same Sins, after giving so many fair Promises of Amendment to no purpose: That the *Penitent* himself would not believe one, who had but half so often failed in his Promises.

• C H A P. XXI.

Of the Minister of the Sacrament of Penance, and requisite Qualifications.

AMong the Qualifications requisite to Administer the Sacrament of *Penance*, the first, and most necessary is the Power for its Administration. Whereupon I must first observe to you, and it is also a Point of Faith, that none but Priests alone of the new Law are capable of that Power. It is so defined by the Council of *Florence*, and lastly by that of *Trent* Sess. 14. Cap. 6. *Declarat Sancta Synodus, falsas esse, & a veritate Evangelii alienas doctrinas omnes, quæ ad alios quosvis homines, præter Episcopos, & Sacerdotes Clavium Ministerium perniciose extendunt.* The reason is, because *Christ* himself gave this Power to the Apostles alone not before they were ordain'd Priests, when he said to them (a) *Whose Sins you shall forgive, they are forgiven them.* This same Power (which is altogether Spiritual, and

(a) *John 20.*

Divine) can only be given to the proper Minister of Holy Orders, to Persons already Priested, and Impower'd to Consecrate *Christ's* Body and Blood, in and by the same Words now related, which *Christ* made use of, when he gave that Power to his Apostles; it being convenient, they first should have Power over *Christ's* Real Body, and afterwards over his Mystical Body, the Faithful. From hence you may infer, that if one in the Article of Death should Confess to one (whereof Antiquity affords us some Examples) that was not Priested, the said Confession would not be Sacramental, because he had no Power to Absolve; therefore would be accounted no more, than an Act of great Humility in the Penitent (such as St. *Augustin's* was in writing his Confessions) and a Token or Protestation of his Repentance. This kind of Confession was used, when a Priest was not to be had, whereof in Primitive Times there was a scarcity; but this did in no ways take away the Obligation of Confessing over the said Sins, if the Sick Person survived to have an opportunity of Confessing to a Priest. Supposing this; take what follows for a certain Rule.

To Administer the Sacrament of Penance not only Lawfully, but also Validly, it is necessary to have received not only the Sacred Priesthood, but also Jurisdiction. This expressly is defined by the Holy Council of Trent Sess. 14. Cap. 7. *Hac Synodus confirmat nullius momenti Absolutionem eam esse debere, quam Sacerdos in eum profert, in quem Ordinariam, aut subdelegatam non habet jurisdictionem.* The reason is, because it is peculiar to the Sacrament of Penance, that the Acts of the Penitent, such as Confession, Sorrow, and Satisfaction should appertain to it, as its constituent matter. For which reason the Minister, or Dispenser of this Sacrament, must have all, that substantially belongs to it under his Power: Hence it is, that the very Acts of the Penitent must come under his Power; but as these Acts, which have their cause, or Principle in the Penitent, and are of his free Choice, cannot come under any other Power, than that of Jurisdiction; and since they cannot be immediately caused by this Jurisdiction, they may be Commanded by it, inasmuch as the Penitent

wh

who freely produces them, is become subject to the Minister of Penance, who also must acquire Jurisdiction over him by Means of a Superior Spiritual power to whom *Christ* originally gave this Jurisdiction over all his Faithful in matters Spiritual, as over Sheep of one Fold committed to the Charge, and Care of one Head Pastor: *Pasce oves meas, Pasce oves meas... fiat unus Ovile, & unus Pastor. Vid. D. T. in 4. c. 19. 9. 3. art. 3. & quest. 4.*

These two Powers then of *Priesthood*, and *Jurisdiction* are so necessary in the Minister of the Sacrament of *Penance*, that if either of them is wanting, he has no Power to Absolve, and all Confessions made to him are null, tho' he should be a Priest without Jurisdiction; or tho' a Bishop with Jurisdiction, but without Priesthood. From hence you may first infer, that no simple Priest, in Virtue of his Priesthood without Licence, Faculty, Power, or Jurisdiction expressly from a Bishop, or Ordinary can Absolve one even from *Venial Sin*; for tho' the Confession of such Sins is meecly willful in the *Penitent*, who is not bound to Confess them, yet supposing he should Confess them, it must be to one that has Jurisdiction over the *Penitent*, and can Command the matter of Penance, as the above Reason Proves, and is so decided by the Sacred Congregation Interpreter of the Council of *Trent*, which declaration is appointed by *Innoc. 11. th.* Secondly you may infer, that a Confession made to Priests who became *Hereticks, Schismaticks*, or are Excommunicated (*Excommunicatione majori*) irregular, or suspended, such Confessions would be Null, and Invalid for want of Jurisdiction, or if they have it, the use thereof is Impeded; because the Church substracts, and exempts the Subjects from their Jurisdiction during that State. *Vid. D. Tho. in addit. 9. 19, art. 1.* Indeed Priests, that lye under a secret Excommunication, that is, such as are not Namely, or Publickly Excommunicated, but incurred an Excommunication for having Transgressed some Law, or Statute, which was forbid by the Church, or the Superior Pastor of it, under pain of a Actual Excommunication; the Church, I say, tolerates such to make use of the Jurisdiction required in a Con-

a *Confessor*, a Privilege granted not with regard to the Priest so Excommunicated, but with regard to the Faithful, who *bona fide* Confess to such Private Excommunicated Priests or Confessors, provided the said Faithful are ignorant of their Excommunication, or are compelled to have recourse to them for want of others, as is apparent from the Constitution of *Martin the Fifth Adevotanda Scandala*,

Thirdly, You may infer, that the Church grants Jurisdiction, Power, and leave to every one invested with Priesthood to hear the Confession of *Catholics* in the Article, or immediate danger of Death (Provided no approved Priest is at hand) and to Absolve them from all Sins, and Censures, tho' reserved, there being no Reservation in that Article. This is the express Declaration of the Council of *Trent Sess. 14. Chap. 7.* And of the *Roman Ritual* ; for by saying such a Priest may Confess, and Absolve dying *Penitents*, consequently it is declaring, that for that particular Case of Extremity the Church has granted that Licence, which is not restrained to certain Persons, whether of this, or that Country, Place, or Diocels, but extends it self to all, *ne hac ipsa occasione aliquis pereat*, as the Council has it. Therefore those, who are to be Priested, ought to know what belongs to the exercise of this Power, as far as the Canon reaches, and ought to be examined therein, that they may know to discharge it without Prejudice to their own Souls. For this purpose, they ought to know well the form of Absolution ; and that Absolution from Censure ought to precede Absolution from Sins, and how each is to be Worded. *Secondly*, If the Sickness will Permit the dying *Penitent* to Confess all his Sins, he must do so, and is to be helped towards it. *Thirdly*, They ought to know, if the *Penitent* is liable to make Restitution either in Fame, or Fortune to another ; if so to induce the *Penitent* to acknowledge it in the Presence of others and pay down whatever Satisfaction he has to make in Money, which is the safest way, or to order it in his Will, provided he can do it. *Fourthly*, See, if he is guilty of any Publick Sin, or Scandal, that he may repair it in the most publick manner he is capably of, openly avowing

avowing it, and his readiness to do publick Penance for it. *Fifthly*, See, is the *Penitent* subject to Censures reserved, and tho' you Absolve him from them, tell him he is bound, if he recovers, to present himself to the Superior, not to be Absolved, but to obey his Commands, and to Purge his Contempt. *Vide Cap. eos qui de sententia Excommunicati. in Sext.* Finally, if the *Penitent* can express no Sin, but gives Signs of Repentance to yourself, or to the Standers by, who assured you of it, Absolve him. It is but very fit, those to be ordained to Priesthood should know these things.

Seeing this Jurisdiction is so necessary in the Minister of the Sacrament of *Penance*; it is requisite we should set down the different kinds, and ways of Communicating this Jurisdiction, that each should attend to his degree, and not exceed the bounds of it. The first Division of Jurisdiction is *Ordinary*, and *Delegate*; the *Ordinary* is that, which naturally, and without any new Favour, or Concession flows from the Appointment to a certain Office, or Ministry in the Church; for Example, the minute the *Pope* is Chosen by being appointed for that Office, he obtains a Jurisdiction over all the Members, of the Universal Church; in like manner when one is consecrated Bishop for such a Diocese, he obtains Jurisdiction (*Salva exemptione*) over all the Members of the Church in that Diocese; as a Parish Priest does over all the Members of his Parish: And other Prelates, Seculars, and Regulars by Privilege over certain People, and within certain Limits.

All those, who have an ordinary Jurisdiction are strictly said to be Proper Pastors of the subjects within their Limits, and without any new Favour, or Concession may *per se* hear their Confessions. Here we must observe with *St. Thomas in addit. 9. 8. art. 5. ad 3.* That this Jurisdiction is not equal, or a like in all, but is of such a nature, as to be in the Inferior Prelates subordinated to that of the Superiors; hence it is, that tho' the Supream may use it without Restriction, or Limitation over the whole Church, and over all the Members thereof; yet the Inferiors must use it with all the Limitations the Supream, Power grants it to them: And so we

we see, that the Pope because he is the Universal, Supreme, and immediate Pastor of all may use his Jurisdiction without any Restriction, or Limitation over all the Faithful. But the Bishops may not, or cannot make use of it, but with regard to their subjects; nor with regard to even those, in them Cases his Holiness reserves to himself with exclusion to Bishops. With the same Limitation we must consider a Parish Priest under the Jurisdiction of his Bishop; so that without a new grant he cannot pretend to Absolve his own Parishioners from the Cases his Bishop reserves to himself, and this order is to be observed between Superiors, and Inferiors of all degrees whether Secular or Regular, Prelates.

Such as have an ordinary Jurisdiction may make use of it, by hearing the Confession of their own subjects even without the Limits of their own Diocess, or Parish and so a Bishop, or Parish Priest may hear their respective subjects in a foreign Diocess. This seems conformable to the Canon *Omnis utriusque sexus* where subjects are Commanded to their own proper Priest without Limiting the place of hearing them; and by the very Canon the *proper Priest*, is he, who have an ordinary Jurisdiction over them, such as the Pope, Bishop and Pastor. This Licence does not extend to other *Confessors*, who are Limited to the Diocess only where they are approved.

As the ordinary Jurisdiction is by Law annexed to the Office, it follows, that when the Office ceases, the Jurisdiction also ceases; so that without new Jurisdiction, you could not hear the Confession of your former subjects or Parishioners. *Barbosa* cites a Declaration of Cardinals for this with regard to Parish Priests. Finally, You must observe, that those, who are invested with an ordinary Jurisdiction, that of its own nature extends no farther, than to their own subjects, and not to others; and therefore Parish Priests, according to St. *Charles*, who by their Office have Jurisdiction only over those of the Parish, can by Virtue thereof only hear the Confession of their own Parishioners; and much less those of another Diocess, if they come designedly to shun the approved *Confessors* of their own Diocess, which must not be presumed.

presumed to be the case, when they come to gain an Indulgence. However tho' a Parish Priest's Jurisdiction does not extend beyond the bounds of his Parish, yet he is approved through the whole Diocese, *eo ipso* that he has a Parochial Benefice in the Diocese, and this is the common Opinion of Divines. See Cardinal de Lugo *ubi sup* 3; and *Lacroix lib. 6. p. 2. n. 153*. For all the Council requires to be qualified, or to use the Terms of the Council to be reputed *Idoneus* to hear Confessions, either to obtain *aut Beneficium Parochiale, or approbationem per Examen at Episcopo*; for this Reason, except a Parish Priest is otherwise Authorized by his Bishop to hear Confessions over the whole Diocese, he cannot hear them, *ratione habentis Beneficium Parochiale*, not for want of Approbation, but for want of Jurisdiction, which he is deem'd to have when any Parish Priest of the same Diocese calls upon him to hear his Parishioners: *ad suantibus & patientibus Ordinariis*. Furthermore Confessors, and Pastors are to observe, that Travelers, Strangers, Vagabonds, Beggars, who do not designally seek for Confessors out of their Diocese, may be heard in this, because these may confess to any, who has power to hear Confessions in the Diocese they are in, *quia sunt aliquomodo subditi hujus Diocesis in qua versantur*, as is the Opinion of all Divines. These are to be Absolved from Sins, and Censures conformable to the Laws of the Diocese, in which their Confessions are heard, and tho' the Sin had been committed where there is a Reservation, yet may be Absolved from it here, where there is no such Restriction; *aut e contra*.

A Delegate Jurisdiction is that, which is Communicated to a Priest, not by his Office, but by one who has Ordinary Jurisdiction in the Church; for since such a Priest has no Office, he can have no subjects, consequently these must be given to him by the Application of one in an Ordinary Power to Judge them *in foro interiore*, and by Virtue of this Application alone, and Delegate Jurisdiction all administer the Sacrament of Penance, who have no Ordinary Jurisdiction, let them be either Secular, or Regular Priests, as the Council of Trent has declared *sess. 23. Cap. 15. de Reform.* In these

these words : *Quamvis Presbyteri in sua ordinatione a peccatis absolvendi potestatem accipiant ; decernit tamen Sancta Synodus nullum etiam Regularem Confessiones secularium etiam sacerdotum, posse audire, neque ad id idoneum reputari, nisi aut Parochiale Beneficium, aut ab Episcopis per Examen, si illis videbitur esse necessarium, aut alias idoneus judicetur. Approbationem, que gratis detur, obtineat : Privilegiis, aut consuetudine quacunque, etiam immemorabili non obstantibus.* From this decision of the Council, it is first infer'd, that no privilege Prior to the Council can avail Regulars, or Impower them to hear the Confession of Seculars, even Priests, except they possess a Parochial Benefice, or have obtain'd an Approbation of the Bishop to whom the Seculars, whose Confessions they are to hear are subject. Wherefore *Alexander the Seventh* Condemned the following Proposition. *Satisfacit preceptum annue Confessionis, qui Confitetur Regulari, Episcopo presentato, Et ab eo injuste reprobato.* Secondly it is infer'd, that it is left to the Bishops Discretion to examine or not, either Secular, or Regular Priests, who present themselves to be Confessors ; and since this discretionary Permission is not altogether Arbitrary, a Bishop ought to examine all those, of whose sufficiency he has no certainty, and no Doctor, or Graduate whatsoever, or Superior of a Colledge, or Community (excepting Pastors, who have an Ordinary, and Exterior Jurisdiction) can plead Exemption from this *Examen*, if the Ordinary Pleases.

Indeed considering of what mighty consequence it is both with regard to the Honour of God, dignity of the Sacraments, good of the Church, and benefit of the Faithful to have good Confessors ; as the reverse of this must happen, if they are lax, and easy to deal with ; I think there is scarce an Employ in the Church, which ought to be so narrowly inspected into, as the Approbation of Confessors ; therefore (with Submission) I think the Ordinaries themselves ought in Person to assist at this *Examen*, since the consequence of it, good, or bad, must affect their Souls, as they are appointed Judges of the Capacity, or Incapacity of Confessors ; and that nothing should obstruct their Care, and Judgment in this point.

you see the Council has taken away all former Privileges and Exemption to the contrary, and committed the Charge (that no excuse might be alleged) of this Approbation to the Bishops alone, that the Church might be furnished with good *Confessors*, a thing so rare to be found, that them two great, Spiritual, and enlighten'd Men *St. Francis de Sales*, and the Venerable *Avila* said, that one good one was not to be found in a Thousand, the other said, one in ten Thousand. It is not learning alone makes a good *Confessor*, but chiefly Virtue, Piety, and Practice; for one may be a Speculative Divine and Moralist too, and yet unfit to be a *Confessor*, because he is Ignorant of the true Practice, the knowledge of which is the Scope of this present Work, and for this Reason, those who present themselves to be approved of, ought to be examined thereby: For Example, they should know the Rule to judge, when a *Penitent* has rightly examined himself, and when not; they should know the Signs of a True and False Sorrow; they should know what is said here of Habitual Sin, and when *Penitents* ought to be dismissed, who are guilty of such Sin, as also for the immediate Occasion of Sin, and what appertains to it; they should be well Versed in the different Sorts of Medicinal Penances appointed, and in the most proper for each Sin, as also in the Satisfactory: They should exactly know the Cases, wherein Absolution is to be denied, and in the precise Terms; they should know, and be examined concerning Restitution in Fame, or Goods, the manner of doing the Former. They should in general Terms know, if a *Penitent* gives good Signs, and Tokens, if he examined well his Conscience, or if he is defective in his Sorrow, or has often broke his Promises, and good Purposes, what is to be done with him. They should know the Cases, the Ordinary reserves to himself, and the Sins that have Censures annex to them. This ought to be the subject of *Examen*, before Approbation granted to any: One may be a *Moralist*, and be ignorant how to proceed in the Practice, and therefore it is not safe to Presume any (tho' a Doctor of Divinity to be *Idoneus ad excipiendas Confessiones*) except he is well Versed in this Practice, which upon his *Examen* alone must appear.

Thirdly. It is inferred, that tho' Parish Priests have on Ordinary Jurisdiction over their Parishioners, they cannot Authorize, or desire a Priest not approved by the Bishop of their Diocese to hear their said Parishioners Confessions, or even the Parish Priests own Confession; for the contrary is expressly condemned by *Alexander the Seventh. Prop. Damn. 16. Thirdly.* It is inferred, that the Approbation required by the Council, is for hearing the Confession of *Seculars* subject to the Ordinary; for the Regulars by the Licence of their own Respective Superiors alone may hear the Confession of their own Religious, and of their Domesticks Seculars, who live, and d'iet with them of what Rank soever, provided they are *continui Commensales*; but not of those who live without the Monastery, tho' their Servants, as *Clement the Tenth in Bulla Superna Magni* has determined in these Words: *Ceterum in Monasteriis, et etiam Collegiis. ubi juxta Regularia Instituta vivitur posse tam Pralatos Regulares, quam Confessores Regularium eorundem Monasteriorum, seu Collegiorum audire Confessiones illorum secularium, qui inibi sunt vere de familia, & continui Commensales, non autem illorum, qui ipsis deserviunt.* So that the Regular may without the Ordinaries Approbation hear the Confession of their own Religious, and of their Secular Domesticks, or *Commensales*.

The Case is otherwise with regard to the Nuns, or Religious Women, tho' subject to the Regulars of their order: For according to the Constitution of *Gregory the 15th Inscrutabili*, he therein expressly declares, that the Confessor of Religious Women, whether in Ordinary, or Extraordinary must be approved by the Bishop to be Qualified to hear their Confessions, and that whether their Monastery is subject to the Ordinary, or not, you may Read the Constitution in *Lacroix lib. 6. p. 2. N. 1527*, and a Declaration of the Sacred Congregation to the same purpose Cited by *Silvius P. 2. V. Confessio. Casu 2.* which Declaration was approved by the said *Gregory the 15th*, and *Urban the 8th*. The Declaration requires in such Confessors *Specialem Episcopi Approbationem*, that is, the Bishops must be made sensible

sensible, that the Person presented is designed for a Confessor to Nuns, according to Flacellius, and Lacroix's Exposition, Num. 1530. Clement the Tenth in his Constitution above mention'd confirms the same in a more particular, and restrictive manner; his Words are; *Aprobatos pro secularibus, nequaquam pro monialibus etiam Regularium Jurisdictioni subjectis, censendos; Neque Aprobatos pro uno Monasterio tales existimandos pro alio; Item toties quoties, etiam pro eodem Monasterio deputentur; denuo rursus approbandos esse.* Finally, A Regular is not to be approved by the Ordinary, except he is presented by his Superior, or by his Consent, as it is manifested in; *Clementina dudum de secularibus.* Superiors should not Promiscuously present, as many as they Please, but Persons, as that Chapter directs *personas sufficientes, idoneas, vite probatas, discretas, modestas, atque peritas ad tam salubre Ministerium, & Officium exequendum;* the same Rule and Caution ought to be observed by the Ordinaries with regard to the Approbation of Secular Priests, and neither these nor the Former upon the first Presentation should be approved of for above one Year to oblige them the more in mind their Studies, and to qualify themselves the better. Care should be also had that they behave Virtuously, and be not addicted to any Capital Vice, which ought to exclude such from being approved of as well, or rather more, than any deficiency in Learning.

Many Questions relating to the Approbation of Regulars and Revocation of the same Formerly Started, have been settled by Clement the tenth in the Quoted Constitution, *Superna;* the first Clause whereof is as followeth. *Illos autem Religiosos, qui ad Confessiones audiendas idone generaliter reperti fuerint, ab Episcopis generaliter quoque, & indistincte absque aliqua limitatione temporis, ceterorumque locorum, aut generis personarum in Diocesi propria admittuntur. Quod ceteros vero, qui non idonei reperiuntur, si petierint admitti, arbitrio Ordinariorum relinquitur, si ipsi sum limitata facultate, prout eisdem Ordinariis magis expedire videbitur, probare & admittere.* From this Constitution many consequences are inferred, the

First is, that Regulars generally, or Universally Judged capable to hear Confessions, *id est. moribus, & Doctrina attentis*, ought to be approved of by the respective Ordinaries without Limitation of Time, Places, or Persons of the same Diocess. **Secondly**, Such Regulars are not believed, or judged absolutely Capable tho' not altogether incapable their Approbation, and the Restriction thereof, as to Time, Place, and Persons are left to the Ordinaries Discretion. **Thirdly**, Regulars once approved by the Ordinary *Simpliciter, & Absolute* without any Restriction, do not want for the Future either the Ordinaries, or Parish Priest's Licence within that Diocess to hear the Confession of any *Penitent* subject to the said approving Ordinary, even at *Easter*, or in the Article of Death, provided they certify the respective Parish Priest of the Confessions so heard, to which the Ordinary of the place may compel them under pain of Suspension *a munere Confessarii*; which may be complied with by giving a Certificate in Writing. **Fourthly**, That the Faithful comply with the *Easter* Confession, by Confessing to approved Regulars in the Diocess but not as to the *Easter* Communion. These two last Articles are mentioned in the above Constitution *Superna. Semel simpliciter approbatus posse in Diocesi Episcopi approbantis quovis anni tempore, etiam Paschali, Confessiones audire. Et eos qui dictis Religiosis Confessi fuerint, Constitutioni, que incipit, Omnis utriusque sexus quoad Confessionem adinuat, satisfecisse censendos. Quorumcunque etiam Infermorum (supple posse) Confessiones audire.* Regulars ought in the *First* Place to certify the Parish Priest of said Confession. **Secondly**, According to St. Charles's Admonishment, they ought to consult him before they would hear his Confession to give him light of the Sick Person's State, and Habitual manner of living, and whether liable to Restitution in any respect, which will afford a *Confessor* great light to proceed in his Function with Success, especially in that last point of Time, on which the *Penitents* Safety so much depends; and if this interview with the Pastor could not happen before hearing the Sick Persons Confession, it ought to be had at least after, that both by common Consent, and mutual

mutual Counsels, may help the Sick Person in his necessities.

Fifthly, Regulars approved, as above mention'd, without Limitation, by the Ordinary himself, cannot be compell'd by the same Bishop to a new *Examen*, or revoke, or suspend the former Approbation, except *ex justa causa, id est, ex corruptione morum*, tho' the Confessor should be *absolute simpliciter, & sine ulla limitatione* approved of, and that without being obliged to give his Reasons for said Revocation to any Person whatsoever, *nisi Sanctitati sue*, if required. This is evident from the above Constitution of Clement the Tenth in these Words: *Cum precipue Ministri Sacramenti qualitas, sit vite integritas, ac morum honestas; utique cum causam ad Confessionis Ministerium pertinere, ac proinde nihil obstandi, quominus ob eam possit Episcopus Regulares a se approbatos, suspendere ac repellere a Confessionibus audiendis*. But if a Confessor had been even *Simpliciter, & absolute, & sine ulla limitatione* approved by the Bishops Vicar General, or by the Bishops Predecessor, the present Ordinary may call him to an *Examen* for the security, and tranquility of his Conscience without any further Reason, and much more so, *si non fuerit simpliciter approbatus*, or if limited to a certain Time and Persons. Another Question is, whether a Bishop can revoke, or suspend the Licence he once gave to Secular Priests to hear Confessions in his Diocese, and oblige them to undergo a new *Examen*? I answer in the Affirmative; because Secular Confessors are subjects *in solidum*, or absolutely to the Bishops. *Secondly*, Secular Confessors have no Privileges to plead on this Head, as Regulars have, who before this, used also to be Re-examined: Wherefore if Secular Confessors had been deprived by their Ordinaries of leave to hear Confessions in their respective Dioceses, nay tho' this Privation did not proceed from any good, or rational Motive, and said Ordinary should thereby Sin; yet such Confessors could not hear Confessions after said Revocation for want of Jurisdiction, and the Confessions made to them would be Null. *Sixthly*, *Nulloatenus Episcopus possit ab omnibus simul Regularibus unius Monasterii*

et si facultatem audiendi Confessiones suspendere (incon-
grua dicitur Apostolica) *ad id instrumentum*
 Secondly, Neither Secular Confessors, or Regulars
 can Absolve even by virtue of any Privilege, from Sin
 which their Ordinary reserves to himself, as is evident
 from this condemned Proposition of Alexander the Se-
 venth: *Mendicantes possunt absolvere a Casibus Epis-*
copi reservatis, non obtenta a se Episcoporum licentia.
 Yet they may Absolve in this Diocese from Sins reserv-
 ed in another, but not in this where the Confession is
 heard, except they had just reason to be persuaded, that
 the Penitent in fraudem reservationis quitted his own
 Diocese to Confess in this, in which Case, he ought to
 be remitted back without Absolution; it may be pre-
 sumed he came in fraudem, except he came expressly
 to gain an Indulgence, or is travelling on a long Voyage,
 or Journey. Finally, Regular Confessors cannot in Vir-
 tue of any Privilege Absolve a Penitent, *etiam Satis-*
facta parte a Censuris pro foro externo, neque pro co-
absolutos censendus qui ab eisdem pro interno Absol-
vuntur.

How a Confessor is to behave, who had Absolved a
 Penitent without Jurisdiction, or because he had none,
 or because he had Absolved him from a reserved Case
 without Power? Such a Confessor would Sin grievously,
 and would incur Censures reserved; what he ought to
 do, was diligently to search, and find out the said Pe-
 nitent, and with great secrecy advertise him of the Error
 committed, that he might Rectify his Past Confession;
 but in case he could not find him, or tho' found, if he
 fear'd great Scandal from thence to ensue, to leave the
 Affair to God, and pray for said Penitent, that God
 might inspire him with a Sorrow of perfect Contrition.

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C H A P. XXII.
A continuation of the Qualities requisite in a Confessor
with some necessary Admonitions.

WHAT Qualifications a Confessor should be endued
 with, may be easily inferred from the Sublime-
 ness

of his Function : For his Office is not only to be
 immediately Instrumental to the Justification of a Sin-
 ner, but also to dispose, to prepare, and to adapt Sinners
 for the receiving of that Sanctifying Grace, and so receiv-
 ed to Preserve it ; all which requires no less than Di-
 vine, and Supernatural Endowments. It is not my In-
 tention to enlarge on these Qualifications, which are ob-
 vious in every Moral Author ; but lightly to touch on
 a few of them, with some useful Remarks. The Cate-
 chism of the Council of Trent (a) succinctly comprehends
 these Endowments of a Confessor, in these words : *Max-
 imo studio curandum est, ut eum sibi Sacerdotem deligant
 vitæ integritas, doctrina, prudens judicium com-
 mendent ; quique quantum in eo Officio, cui præest, pon-
 deris, ac momenti sit, ut quæ cuique sceleri pena con-
 veniat, & qui solvendi, vel ligandi sunt optime noverit.*
 With exceeding Care, this Catechism says, endeavours
 to be used to make choice of a Priest for this Ho-
 ly Ministry commendable by the Integrity of his Life,
 virtuous Behaviour, Learning, Prudence, that he may
 know, of what great Weight, and Moment this Ministry
 is, that he should know the proper Remedies, Medicines
 to Cure every Sinful Evil, and whom he is to Absolve,
 and to whom he is to refuse Absolution.

Vitæ integritas the chief Endowment of a Confessor,
 does not only consist in this, that a Confessor should ne-
 ver Administer the Sacrament of Penance in Mortal Sin,
 which would be a great Sacrilege : Therefore if he is
 conscious to himself of being guilty of any such Sin, he
 should first clear his Conscience by Sacramental Con-
 fession, or for want of this Opportunity, he is to endea-
 vour with all the diligence he is Capable of, to excite in
 himself a Strong Supernatural Sorrow. For tho' it does
 not appear, that one in this Case is as strictly bound to
 have recourse to Sacramental Confession, as he would be
 in Case he was to Celebrate, or to receive the Holy Com-
 munion ; yet it would be rash to trust to the above said
 Sorrow alone, having the opportunity of Confessing, be-
 cause this must be looked upon, as the safer and easier
 way to recover God's Reconciling Grace, and there-
 fore

(a) P, 2, de Sacr : pon, n. 73.

There is to be preferred to the other Means, not so easily
 be executed, as many thro' mistake imagine. Therefore
 it is more advisable, that when you can clear your Con-
 science by going to Confession, or if you want this op-
 portunity excuse yourself from hearing the Confession of
 others, except necessity requires it of you, and then de-
 it be, having Premised the Sorrow above mentioned.
 Here I must observe to you, that a *Penitent* is not
 discharge his Conscience to one, whom he certainly know
 to be in the State of deadly Sin (except in the Arti-
 cle of Death) not but that this Confession would be
 Valid, and available (except the Confessor was under
 Suspension) but because this would be to induce, and
 to Co-operate (without extream necessity) to another
 Persons Sin, and such Confession on the part of both *Pe-
 nitent* and *Confessor* would be Sacrilegious. Observe
 that I have said, *to one, whom he certainly knows to be*
in a deadly state of Sin, which otherwise is not to be
 easily Presumed.

It is not enough for the Minister of the Sacrament of
Penance to be free from *Mortal Sin* in his Administra-
 tion, that word *Integritas vite* imports a great deal
 more and signifies, that a *Confessor* should always be
 Man of a good, and irreproachable Life; Innocent Beha-
 viour, a Man of good Example; a Man of such Integri-
 ty of Life, which absolutely may give him the Deno-
 mination of *Virtuous*, which signifies a continual State
 and Habit of Virtue; not a Momentaneous, and Transi-
 ent State only according to the Canon (*qui vult dis-*
6. de. Penit.) where it says, *the Priests, to whom all*
Sorts of Sinners present themselves, and before whom
all Spiritual Distempers are exposed, ought to be such
as cannot be reproached with any of these Faults, which
he is to Condemn in others. The Reason of this is, be-
 cause a Mistring Speculative knowledge is sufficient
Virtuous Men joyn'd to the Practical Notion they have
 in their Souls of shunning Vice, and embracing Virtue,
 which Constitutes them fit Judges of both, and to form
 a right Judgment of the one, and the other, according
 to that saying of the Apostle, (a) *The Spiritual Man*
Judgeth

(a) Cor. 2.

Judgeth all things that is, Passeth a right Judgment on all Spiritual things, better than a Vicious Man, tho' Spectulatively more Learn'd, and more Advanced in Human, and Natural Wisdom, yet a Perfect Stranger to the things Divine, and Spiritual for want of a Divine Spirit, or of the Grace of God, whereby alone he is Qualified, according to the Apostle to examine, and Judge rightly of things Spiritual, and thereby is endow'd with the Spirit of Discretion not only to Judge, and discern Vice from Virtue; but also to give the sounder Advice, and Prescribe the fittest Means to avoid Sin, and acquire Vir-

Secondly, because as St. Charles well observed, (a) their good Works, and Examples are more effectual, than any words whatsoever to induce *Penitents* to embrace Virtue, and shun Vice. Thirdly, Because the words of these Spiritual Men whether of Consolation, or reprehension, are not only animated with the Divine Spirit, but are more Proportion'd to become God's Instruments to Communicate his Divine Grace, and Efficacy to others to attain the design'd End, which is the Conversion of Sinners, according to the Royal Prophet, *dabit voci sue, pacem virtutis*, which experience confirms, God making choice of these Spiritual, and Holy *Confessors* to work Wonderful Conversions by Means of his Holy Ministry, and to advance many in a Virtuous Life; whereas we see but few Solid Conversions, and less Spiritual advances attending *Confessors* of a Tepid Life; not that the fruit of this Sacrament is any way Attributed to the Merits of its Minister, which is altogether due to *Christ*; but because the Spiritual, and Holy Ministers are apter Instruments to Participate of the Divine Grace, and Virtue, and to Communicate it to others; for being in themselves perfect, they are the fitter to perfect others: These are the Endowments, and Graces St. Dennis requires of Priests, and *Confessors*, *perfecti, & perscipientes*, as also Gregory the Divine (b). *Hic est ordo naturalis, ut prius purgari prius, deinde purgare; sapientia instrui, atque ita demum alios sapientia instruere; lucem, & alios illuminare: ad Deum appropinquare.*

(a) In Inst. Conf. (b) Orat. 1

Et ita alios deducere. sanctificari, Et postea sanctificari. From whence you may conclude, that Virtue is a more desirable Quality in a Confessor, than great Knowledge; and that great Speculative Knowledge without Zeal and Virtue, will make but an indifferent Confessor, and if besides he should be in any respect Vicious, he will prove a Fruitless one, and should not be admitted to that Ministry, or if admitted, should be removed from it, as the above Reasons, and Authorities do convince: For as Christ says, *A bad Tree will not bring forth good Fruit*, either in himself, or in others, and no one can be a fit Judge either to Punish, or to Cure in others, the fault he is guilty of himself. Let us conclude with the Words of St. Bernard (a) *Va Ministris infidelibus, qui nec dum reconciliati, reconciliationis aliena, negotia, quasi homines, qui iustitiam fecerint, apprehendunt. Va filiis ira, qui se ministrum gratiae profitentur: Va filiis ira, qui pacificorum simul usurpari gradus, Et non merita, non verentur: Va filiis ira, qui fidelis sese Mediatores pacis, ut peccati populi comedant, mentiuntur.* What is worse than this, is, when two Ministers such, as St. Bernard here describes, *Sibi invicem exhibent Absolutionis Beneficium similis culpe rei, nec non cum Complicem peccati se abolere, attentat.* All Divines, and Asiericks condemn this last Case, and highly inveigh against such an Attempt, and in many Dioceses is therefore forbidden, and should be in all for many obvious Reasons.

Tho' this Integrity, of Manners, and good Behaviour required in Priests to be advanced to the degree of Confessors, signifies a Compliment of all Virtues; yet what will render them more Commendable, and fit for the Charge, is the observance of two things more; the *First* is, to exercise the Office of a Confessor with great Purity, the *Second* to exercise it with great Disinterestedness that is, not to desire, seek, or expect by means of it anything Temporal whatsoever, or to give any Indication or Tokens thereof. The *First* is requisite, for as St. Antoninus well says (b) A Confessor should be like the

(a) *Serm. de Convers. ad Cleric. Cap. 19.* (b) *Ant. 3. p. tit. 17. Cap. 17. pars 1.*

Sea of Brass, which was kept in the Temple, that all Beasts which were to be offer'd in Sacrifice, should be washed, and Cleanfed therein. Wherefore as that Brass Sea abounded with Uncleaness, even in a Poor Confessor's Mind is filled with a thousand unclean Species by the exercise of his Ministry. Wherefore St. Gregory in his Pastorals says (Cited by St. Anton.) *Fit plerumque, animus Pastoris, audita tentatione Ovis, & ipsa tentatur : & ideo cum timore, & tremore debet poni, non se ponere, & ingerrere, & cum levitatibus, & vitibus ibi stare.* Undoubtedly it concerns the Divine Providence, who Instituted this Sacrament to protect, and defend that Priest with singular Care, who with a pure Intention, and clean Heart sits down to exercise this Function, that he may safely live in these Unclean Waters, and to bear with the many filthy matters which are there Treated of by different Sexes, and Persons, like the Sun, which shines on the Mud without being defiled: None would dare out of that Holy Tribunal to Treat of such Matters with them Persons, without being guilty of great Rashness, and endangering their own Souls : If in Confession then they are freely discoursed of without any great danger, this is due to the special Graces, which God grants to the exercise of that Function, which as he Instituted it for the good of Souls; it should not be Prejudicial to the Souls of those, who Administer it. God deliver his Church from such as are not endowed with his Spirit of Purity, and who sollicite to be Ministers of that Divine Sacrament for base Ends; such endanger their own Salvation, God being in that Case disengaged from assisting them with his special Graces; and it may be verifed of them for their bad Intention, and unwarrantable Presumption, what St. Paul says *ad Rom. 1. Traduntur a Deo in desideria cordis eorum in immunditiam, & in passiones ignominie.*

Wherefore that Confessors may exercise their Function with pureness of Mind in an exemplary manner, and with that purity of Intention, and Safety to themselves, they are to observe the following Instructions. The first and, Chiefest is, that a Confessor should never become very Familiar with his Female Penitent, but to the

the contrary should abstain from giving any marks of peculiar Affection, Esteem, Confidence, or good Will as also from frequent Visits, long Conversations, or from charging himself with any Affairs of others foreign to the Ministry of Confession, such as Petitions, or Solicitations in Favour of this or any other person, and much less, in Favour of himself, or his Kindred. The full observance of this Instruction will free *Confessors* from many dangers, as may be evidently known, and infer'd from the Inconveniencies, and Scandals others have fallen in to, for not having practis'd this Document, which is deliver'd to us by all the *Asteticks*, and *Spiritual Men*.

Whereupon you may see the Venerable Master *Avila* (a) where the Saint explains *First*, The great Facility wherewith that Love, which in its beginning was Spiritual, degenerates into Carnal by Familiarity, and much more so, when the *Penitent* is Spiritual, and truly Devout, if the due Caution be not observed : For then the Saint says, the beginning of this Affection was Pure and founded on a good Motive ; but by a continuance in this Familiarity, and by enlarging in Conversation it becomes an hidden Evil, a Domestick Danger, a delightful Business cover'd with a good appearance. *Secondly*, the Saint says, how this danger in its Commencement is not apprehended ; because the crafty Devil, that they may less fear this growing Familiarity does not openly Tempt them with Unclean Suggestions, to the contrary he proposes Pious Motives to them in order to increase this Familiarity with more frequent Conversation, and when he has obtain'd this End, it instantly follows, that those, who in the beginning conversed like Angels, by too frequent Familiarity become Gloathed with Flesh, and the Passions thereof, and immediately begin to feel their Imaginations fill'd with their own respective Ideas, or Images, with the softness of their mutual Words, and with a restless growing Affection, to that degree, that even in their Meditations, and retreat, when they should be speaking to God alone,

(a) *Sup. Vers. audi filia Cap. 8. & S. Tho. q. 68.*

this Image of each other always intermediates, and interposes between God, and the Soul, when this very thing alone ought to undeceive both, and induce them to Condemn, and abstain from that Familiarity, as from a thing tending to Evil, and Danger; The Devil persuades them, that the mention'd Effect is so far from being Vicious, that it proceeds from too great a Spiritual Love, which the one has for the other, which engages them to repeat their Visits the oftener, and to increase their Mutual Conversation.

Being brought to this pass instead of the sweet Fruits of Oration, they acquire what the Saint thus expresses, *Inquietudinem mentis pestiferam, Orationem mentis, & oris inficiens, & dispergens, & affectus contrarios orationi, in mentem generans, & exercens; nam sicut oratio pura mentem purificat, illuminat, letificat, fortificat, & impinguat, sic carnalis affectio, & immunda mentem inficit, & obscurat, debilitat, & siccat, & corpus eisdem maledictionibus implicatur.* To these Evils, the Saint says, many other Evils succeed, such as Illusions, Errors, Forwardness, and others of a worse kind, which he does not Venture to explain.

This is the Offspring, Process, and End, to which the want of Caution leads, which might be easily taken in the beginning; but with difficulty takes place in the Progress, wherefore the Saint concludes, that he, who finds himself Wounded with this Dart, let him know, tho' he should ever so much Mortify himself with Fasting, Discipline, and Hair Cloath, and tho' he should Pray ever so much, he never will find himself free'd from it, but by keeping altogether his distance from the Person, who by too much Familiarity, and frequent Conversation Occasion'd it. Wherefore he says the Counsel of St. Hierom ought to be Practiced, who says, *Feminam, quam vides bene conversantem mente dilige, non corporali frequentia, quia initium libidinis in visitatione Mulierum est.* And else where says, *solus cum sola non sedes in secreto absque arbitrio, & teste.* And that saying of St. Austin is to be observed, and noticed. *Sermo brevis, & rigidus cum Mulieribus est habendus; nec tamen quia sanctiores fuerint, ideo minus timenda, quod*

Not to hear any Womans Confession in secret Place, or the Doors being shut but in the presence of some one, or other. To conclude, let the *Confessors* see to wipe out of their Minds, Imaginations, and Memory all these Unclean things, and never afterwards reflect on them, and I will be bound, if they follow these Documents, they may walk in the midst of the Flames of that Impure Fire without Soiling or Burning themselves.

The *Second Document* is to refrain from desiring any Temporal Emolument whatsoever by means of that Holy Ministry, or even not to expect Human Praise, or Glory for doing what is your Duty in that Administration. *Confessors*, must here keep a good Guard on themselves; for as the Appetite, or desire of these Temporals is less Shameful, than the desire of carnal things above mentioned, and less Perceptible than the latter; yet it is not less Hurtful to the Holy Administration, it being an easy matter by these desires to fall into that foul Vice of *Simony*, and become Venders of this Sublime Ministry ordained for the Jurisdiction of a Sinner.

For the due Intelligence of this matter, you are to observe, that tho' the Ministry of Confessing is very Labourious, the Church did not for this, or any other Reason assign a Sallery, or even a Stipend, or any Temporal Emolument whatsoever for the Administration of Penance, tho' it has assign'd such Emoluments for the Administration of other Sacraments, less Labourious as for Example, for Christening, for Marrying, and for Celebrating especially where the Clergy want livings. Nor is it a received Custom in the Church to take any thing Temporal for hearing Confessions, as it is evident. Supposing this Truth, let these *Confessors* look to themselves, who apply to hear the Confessions of Wealthy Persons, or of Persons in a high State with the View or Expectation, that they will consider them by Means of some Temporal Emolument, call it by what name you Please; therefore they readily become *Simonists*; for tho' it is not *Simony* to Officiate in these Ministries, for which, neither by the Law of the Church, or by a constant approved Custom with a Secondary Intention, or View of acquiring the Temporal Emolument assign'd to its

Administration ; yet to Administer the Sacrament of Penance for Example, for which no Stipend is allotted either by Law, or Custom, even with a secondary View, or expectation of some Temporal Emolument by way of Stipend, would be down right *Simony*. This is evidently proved from this Condemned Proposition (a) *Dare temporale pro spirituali, quando temporale non datur tanquam pretium sed duntaxat tanquam motivum conferendi, vel efficiendi spirituale, vel etiam quando temporale sit solum gratuita compensatio pro spirituali ; vel e contra non est Simonia*. From whence you may infer, that when the Temporal Emolument in view, is looked upon as the Motive of conferring, or receiving the Spirituals, especially if the Temporal Emolument on any other Score is not due, as a Stipend *ad sustentationem Ministrum lege, aut consuetudine* established, or tho' the Temporal Emolument not due, be taken, or given on any other account, but *ex pura devotione tantum*, is down right *Simony*. No Temporal Emolument (as we have already mention'd) is due, either *lege, or consuetudine Ecclesie* to the Office of a Confessor ; consequently, if he expects any Temporal Emolument for the exercise of that Office, otherwise than *ex pura & libera devotione Confitentis*, he is not free from *Simony*, tho' he should expect this Temporal return neither by way of *pretii*, or *motivi*, but by way of *Gratuity, or amicabile compensationis*.

Perhaps you may object, that as there is great uniformity between *Usury* and *Simony*, one may lend Money to another, and be not guilty of *Usury*, tho' he should expect *per modum amicabile compensationis* some Temporal return : *Ergo* one would not be guilty of *Simony*, tho' he should expect some Temporal return also on the same Motive. It is worth your while, if you are desirous to penetrate into this matter, to reflect on the Answer, and Disparity St. Thomas gives between these two matters (b). *Unde ad tertium decimum dicendum, quod munus aliquod vel a manu, vel a lingua vel ab obsequio potest*

(a) *Innoc. II. pro. 45.* (b) *S. Tho. 9. 13. de malo arti. 4.*

potest Usurarius sperare dupliciter : Uno modo quasi debitum ex quadam obligatione tacita, vel expressa. Et sic quodcumque munus speret, illicitè sperat. Alio modo potest aliquod munus sperare absque obligatione præstandum, Et sic licite potest ille, qui mutuat, sperare aliquod munus ab eo, cui mutuat; sicut si fecit servitium alicui, confidit de eo, ut amicabiliter sibi suo tempore servitium faciat. Alia tamen est ratio de Simoniacis, & de Usurario : Quia Simoniacus non dat id, quod suum est, sed id, quod est Christi : Et ideo non debet sperare aliquam recompensationem sibi faciendam, sed solum honorem Christi, & utilitatem Ecclesie : Sed Usurarius nihil alteri præstat, nisi quod suum est, unde potest amicabilem recompensationem sperare per modum prædictum ; i. e. sine ulla obligatione, sed pure gratis.

Let Confessors then, and other Spiritual Ministers look upon themselves, not as Lords, or Masters of the Spiritual Gifts, but as pure Administrators of another Persons Goods : Sic nos exestimet homo ut ministros Christi, & Dispensatores misteriorum Dei. And again, qui loquitur tanquam sermones Dei, and again, & qui ministrat tanquam ex virtute, quam Deus administrat, and therefore are Dispensers only of God's Graces, and Goods, they may understand, that besides the convenient Sustainence, which the Church has allotted to them, they are not to seek by means of the exercise of their Ministry, and Function for any other Utensils, Conveniencies, or Human Interest, but for the Honour, and Glory of God, who is the Lord thro' Jesus Christ, who merited all Spiritual Gifts for us, ut in omnibus honorificetur Deus per Jesum Christum.

This may be confirm'd from the Synod of Montpellier Regalis 1638 de Penit. Cap. 3. and from that of Verbum 1693 Cap. 11. The first has thus : Qui Christi fidelium Confessionibus excipiendis expositi sunt, nihil exigant, vel recipiant a Penitentibus, nec in Simoniacum crimen incidant. The latter says, Ab omni Simoniacæ labe mundos, ac puros conservare studeant Confessarii ideoque neque expresse, neque tacite, nec per verborum obscuritatem, aliquid etiam minimum percipiant : & a Penitentiis pecuniariis imponendis, quatenus

rum fieri potest, abstineant; & si aliquando Penitentis, sui criminis ratio requirat, ut tales imponantur; districta prohibemus, ne sibi aut Ecclesiis suis, eas applicari jubeant, aut suadeant. These are most clear Authorities to convince all Confessors that they cannot lawfully even expect, much less accept of any Temporal Emoluments by the means of the exercise of their Ministry, which is altogether Spiritual, and above all Temporals, and *Gratis* given to them to be distributed *Gratis*. This disinterestedness in Confessors is often Insinuated, and commanded by several Provincial Synods with the addition of Excommunication, and Privation of Office on such Transgressors.

Wherefore St. Charles the Pattern of Confessors after having decreed the same in various Synods, he presses it homely in his Instructions to Confessors in these Words: *That the Priest may with greater liberty exercise his Office with regard to his Penitent, and not weaken, or lose his Authority with respect to him, he must shew himself averse to all kind of Avarice, and therefore let him not ask any thing for his Labour, or give to understand, that he desires, or wishes for any thing Money worth, but to the contrary, both by his Words, and Actions let him convince People, that he has horror to these things. For which Reasons, if for Penance Masses are to be enjoy'd, let him not sollicite them for himself (or even accept of them as the above Councils mention, and Caution) for his Church, or Monastery; and the same Rule he is to observe in uncertain Alms-deeds, and Commutation of Vows; Item if necessary should require to oblige the Penitent to perform Restitution, let not the Confessor charge himself with it, except necessity should require it, and then let him get a Receipt for it, and shew it to the Penitent.* So far this Saint, who would have the Holy Sacrament Administer'd with a Holy, and disinterested Intention necessary to discharge well the Duty of a Confessor.

The Synod of Tolido held in the Year 1682 by Cardinal Portacarrero Lib. 5 Const. 17. with strong Reasons decrees the same in these Words: *As by all Law Civil, and Ecclesiastick, all Judges are forbid to receive*

Gift

Gifts or Presents, that they may with the greater freedom administer Justice, and give to each his own, with much more reason it should be observed in the Tribunal, and Judgment Seat of Confession, where the Salvation of Souls is Treated of. Wherefore Sacra approbante Synodo, we order and command, that no Secular, or Regular Priest, on account of Administering the Sacrament of Penance, shall receive, or take any Money, or things Money worth, and if he has received it, let him be suspended from the Administration of all Sacraments, according to the Arbitration of our Judges: And we command the Faithful our Subjects not to Confess to such on pain of Excommunicationis Majoris.

The very Reasons alleged in these Authorities make this matter evident. For if Gifts, and Presents admitted of by Judges in the external Judgment, has been at all times, and by all People looked upon as Dangerous, and very apt to corrupt both Judgment and Justice, tho' liable to the Censures, and Outcries of many Spectators, who are Sensible of the injustice done, and do Murmur, and Exclaim at it, and therefore all Laws forbid such Gifts, and Presents to be made to Judges on severe Penalties: What Havock then will such gifts occasion, if admitted by Confessors, who are to Judge of the secrets of our Conscience, and where their Judgments, tho' ever so Perverse; are not subject to the Censure of the World in order to be Reformed, or Amended? Wherefore we may have Reason to fear the Menaces of the Lord with a *Vae Vae qui justificatis impium pro muneribus, & justificationem Justi auferitis ab eo* (a). Can you Imagine, that a Confessor who loves Gifts and receives them with sawning Pleasure, will either have the Face, or Courage not only to deny, but even to delay the Absolution of such a Penitent, tho' the state of his Conscience requires, and demands it? Nay he will not have Fortitude, or Resolution enough severely to Reprehend, or Prescribe even the Proper Medicinal Penance to make him abandon his repeated Crime, or to make his Penitent depart from the sinful State he lives in. From whence you may infer

P p 3

(a) *Isai. Cap. 5.*

fer (that you may shun it with the greater Care) how Reprehensible, and unworthy such *Confessors* are, who first desire, and rejoyce to meet with *Penitents*, who regale them, as if they had met with a mighty Prize; and if once they have got such a *Penitent*, what Pains and Artifices do they make use of to keep him, and hinder him from going to another. What extravagant lengths will they suffer him to run, to Humour, and keep such Headfast to their own side, and are not contented to be receiving their Temporal Emoluments whilst they are living, but even pretend, and sollicit to be left Heirs either themselves, or their Houses after the *Penitent's* Death to the great Detriment of Poor Relations. Of such *Confessors* it may be said what the Apostle mentions to *Titus*, *Subvertunt domos, docentes que non oportet, rursus lucris gratia* (a), and on this Score to flatter them even in that Holy Tribunal to keep them for that purpose, and suffer them to run Headlong, without check, in the Career of their Vicious Passions to the Eternal Perdition both of the one, and the other. Finally, such *Confessors* are highly reprehensible, who if disappointed of being regaled by *Penitents*, yet their Ambition Pushes them on to expect Preferment by their Means, or at least to be puffed up with vain Glory for being *Confessors*, and Directors to great Men. This is often the Case of *Confessors* to Prelates, Ministers of State, or to great Lords, and Ladies, besides that, these are not only Cowardly, and remiss in the Execution of their Office, as well as the Former; but also on account of their vain Glory, and Worldly expectations, they villify themselves, and Ministry by too servile a Courtship, and Attendance on great Personages, who for this very Reason are used by them, and their Domesticks with insufferable Spight, and Contempt: and are commonly Treated by these great men more like Servants (whom they think they greatly Honour by their Choice) than Spiritual Parents, to whom is due the greatest Reverence. Let such Contemptible usage be the fate of all *Confessors*, who for Worldly Views slacken the Reins of their Powerful Authority, and by their servile Compliance, and Attachment,

(a) *Ad tit. Cap. 1.*

men, are often looked upon by those they Worship, as low and mean, as common Foot-men.

By this you may see how necessary disinterestedness is in a *Confessor*, and to keep proper distance with his *Penitent*, especially with those of the first Rank, and to Treat them (but with all the Sweetness) according to the Rules of Penance, as they would all other *Penitents* in the same State. This Fortitude is extremely requisite in *Confessors* of great Persons, who are so very apt to be blinded, and carried away with Contemptible Worldly Views, and consequently unqualified to be Judges of *Christ* in that holy Tribunal, according to the saying of the Holy Ghost (a) *do not seek to be a Judge, if you find you have not Fortitude, and Courage to withstand Injustice.* This Virtue consists in advising, and reprehending a Sinner, when there is necessity without being awed by any Human respect, refusing Absolution intrepidly even to the Person of a King living in the immediate Occasion of Sin, or delaying the Absolution, if he is involved in a *Mortal* Habit of Sin, or refuses, or delays to restore his unjust Acquisitions, or does Injustice to his Subjects either by employing corrupt, or unlearn'd Judges, and other Officers of Justice, or by oppressing his Vassals with unnecessary, and heavy Taxes, or by distributing the Offices either of Church, or State to the Unworthy, Postponing the Worthy to whom these Employ are due, especially if for their due discharge they require certain Qualifications, as that of a Judge, or any other Officer of Justice, Bishop, Pastor of Souls, who all require great Learning, and Probity to discharge their Office rightly. Wherefore let the *Confessors* of absolute Princes have always before their Eyes that grave, and Important Monition of the Council of Trent (b), *Meminerint nihil se ad Dei gloriam, & populorum salutem utilis posse facere, quam si bonos Pastores, & Ecclesie gubernanda idoneos promovere studeant, eosque alienis peccatis communicantes, mortaliter peccare, nisi quos digniores, & Ecclesie magis utiles*

P P 4

(a) Eccles. 76. (a) *Trid. Sess. 24. de Reform. Cap. 1,*

iudicaverint non quidem precibus, vel humano affectu, aut ambrosiam suggestionibus; sed eorum exigentibus meritis praefecti diligenter curaverint. This Decree concerneth all who have a Hand in these Promotions. See 47th Proposition condemn'd by Innocent 11th, where this is further confirm'd.

Let Confessors of Sovereign Princes observe, that there is no sin such as a Prince can commit will sooner draw the Vengeance of that God by whom Kings Rule upon himself, his House, and Empire, than *Publick Injustice*, especially *Commulative*, which is the Infallible Consequence of the Violation of distributive Justice, as for Example: The bad Choice made of a Chancellor, Judge, Sheriff, or any Officer, of whom Publick Justice may in one way or another depend: This is evident, first from the Holy Scriptures (a) *Regnum a Gente in Gentem transfertur propter Injustitias, & Injurias*, and again, *Ve enim Terra, cujus Rex puer est*; and why so? Because Justice will not be observed, where the King is a Child, and Incapable of Inspecting into the Choice, or Conduct of those he Substitutes to be Judges of the Land in his own Stead. It is there *David* heartily Prayed to God, to endow him, and his Heir *Solomon* with this Royal Virtue of Justice, *Deus Iudicium tuum Regi da, & Justitiam tuam Filio Regis*, and *Solomon* knew this was the most necessary Virtue for a King to Govern well his People, and therefore above all other Gifts demanded, and obtain'd it of God. And again it is said: *Judex sapiens judicabit populum suum, & Principatus sensati stabilis erit. Rex insipiens perdet populum suum*; and what will follow, *in manu Dei potestas Terra, ut utilem Rectorem suscitabit in tempus super illam* (b). In the Book of Wisdom Chapter 9. Kings are exhorted to do Justice without acception or exception of Persons; that is, not to do Injustice to the Poor, in favour of the Powerful. *Audite ergo Reges, & intelligite, adverte Iudices finium Terra. Quoniam data est a Domine potestas vobis, & virtus ab Altissimo. Quoniam cum essetis Ministri Regni illius, non recte Iudicastis, nec custodistis legem justitiae, borendo, & dure*

(a) Eccles. 10. (b) Eccles. 10

jure apparebit vobis. Wherefore if a King is desirous to establish his Throne, let him strictly adhere to Justice, *pro justitia aggonizare pro anima tua, & iustitia ad mortem Carnea pro justitia. & Deus expugnabit pro te Inimicos tuos.* (a) Not but Clemency sometimes becomes a Prince, as *David* is highly recommended for it (that is to be Clement, and ready to Pardon Self, or Personal Injuries, and Offences, but never to the Wrong, or Detriment of another, such was *David's* deportment with regard to *Saul*, *Absalom*, and others. See *Shuall* said

The Reason of all we have said here, is evident, because it was to protect their Persons, and Properties from Injustice, Wrongs, Injuries and Insults, that some for Example made choice of a Kingly Government, as being more expeditious, and expedient for this End (the same Motive gives birth to other forms of Government) than if this Power had been lodged in the Collective Body of the People, and therefore when Kings are Sworn, before they are Crown'd, the only, or at least the Chief Scope of their Coronation Oath is to oblige themselves to support our Persons, and Properties from all Injuries, and Injustice, which View God the King of Kings second, appointing him his Minister here on Earth, and Arming himself with Power, that is with the Sword of Justice, *a Revenger to execute Wrath* (that is Punishment) *on him that doth Evil*, or Injures his fellow Citizen, either by abusing his Person, or usurping his Property, and to preserve both these things is the chief, or the only end of Civil Laws, and Governments; for every Civil Crime will be upon examination found to oppose either of these Ends. From whence you may conclude, that the greatest Crime a Prince as such can be guilty of is the Violation of Commutative, and Distributive Justice (tho' I might say of Distributive Justice alone, since as I have observed already, the former is but a Sequel of this) and this Violation obliges God to Transfer the Reins of Government into other hands, as he did with *Saul*, *Jereboam*, and others, and this, as History Witnesseth, is found to have been the ruin of the *Roman* Government, and of all others, who have suffer'd

(a) *Eccles. 4.*

for'd the same Fate. Therefore a Prince Confessor ought frequently to signify this to his Royal Penitent, and Admonish him to make choice of Learn'd and Pious Prelates (on whom the Good of the Church and State so much depends) who will take Care, that their under Pastors should be like unto themselves. To make choice of an able, and Honest Minister of State, who will recommend none but wise, and upright Men to be made Judges, and Officers of Justice, and when any deficiency is herein observed, and that publick Fame, and Rumour exclaim against the just, and Publick Conduct of any of these, let such a Confessor advise his Majesty as it is his Duty to enquire into the Rumour of Male administration of Justice, and if it is found just, let such a Publick Offender be immediately removed from his Office &c.

To return to our Purpose, Confessors must not only be disinterested, but also indifferent to hear the Confession of the Poor, as well as the Rich ; and as *Christ* instituted that Holy Sacrament for the Former, as well as the Latter, Confessors should with the same Zeal, and Charity Administer it to both. For want of this Spirit some Confessors are guilty of some abuse against this Sacrament, first these, who have a select number of Noble, and Rich Penitents never apply themselves to hear the Poor, and pretend they have not time for this : Such ought to conform themselves to the Uniformity of *Christ's* Love and Charity, and not to undertake to hear so many of the first Rank, but also should afford themselves Leisure to hear, and direct many also of the lower Rank. Such also are reprehensible, who sit down to hear Confessions, beckon, and call those of the better sort, with Leisure, Grace, and Attention listen to them, and with discontent, and Precipitation hear the Poorer kind, they longer in wait, and very often do not give them time to confess themselves entirely, and what is more abominable, some perhaps Treat these Poor Creatures with much Hurry, Impatience, Fastidiousness, and Contempt that they do not give them time to explain their Sin, or to accuse themselves of all. To such the Words of the Apostle St. James are very applicable, *If the*

shall come into your Assembly, a Man with a Gold Ring in fine Apparel, and there shall come in a Poor Man in Vile Attire, and you cast your Eyes on him that is clothed in a fine Garment, and shall say to him: Sit thou here in a good Place; but say to the Poor Man: Stand thou there, or sit under my Footstool. Have you not passed a Judgment within your self, and are become Judges of unjust Thoughts? Hear then my dear Brethren, hath not God chosen the Poor of this World, Rich in Faith, and Heirs of the Kingdom, which God hath promised to them that love him? But you have dishonour'd the Poor (a). By which Words the Apostle does not only condemn the Acceptation of Persons in the execution of the Holy Ministries, but also seems to give us to understand, that the Poor, and Miserable should even be preferr'd in Imitation of *Christ*, who chose for his Apostles the Poor, and not the Rich of this World. Indeed it would be convenient *Confessors* should even frequently give this Preference to the Poor. *First*, To quell the Pride, and Presumption of the Rich, who pretend, that the Worldly Esteem they are in, entitles them to a Preference even in the Divine Rank and Order. *Secondly*, That the *Confessor* should Cross, and mortify his own Inclinations, which carries him to prefer the Rich. *Thirdly*, To avoid all Occasions of Murmur, Scandal, and Complaint, inasmuch as the Poor will be apt to Censure a *Confessor*, and say he is guilty of the Acceptation of Persons if they see themselves constantly postponed to the Rich; contrary to the Example *Christ* has given to us, who offer'd to go in Person to Cure the servant of the Centurion, tho' this was not desired of him, and yet refused to go in Person to Cure the Son of the Ruler tho' pressed to it. Now tho' *Confessors* should have the Courage to imitate this noble Example of *Christ*, in preferring the Poor to the Rich, at least let them (generally speaking) be dealt with Equity, Mildness, Patience, and good Grace; let them have Time to explain their Sins after their own manner, and let *Confessors* use as much endeavours (and rather more on account of their great Ignorance) to instruct them, to

Undecieve them, to Reprehend them with Sweetness, and I will engage, he will gain more Souls to God out of this Inferior Rank, than out of the Superior; because the Pride of the Latter is such, that they will not bear with the *Confessor's* Reprehensions, or give Ear to his Admonitions, or apply the Medicines he Prescribes to them; whereas the Poor will humbly submit to all this, and will be sooner, and easier moved to Compunction, and to execute the Penance enjoyn'd them, let it be ever so smart, or difficult.

As we have exhorted *Confessors* to be disinterested, and not to expect, or receive any Temporals, on account of Administering the Sacrament of Penance; now I must Admonish them not to become Solicitors, Givers, or Advocates to others on account of being their *Confessors*, or Spiritual Fathers. It is a Pity to see some Can did, and Pious *Confessors* imposed upon by some Poor and pretended *Devotees*, whose chief Scope in going to Confession is, to lay before *Confessors* their Temporal Wants, to Sollicit his Charity, if he has any to give, or to engage him to act the Solicitor with others on their behalf. These commonly are Women under the Mask of *Mystical*, and *Devotes*, live without applying themselves to Work towards gaining a Livelyhood, and pretending to be ashamed to Beg, would have their *Confessors* undergo this shame to Beg for them. This is the more worthy your notice, since that great Apostle of the *Indies*, St. Francis Xavier has noticed it in two of his Letters (a) where he admonishes the *Confessors* of this kind of *Penitents*, who make use of the Sacrament of Confession to seek more for the Corporal Food than for the Spiritual; He, I say, bids such *Confessors* to be on their Guard, and not to doubt, but that they have a greater concern, and feeling in time of Confession for their Temporal Poverty, than for their Sins, and because their whole view is to obtain Alms, all you can say to them with regard to their Soul is lost; it is speaking, the Saint says, to deaf People. And in his tenth Epistle, he Admonishes *Confessors* to be careful to discover with what View, and Intention do *Penitents* approach

(a) *Epist. Lib. 6. Epist. 9. & 10.*

approach him: For there are many, the Saint says, who on pretext of Religion, and to seek Remedies for their Souls, seek only for the Remedies of their Bodies. He adds, that by experience he found, that this kind of People is the slowest, and most stupid to feel, or to be concern'd for the Evils of the Soul. The Saint concludes, that such ought to be dismissed. From whence it is to be infer'd, that a Confessor should be attentive to discern, when his Penitent is such. Secondly, If he finds his Penitent to be such, tell him, that Confession was only Instituted for the relief of the Soul, and not of the Body; that these Corporal necessities ought not to be mention'd in Confession, for fear the Sight of these Corporal Evils, should occupy your Sorrow, and hinder you to be grieved for your Sins, which on these Occasions is very much to be doubted of, and therefore to remit such to another time, seems to be the most advisable Remedy. To prevent these grand Inconveniencies it will be proper for Confessors never to give them Alms; or not in such a manner, that they should understand that it is the Confessor gives it; and never to charge himself to ask it from others for them, and tell them, it is fitter to employ others for that Purpose.

It is not our intent to run over all the Qualifications of a Confessor, which are readily found in most Moral Authors. These mention'd were not so obvious, and therefore we thought proper to insert them in this Treatise. All that remains now to mention is, to Admonish approvers and Examinators of Confessors not to be too easy, and Superficial, in examining, and approving, as it but too often happens, wherein both the one and the other will be accountable to God, if they perform this Function without due Care, and strictness. There is none, but would Condemn any Faculty for giving leave to an unlearn'd Physician to practice Physick with imminent danger of destroying our Lives, and Corporal Health, instead of restoring it. What comparison then can there be between the Soul and the Body, between our Temporal, and Eternal Life and Health, which very much depends on a Zealous Confessor, who knows how to Reprehend, to Warn, to Admonish, to Prescribe

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the proper Remedies for the Amendment of Sinners and therefore we daily experience; how the greatest Sinners mend under the wise Conduct of such *Confessors* whereas others of fewer, and less enormous Sins grow daily worse, when fallen into the Hands of Lazy, Dumb and Cozening *Confessors*. This evident difference ought to alarm Ordinaries, Approvers, and Examinators of *Confessors*, who are bound to do all that lyes in them, by *Examen*, and enquiry to certify themselves of the Merit, and Capacity of those, who present themselves for their Approbation, least they render themselves accountable for all the Evils that naturally result from the want of the requisite Qualifications.

Wherefore as a *Confessor* Acts the part of a Judge and of a Physician he must be endowed with two different Knowledges; first he must well understand the matter he is to Judge of; that is, he must know the difference between *Mortal*, and *Venial* Sin, the different Species and numerical distinction of Sins, how one Sin exceeds another in Malice, and grievousness, he must know well the different Circumstances, of Sin, when Sin is become *Habitual*, when reserved to Pope, or Bishop by simple Reservation, or Censure. He should not be Ignorant of the nature, and connexion there is between Capital Sins as described by us in this Treatise. He must also know when, and for what Sins Satisfaction, or Restitution is to be made, in Point of Fame, or Worldly Substance. He must also know how to discern when a *Penitent* has sufficiently examined himself, and when not; he must be also well Versed in the Conditions of a true Sorrow and in the Signs, and Tokens of a true and false Repentance; he must well understand the Essentials of Penance and know how to judge Probably when they Exist, and Co-exist. He must be Prompt in assigning the Proper Satisfactory, and Medicinal Penances, and the various Changes they may, and should undergo according to the different Conditions of *Penitents*, as set down in this Treatise, likewise the difference between Satisfactory and Medicinal Penances. He ought to know the Cases wherein *Absolution* is to be refused to Sinners, as also when he has good reason to doubt of his *Penitent's* Sorrow, or Purpose.

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The *Confessor* ought also to be well Versed in the immediate Occasion of Sin, whether natural, or respectiv^e, free, or necessary. and how to manage his *Penitent* on these different Occasions. He should also know how to exhort his *Penitent*, and to describe the grievousness and consequences of his Sins; he ought also to know the bounds of his Jurisdiction, that he may not exceed them. All this is in a manner word by word mention'd by *St. Charles* in his Instructions to *Confessors*. From this Document *Confessors* will easily understand when their knowledge to hear Confessions is competent, or not; on the other hand their Examinators will see in what matters *Confessors* ought to be examined, and after what manner, and will Judge who ought to be approved, and who ought not. Ordinaries, and their Examinators understand, that there is no Ministry in the Church of God of greater consequence, than that of Administering well the Sacrament of *Penance*: For on the due Administration of this depends the Preservation of this, and the Holy *Eucharist* from grievous Irreligiousness, Horrid Sacrilege and Abuse. On the due Administration of this chiefly depends the Amendment of Life, and Salvation of Thousands of *Penitents*, consequently this will prevent Millions of Sins to be committed, which by the oversight of Indolent Easy, and Careless *Confessors* would have been committed. Since this is evident to all good, and experienced *Confessors*, and is notoriously manifest, Ordinaries, and Approvers of *Confessors* may easily infer, that their Conscience, is burthen'd and engaged to examine Carefully all those, who are presented to them for their Approbation, or to give Testimony of their capacity, and to examine them extensively on all, or at least on the chief matters now mention'd, which a *Confessor* is bound to know for the discharge of his Duty. Secondly, You may infer, that no *Confessor* can be justly approved, who cannot give a good account of all these matters, since none of them is of little consequence; and because in him concur two different Offices, that of Spiritual Judge, and Physician, he must have a competent Knowledge of both, and these two Knowledges so necessary, that without them, he cannot be deem'd qualified.

qualified for that Employ; for what would it avail
 one learned Physician to know perfectly well to describe
 the Nature, Causes, Effects, Symptoms, Circumstances
 and Connexion of all kind of Disorders, if he was igno-
 rant of the Medicines, and Means to cure them? Ever
 so, to what purpose is it for a Confessor to know the na-
 ture of Mortal, and Venial Sins, the specifick, and nu-
 merical Distinction of Sins &c, if he is ignorant of their
 Cure, if he does not know what Remedy to apply, what
 Medicinal Penance to make use of in order to stop these
 Diseases of the Soul, and how to Alter, Mix and Change
 them, when one Fails. As a Confessor cannot well be
 such without these two Sciences, consequently Exami-
 nators are bound to examine him strictly on both heads,
 and if he should only know to give a good account of
 either, and not of both, he is no way qualified to be ap-
 proved of.

The Laws of the Church mention, and distinguish
 this double Office and consequently the double Science
 a Confessor is to be endowed with. In the first Place
 Canon *qui vult* (a) Treating of a Confessor as Judge
 has thus: *Caveat Spiritualis Index: Ut si non*
commisit crimen nequitie, ita non careat munere scientie.
Oportet enim ut sciat cognoscere, quid quid debeat
Judicare. Judiciaria enim potestas, hoc expostulat
in quod debet judicare, discernat. And speaking of
 Confessor as a Spiritual Physician, the Council of Late-
 ran says thus (b): *Sacerdos sit discretus & cautus, ut*
more periti medici superinfundat vinum, & oleum qui-
neribus sauciati, diligenter inquirens peccatoris cir-
cumstantias, & peccati, quibus prudenter intelligat
quale debeat ei Consilium, & cujusmodi remedium ad-
bibere, diversis experimentis utendo (i. e. ut) uting di-
 scernent Medicinal Penances, now this, now that other
 ad sanandum Aegrum?

If Examinators had conform'd themselves to this
 only true Method, as bound in Conscience, and did
 not give their Testimony to any to be approved of

(a) Cap. 12. de Penit. Dist. 6. (b) Habetur de
 Penit. Can. omnis utriusque Sexus.

but to such as could give a good account of both Sciences appertaining to a Confessor, that is, to understand well what every Sin is, and the proper Medicine to be applied for his Cure, and Remedy as described in this Treatise, another happy consequence would attend to wit, an Uniformity among Confessors themselves, Uniformity in Examining of Penitents, Uniformity in enjoining the convenient Penances both Satisfactory and Medicinal, Uniformity in giving, denying, or delaying the Absolution, which Uniformity is the Principal Object, and only Scope of this Treatise, and is so much wanting, and desirable in the Church both for the Honour, and Glory of God, and the Immense good of Souls. Now the Method to establish this Harmonious Uniformity among the Ministers of the Sacrament of Penance would be, if the Ordinaries did oblige all intended for Confessors to be examined narrowly in the matters mention'd according to the Tenor and Spirit of this Treatise, and to give a good account of every thing Material in it. For this purpose an Examiner after examining his Candidate in the matters mention'd would do well to Persevere a Penitent guilty of Swearing, Thieving, Backbiting, of Drunkenness, of Fornication, Adultery &c. Let the Examiner oblige his Candidate to ask his supposed Penitent every proper Question to find out the nature, and circumstance of each of these Sins, to know whether any of them is Habitual, or caused by any immediate Occasion, and when the supposed Confessor has made the proper enquiries, and inform'd himself well of his Penitents Sins, and consequently of his true state of Life; let this Candidate then describe to his supposed Penitent the nature of each of these Sins, wherein the grievousness of each consists, the true Reason of it, and the Consequence of each Sin, as it leads to another, or to an Habit of Sin, the difficulty that arises to get rid of this, the Circumstances of it, and how the Thought, one Action, involves the Penitent in many Sins at once, let him explain each of these Sins, let him also assign to each Sin confessed the proper Satisfactory, and Medicinal Penance, and let him shew for which of these Sins the Penitent is to be dismissed,

suppose for that Sin, which is Habitual, how does the Candidate know when the Sin is become Habitual, or when the Effect of the immediate Occasion of Sin; is he always to be dismissed upon every free, and necessary Occasion. After this let the Candidate exhort his *Penitent* to an Amendment of his Faults, tho' this should cost him great trouble, and why? Furthermore, let the Examiner ask his Candidate, suppose the *Penitent*, who accuses himself of Drunkness, is a noble Man, or a Tradesman, or she that was guilty of Fornication, or Adultery, was a Gentlewoman tenderly Educated, or a Servant Maid, or Tradeswoman Wife, or Daughter. Does the Candidate know to distinguish between the Conditions of Persons with regard to the different Penances to be imposed for the same Specifick Sin on both these Transgressors. It would be a proper, and convenient Medicinal and Conditional Penance for Drunkness to oblige a Plebian, or Tradesman to Fast on Bread, and Water the day after being Drunk, if he should be guilty of this Sin for the Future; yet this may not be so convenient a Penance to enjoin on a Lord, tho' guilty of the same Fault, because this would be too arduous with regard to his tender Education &c; but not with regard to a Plebian, or Tradesman; so that the different Conditions of Life with regard to some Sins must admit of a variation in the Medicine; but still may, and ought to be equivalent, as if you obliged that Noble Man for Future Drunkness to repeat the Penitential Psalm on his bare Knees for eight, or ten Days, and to give each Day a Shilling, or Six pence to the Poor. In like Proportion you may Reason with regard to the Penance to be enjoin'd on the Lady, or Tradesmans Wife, or Daughter for Adultery, Fornication &c. Satisfactory Penance, for Example, to be assign'd to the first, to hear two *Masses* Devoutly for ten Days kneeling uprightly to Eat but of one Dish for that space, and to abstain from Company Keeping, Wine, Plays, Visits, &c, and give some considerable Alms to the Poor. The Medicinal Penance to each, not to keep company, to speak or suffer that gallant to Kiss, or Touch her any more but to shun him. The Satisfactory Penance to the latter

to Fast for three Days, or to wear an Hair Rope about her Middle in day time for a Month, to read a Chapter in some Spiritual Book every day for the same Space, or to confess often, either of these will prove a good Medicinal Penance to both. Candidates for *Confessors* ought to be thus practically examined, and like young Soldiers be made to exercise, and go dexterously thro' all their Evolutions, when they are to pass in Review, which is no more but reducing, the Speculation to Practice, which is the Scope, and End of this Treatise. To conclude, since the Approbation of *Confessors* is a work of such vast Importance, it is my Opinion, that all Ordinaries not taken up with greater Business (if such there can be) ought to assist Personally at the Examination of *Confessors*, and to see (*per se*) that all, which has been laid on this head be duely observed, as it is incumbent on them, this being the Weightiest Affair, and of greatest consequence in their whole Administration.

Prudence to be sure is also a very needful Qualification for a *Confessor*, but as this chiefly consists in the manner of examining a *Penitent*, in enjoining the convenient Penances in giving, or delaying the Absolution : all this is already Practically Treated of, so that nothing now remains to be said to compleat a *Confessor*, only this, that he is to behave, and bear Mildly with the Ignorance, Rudeness, and Grossness of *Penitents*, and generally to use them with Sweetness, tho' *Argue*, and *Increpa* must sometimes be used towards an obstinate, and vicious Sinner ; and as the Sweet St. Francis de Sales admonishes in his Instructions to *Confessors* to consider they are called Fathers in the very beginning of every ones Confession, to put them in mind, that a *Confessor* ought with a Paternal Eye, and Heart look upon his *Penitent*, and to treat him, and to bear with him, as a Father does with the Imperfections of his Children, which does not provoke him to Sourness, but to Compassion, and to take care by sweet advice mixt with Menaces to oblige them to Cure them. Wherefore *Confessors* should be very careful not to use *Penitents* of any sort whatsoever with Sourness, Harsh, Boorish, or unmannerly Language ; for as St. Ambrose well observes

this would rather deter them, than invite them contrary to the Example of *Jesus Christ*. Do you imagine, says the Saint (a) *That se tibi curandum prebeat, quem fastidio habes, qui contemptui se, non compassioni, medico suo putat esse futurum ? Ideo Dominus Jesus compassus nobis est, ut ad se vocaret, non deterreret, mitis venit, venit humilis. Denique ait: Venite ad me omnes, qui laboratis, & onerati estis, & Ego reficiam vos.* Such ought to be made choice of for *Confessors* by the Ordinaries as the *Law Cap. Dudum de sep. in 6.* Admonishes them in these Grave, and Weighty Words: *Eligere studeant personas sufficienter idoneas, vite probatas, discretas, modestas, atque peritas ad tam salubre ministerium, & Officium exequendum.*

C H A P. XXIII.

Of confessing the Sick, and dying Persons, and how Pastors are to behave towards them.

AS the whole Duty of a Christian Pastor aims at this End, viz. to guide his Flock to the Land of Promise, to the Land of the Living, and to the Heavenly *Jerusalem*; it follows from hence, that his Care ought to be redoubled, when any of them Sickens, since this is a Fore-runner of Death, and a time, when his Sheep are mostly threaten'd to be destroyed by the devouring Wolf, who redoubles his Assaults upon this Occasion. Nothing ought to be neglected towards it, since of this depends the Forgiveness of his Sins, without which he, or the Pastor cannot obtain the End proposed of bringing his Sheep to the Land of Promise. And tho' hitherto we have Treated of this Sacrament, and gave many Instructions, which regard all; it is fit we should here Treat of it, and give some Instructions regarding its Administration, peculiar, or particular to the Sick, and those in a dying Condition.

Wherefore as a Pastor ought to have at all times a

Paternal

(a) *Amb. de Panet. Lib. 1 Cap. 1.*

Paternal Love, Care, and Sollicitude of his Flock, and of their Eternal Wellfare, the chief time to manifest this Attachment to them is, when there is fear of their quick departure out of this World, and as then their Misery, and Calamity is greater than ever, so is the want of Spiritual help the more necessary to them. Wherefore a good Pastor must be on the first Notice, prompt, and ready to visit his Sick Child, not only once, but as often as he can, in order to give him all the help, and comfort in his Power, which ought to be the two Views of visiting the Sick.

Notwithstanding, what is most Important on this Occasion is, timely to Administer the Sacraments of the Church to them, especially that of *Confession*: I have said *timely*, for with regard to this, two Extreame are to be avoided, *Excess*, and *Defect*: A Pastor may be guilty of *defect* in deferring too long to hear the Sick Person's Confession, either out of Laziness, or on Pretext of not disturbing him, or those of his Family, which is a very erroneous Notion, and has more than once proved the Eternal ruin of Soules. What greater Cruelty can be offer'd to a Sick Person, than to flatter him with the hopes of Recovery, when in reality there are none; this only tends to make him careless to delay his Confession, and the other Sacraments, and to Postpone the receiving of them, till the Sick Person is brought to the last necessity, when every thing is done in a hurry, when the dying Person is as weak in Mind, as Body, and scarce able to help himself to receive the Sacrament with due Preparation, and Disposition, especially the Sacrament of *Confession*, which is the most necessary, and on the other hand the most arduous, as requiring the strongest, and most intense Application of the Mind to settle well his long Accounts with God, and to stir himself up to a true Sorrow. *Secondly*, It is a Fault also to be over hasty in Administering all the Sacraments at the very first Visit, (except necessity requires it) but to give the Sick Person time to prepare himself gradually for the Reception of each Sacrament; therefore Pastors should visit often their Sick, to prepare them the better. Besides, the Pastors Visits will be a great Consolation, and Means to

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encrease

increase the Sick Person's Merit by his encouragement to Patience, and Resignation, as also by exciting him to the exercise of other Virtues. Wherefore the more the Person's Sickneſs encreaſes, the more ought the Paſtor to repeat his Viſits, and as the dying Perſons neceſſities grow greater, ſo does the Paſtors Obligation of not abandoning him; and the more he approaches Death, the more he wants his Paſtor's Aſſiſtance; partly becauſe his Strength is broken, and weaken'd by the Infirmity of his Body; partly becauſe the Temptations of the Devil are ſtronger, and more violent; for now he ſets all his Artifices to work, that his Prey may not eſcape him; and therefore the dying Perſon requires to be ſtrenuouſly exhorted, and his Spirit ſupported to prevent him from yielding, or ſinking under the Weight of theſe Temptations, and the frightful Thoughts of an approaching Eternity, which is apt to ſtagger one, eſpecially who did not live a very Chriſtian Life for the Time Paſt.

Wherefore a Paſtor on his firſt Viſit to a Sick Perſon, if he finds his Diſtemper is of a Malignant kind, or any way dangerous, ought to Admoniſh him to prepare himſelf to make an exact, and entire Confeſſion the enſuing Day, if his Sickneſs will admit of ſuch an Interval, if not it muſt be done without delaying it ſo long. And let the Paſtor immediately enquire of the Sick Perſon, whether he ever made a general Confeſſion, and if ſo, did he make it with Care, and has ever ſince lived a good Chriſtian Life, or has he purſued the ſame old Vicious Cuſtom? If the *Penitent* ſince his laſt general Confeſſion lived a good Chriſtian Life, and was ſeldom guilty of offending God Mortally, there is no need to oblige him to a general Confeſſion, let it be only ſince his laſt. If he never made a general Confeſſion, or if it had not the effect of reforming his Vicious Life, oblige him in theſe Caſes to prepare himſelf for a general Confeſſion, of his whole Life; the only thing, that can revalidate his Paſt Confeſſions probably Null, and Invallid for want of good Purpoſes, and Sorrow, which is to be ſuſpected, if he was a looſe Liver, or for having concealed ſome Sin of his Youth, and Infancy thro' Baſhfulneſs, which

is the first Question a *Confessor* should put to a dying *Penitent* ; because I found many, who never had accused themselves of some Indecencies, of which they had been guilty in their Infancy with regard to other Children of a different Sex. This general excuse I found by them for not Confessing these impure Actions was, that they did not scruple them, that they were Children and supposed to want Wit (as they term it) or due Knowledge, and Advertancy of the Malice of such Actions. But upon enquiry, whether He, or She would then have done these Indecencies in the Presence of a Parent or Master, or whether to Act them they did not industriously, and for shame retire to some Private Place ? The answer (as I generally experienced it) was, that they would not dare have done them ugly things in the Presence of Father, Mother, Master, or Mistress ; so that it is evident, they had been guilty of Sin, and concealed it thro' Shame, tho' in future Years they might have forgot it, or at least have had but a slender Light of it ; and as this is a frequent Case in that Age, and never Confessed, it should be always asked of those, who make a general Confession, and of dying Persons ; the utility of this I have often experienced. No Person should be suffer'd to depart this Life without making a general Confession, except he had made it already as mention'd, and this was always my Practise ; for a general Confession is the best Preparation imaginable for a good Death : See more of this above, and in my Discourse on a general Confession. For as Confession, when it can be perform'd, is the only Means, and Remedy we have to obtain Pardon of our Sins, and as we but too frequently (especially in our Youth) do not prepare ourselves to receive the Benefit of it, it must be allowed, there is no way left to repair their Defects but by means of a general Confession, and as this is commonly made with greater Care, and Preparation than a Particular one, of course it ought to be depended upon, and granted to be the safest, and best Method to secure the Remission of our Sins ; therefore should be practis'd by dying Persons, and *Confessors* should help them to it by aiding them to examine their Conscience according to the Order

of the Ten Commandments, especially the Rude, and Ignorant, and to help all especially dying Persons to make a true Act of Contrition for their Sins, since this perfect Sorrow in the Article of Death is of Precept.

That the dying Person may with the less Distraction make his Confession, and give his Mind the better to God, it is proper to remove all Obstacles that might impede this great Work. Therefore he is before Confession (at least a Day, or two if the time will permit) to be admonished to make his Will, and settle his Temporal Affairs; this Will he is bound to make to prevent Law suits, Strifes, Animosities, and Injustices, not to be the Occasion, or Instrumental to other Peoples Sins. *Ab alienis parce seruo tuo*, since his own Personal Sins are but too many to account for. In the Second Place, the dying Person is to be told by his Pastor, that if he owes any Debts, or has any Restitutions to make for any Injustices done the Neighbour in his Wealth, or Goods of Fortune, if he is now able to pay his Debts, or make Satisfaction for any Wrongs, committed, oblige him to do it Instantly, as he is bound to do, and not remit these Obligations to his Heirs (if without great damage he can do so) or not Absolve him: And that for two Reasons: The *First* is, because the Payment of Debts as well as Restitution comes under a Negative Precept, which requires instantly to be fulfill'd, and not delay'd, when that can be done. The *Second* is, because we know by experience, how slow Heirs are in discharging the Debts of their Parents, or paying the Legacies they order, and how apt they are to set up many Ties, and false Pretenses to elude these Testamentary Clauses, tho' they inherit their Fortune. Among other Pretenses, that of the Parents being Tenants only for Life to that Estate, is a very famous one, too often liable to mistakes. In the first Place, all his Chattels, or Goods, which were at his free disposition ought faithfully to be employed in discharging his Debts, and Legacies. *Secondly*, If a Parent contracts these Debts to Redeem, or Preserve this Estate from being Forfeited, or taken out of the Family, or contracted these Debts to Improve, or Meliorate said Estate, I think the Heir

of

of such a Father tho' Tenant for Life, is bound in all these Cases to pay his Father's Debts, as far as these were necessary either to Preserve, or Meliorate the Inheritance; because the Heir does benefit by these Incumbrances, and the Father like a good Agent, who to Advantage transacted the Affairs of his Principal, tho' not commissioned, is allowed the Charges, *Quia utiliter gessit rem Domini sui*. In like manner, if this Estate was so greatly incumber'd, when the Father took it into his Possession, that it could not afford him to live even with Moderation according to his Rank, and therefore the Tenant for Life was bound to take up Money for his own support, and during his Life time could not reasonably save as much, as would discharge this Debt, his Son, and Heir is obliged to pay it, because he was at all times in Case of necessity obliged to allow his Father a maintenance by the Law of Nature, and by all Laws. Indeed if a Father Tenant for Life did run himself into Debt by Gaming, Horse-racing, or by any other extravagant, vicious, and unnecessary Means (which must be the Spirit of our Law, which indemnifies the Son, and Heir from paying his Father's Debts, when Tenant for Life) be understood in this sense of Extravagancy, but no ways in the Cases above mention'd, which would be contrary to Reason, and Justice the Foundation of all Laws. I only make exception, that the Son must be allowed out of his Estate a Maintenance suitable to his Rank, and this must take place of all Debts. *Thirdly*, Let the Pastor before Confession oblige the dying Person to be reconciled to such, as he might bear a Grudge to, if he has given outward Demonstrations of it, and send to the Person he so hated to ask Pardon, as also to those he might have injured by Detraction. In the *Fourth* Place, let the Pastor assign a Day, or Time to make his dying Confession, if this can be deferred, and that he may prepare himself the better, let him be first Advertised of his danger of dying by his Physician, and then, or without it, by his Pastor, in the following manner.

C N A P,

C H A P. XXIV.

A warning of the approach of Death to be given to a Sick Person by his Pastor.

My beloved Brother (or Sister) I am bound to tell you, that your Sickness is grievous, and seems every Minute to encrease, and become more dangerous. It would be the greatest Cruelty, and Impiety Imaginable in me to flatter you with a longer Life, or with ungrounded hopes of recovery, whereas your Sickness, and the Circumstances attending it, plainly indicate, that you have not much time to Live. Therefore that you may without delay, and with the greatest Care, and application of Mind possible undertake the great Affair of your Salvation, the only Affair, that concerns you to be Solicitous about, and to do all, that lyes in you to secure it; take this warning I Admonish you again with the Prophet. *Set your House in order, for thou shalt die and not Live (a).* *Dispone domui tue quia morioris & non vives.* This ought in no manner to surprize you, for you know by experience, and St. Paul tells you that it is the Immutable decree of God, that all People should once Die. *Statutum est omnibus hominibus semel mori.* Neither is the Pope, or Prince, Emperor or Monarch ever dispensed with, in the Law of Death consequently you cannot expect to be exempted; Therefore take good notice, that this Death will be but one you shall not die a second time, and if any neglect, or Error is committed in the first Death, it cannot be corrected in the Second. It signifies nothing then to die, but to die well, or ill is all that in this point ought to give us trouble, and should proceed no further, than to stir you up instantly to undertake all the Means in your Power to secure a happy End to yourself; for if this now neglected, it will never be in your Power to correct that Error, but must suffer the Fatal consequence of enduring an endless Eternity. O beloved Brother see, and Weigh well them extreams so very contrary, and opposi-

(a) *Isai.* 38,

to one another, tho' both of Faith, to be for ever whilst God is God suffering the immense, and endless Pains of Hell without the least hope of ever seeing them Ended ; or to be for ever Glorious, for ever happy, for ever Inebriated with immense Joys and Delights, not with any other, but with the infinite Bliss of God himself, which infinitely surpasses all that we can say, or imagine, and therefore one Moment of this Heavenly Joy far surpasses, and is more estimable, than the Pleasure of Millions of Years in this Life. Since you must die, and that but once, and that soon, why should you delay preparing yourself for a good Death ? Why should this important Affair be linger'd or put off to a time, when perhaps you will not Live ? Would it be prudence in you, or in any to delay securing your Soul, and Salvation this Day, this very Moment, and defer it till to Morrow, not knowing will you live so long. Since this Day God calls upon you to take care of your Soul, to make use of the Remedies, he appointed to save you, be not deaf to his Divine Voice. but instantly have recourse to Repentance, that is to a good Confession, and a true Sorrow, the only Means he has assign'd for your Reconciliation to him, to obtain Pardon of your Sins, and Life everlasting. Therefore be ready to make this Confession, seeing the Occasion requires it ; therefore embrace this Crucifix, this lively Effigy of your Lord, and Saviour *Jesus Christ*, that you may call to Mind his sufferings for you, his Thirst to save you, that you may have recourse to him by frequent Prayer to have Mercy, and Compassion on you in this last Hour, to give you Grace to make an entire Confession, and to move you to a Deluge of Sorrow for your Sins.

Motives to help a dying Person to Sorrow after having made his Confession.

Consider what Sin is, Sin is a Breach, and Transgression of God's Law, Sin is a disobedience to God, Sin is to act against God's will, and to prefer yours to his, Sin is to Please yourself, rather than God. Sin is high Treason, and Rebelling against his Divine Majesty. To Sin

Sin is (as much as it lyes in the Sinner) no less than to Dethrone God; it is St. Paul says, to Crucify the Son of God a new, and to trample under Foot the most Precious Blood of *Jesus Christ*. What Motive had you thus to abuse, and injure your God, and Redeemer? Was it to obtain a Kingdom, or to become an Emperor, or to get great Wealth and Honour? No, it was for nothing, for a moments Bestial Pleasure, for a little Interest, that is to last two Days, for a Mouthful of Smoak, and Vanity. O ungrateful Sinner! dost thou thus for nothing abuse that great God, who Created you, who made you what you are from nothing, who made this World, and all that is in it for your use, and Pleasure, and if all this seems little to you, when by your Sins, and the Sins of your first Father, you had been condemned to suffer in Hell eternal Pains during an endless Eternity; did not this same God out of meer Mercy and Compassion to you take upon him Human Nature, did he not for three and thirty Years live a Poor Persecuted Life, loaded with Abuses, Reproaches, and Contradictions, Scoffed, Reviled, and Buffeted for your Offences, Scourged Inhumanly, unmercifully Crowned with Thorns, and after all, did he not die a bleeding Sacrifice to save you? Did he not suffer for you a most Ignominious Death on the Cross, and all this purely out of excessive Love, and meerly for your sake to release you from your Sins, from Hell and the Devil. O vile ungenerous, and ungrateful Sinners! is it for so much Good, you return him so much Evil? Is it for having loaded you with all these immense Benefits, that you have injured, and abused him? Is it for being so dear and so constant a Friend, that you became his Enemy? And what would God have lost by it, if he had at you very first Sin condemned you to Eternal Flames, as he condemned the rebellious Angels? What if he had not been pleased to Redeem you at so excessive a Price from Hell, and the Devil, as he never redeem'd them, who for one only Sin, and that of Thought alone, must whilst God is God, be suffering all the insufferable Pains the Devil can think of, without the least hopes of seeing them ever eased, lessen'd, or ended? Behold Sinners, what

what you have deserved for your Sin, you thereby merited no less, than to be stripped of God's Grace, Protection, and Friendship, to be for ever cast out of Heaven, to lose the immense, and Eternal Joys of God, and the unspeakable Pleasures of Heaven, and to be for ever banish'd to Hell, and deliver'd up to the Devils; all which is your Portion on account of your Sins. O wicked, and damnable Sins! who but a Madman would not from this moment hate, and renounce them for evermore; who would not shed Tears of Blood to get rid of such Monsters, which deprive the Sinner for ever of all that is good, and condemn him to all that is bad, and to be an eternal Slave to the Devil. Is there no Remedy then to obtain Pardon from God for these Monsterous Abuses, and Offences? There is, blessed be his Name thro' all Eternity, in the midst of his Anger his Mercy challenges him, and calls aloud upon him in our behalf; and he is so good, so merciful, and so generous as to promise Pardon to us, and to forgive us so many, and so heinous Offences committed against his Divine Majesty at a very cheap Rate, infinitely Cheaper than we could reasonably expect. Fly then to the Wounds of your Crucified Saviour, 'tis there you will find a Cure for all the Disorders of your Souls, 'tis there you will find a sure safeguard, and Protection from all your Enemies who lye in Ambush to obstruct your Passage to a happy Eternity

Act of Contrition.

My Lord, my God, and Redeemer Jesus Christ, in whom I believe, in whom I hope, and whom I love better than my own Life, better than my Soul, better, and above all things, I am sorry from my very Heart for ever having offended you; it grieves me, O God, that I have Sinned against thee; I am heartily sorry for the many times I have transgressed thy Law: I hate, and detest my Sins O Lord, and abhor all my past Wickedness, and from this Moment I retract, retract, and renounce all my past Offences against thee. I confess my Ingratitude, and baseness towards thee my Redeemer. O infinite Bounty! sweet Jesus Redeemer of my

my Soul, and best Benefactor. I could wish to have been a thousand times Dead, rather than to have injured so great, so good, and so gracious a God. I am sorry, my Heavenly Redeemer, for thy own sake infinitely Good, infinitely Amiable, infinitely Holy; I am sorry, I say to have abused, and to have Injured with my Sins so much Goodness. I firmly propose, my Sovereign Lord, with the assistance of thy Grace, never more to Sin, I shall die a thousand Deaths, rather than offend thee hereafter. I resolve to quit all Occasions, and dangers of offending thee. I am firmly resolved to Confess all my Sins, to pay all my Debts, to make Satisfaction, and Restitution for any Wrongs I have done to my Neighbours, and to fulfil the Penance, that shall be enjoyn'd me; and I confide thro' the Mercy of God, and sufferings of my Saviour Jesus Christ to obtain the Forgiveness of my Sins, and Grace to avoid all Sin.

A preparation for the Holy Communion, containing Acts of Faith, Hope, and Charity to be proposed by Pastors to Sick, and dying Persons.

MY Saviour Jesus Christ, I firmly believe thou art really Present in the Blessed Sacrament, which I am now to receive. I believe it contains thy Sacred Body, and Blood accompanied with thy Soul, and Divinity. That very Body which suffered for me on the Cross, in Remembrance whereof, I presume to approach this Adorable Banquet, which thro' thy excess of Love thou hast prepared for me. O Sweet Jesus, grant that I may approach to thee with that true Sense of Reverence, and Humility, as is due to so great a Majesty. In thee Sweet Jesus I place all my Hopes of getting forgiveness; Behold I come to thee with an Humble Heart, encouraged therefore by thy Mercy, and Goodness, behold I come to thee as a stray'd Sheep to his Pastor, as one Sick to his Physician, as a condemned Criminal to his Redeemer, that thou mayest receive me, strengthen me, heal me, and deliver me from the Sentence of Sin, and Eternal Death. For tho' my Sins are many, and grievous, yet they are nothing, if compared to thy

thy Mercy, and to the infinite Reason of thy Blood. It is in this O Lord I put all my trust, and am Pleased, that in me there is nothing, wherein I can Hope, that so I may put my whole trust in thee. Have Pity therefore on me, my dear *Jesus* and Save me, for thou forgettest none, that Hope in thee; O my God how can I forbear from loving thee, when I consider that thou didst Love me, even to die for me, and not only this, but so great was the force of thy Love, my dear Redeemer that when being to go out of this World to thy Eternal Father, thou didst invent a Wonderful way to remain here with me, by instituting the Divine Sacrament of thy Precious Body, and Blood for the Food, and Nourishment of my Soul, that as thou art really one, and the same God with thy Eternal Father, so we should be one, and the same with thee; that as thou livest by the Father, so we should live by thee, and dwell in thee. For this thy infinite Love to me, I desire to Love thee, my *Jesus*, my only Refuge, and Comfort in this place of Banishment, the only Hope of my infirm Soul. I Love thee with all my Heart, with all my Soul, and with all my Strength. I love thee above all things in Heaven, or in the Earth, and could wish to love thee, as well as the Cherubs, who without ceasing love thee, O God! inflame my Heart with the Celestial Fire, that by Means of the Divine Banquet, which you have prepared for me, I may be transformed into thee. Come, my Lord, release me once more from the Bonds of Sin, and prepare me for the Blessing thou art now about to bestow on me. Behold (when the Priest is ready to give him the Communion) the Lamb of God, behold the Precious Body, and Blood of *Jesus Christ*, whom prostrated, and humbled in Mind, and Body I Worship, and Adore, confessing my self to be but Dust, and Ashes in his Presence.

After having received the Viaticum

I give thee thanks Eternal Father, for that of thy pure Mercy without any deserts of mine, thou hast been Pleased to feed my Soul, with the Body, and Blood of thy

thy only Son our Lord *Jesus Christ*. And I beseech thee that this Holy Communion may not be to my Condemnation, but an effectual remission of all my Sins. Bless the Lord O my Soul, and let all that is within me, Praise, and Magnify thy Holy Name. Bless our Lord, and see thou forget not the Favours he hath now done to thee, who has Pardon'd thee all thy Offences, and cured thy Infirmities. Who has given thee not only his Graces, but himself also the Fountain of all Graces, and Goodness, and with himself all other good things. O infinite Greatness! O wonderful Condescension! How is it possible thou shouldst stoop so low, as to come to me the greatest of Sinners, the most unworthy of all thy Servants, and desire to dwell in me, for no other End, but that I should dwell in thee, and live by thy Divine Spirit, so that it is not I, that now live, but *Christ*, in me. O my God, and my all! what return shall I make for this so Signal a Favour, and what shall I do to acknowledge it? I have nothing Worthy of thee, I have nothing but what is thine on several accounts. Wherefore behold I here offer my self to thee my Body, and Soul with all its Faculties, that they for ever may be taken up in thy Holy Service, with a full Resolution never to offend thee, but to choose to die a Thousand Deaths, rather than prove Disobedient, and Treacherous to thee. I will watch my self, and take care to correct my Vicious Customs, Wicked Passions, and Evil Inclinations. I renounce, and detest from this Minute all Sin past, as well as to come, and that for thy infinite Goodness, and excess of Love, which thou hast shewn to me. After this is it possible I should not continually love thee? thou hast loved me to that degree to lay down thy Life for me. Thou hast given even thy self at present wholly to me, and shall not I hence forth be wholly thine? I Love thee than my God, and Redeemer with all my Heart, who art my Hope, my Support, Refuge, and Deliverer. What is there in Heaven, or Earth I should love besides thee? Thou art the God of my Heart and my all. Now let thy Servant depart in Peace according to thy Word. Now I willingly bid farewell to the World, and with Joy I come to thee my God.

God. Now I am united to thee, in thee I will live, in thee I will die, and in thee I Hope to abide for ever. Now I will fear no Evils, because thou art with me. O Lord. Now I will not dread all the Enemies of my Soul, since thou, O God, art my Powerful Protector, and Defender. As the Hart pants after the fountains of Water, so my Soul thirsts after thee O God. Because thou art the only Good, that can Satisfy my desires, and give quiet, and rest to my wearied Mind. When shall I see, O Sweet Lord I when shall I appear before thy Face ! till then I sigh and bewail my Banishment, desiring to be dissolved, and be for ever with thee. Into thy Hand, O Sweet Jesus, I commend my Spirit receive me most Gracious Lord, in thee may I have Eternal Rest, and Heavenly Joy for ever more without End. Amen.

Before receiving the Extream Unction.

[F our best Friend is known in our greatest necessities, if no Price, or Value, tho' ever so great, can be set on such a Friend, *Amico fideli nulla est comparatio* (a), who adheres to us in our last, and extream Tribulation, when all those, whom we commonly reckon Friends, cannot avail us ; what a great Friend then must he be, who alone comes to our Relief, and Assistance ? Thou art (cries *David* in a rapturous Confidence) my God, do not depart from me, in that last, and extream Tribulation, when none but thou is able to help me (b). *Deus meus es tu, ne discefferis a me, quoniam tribulatio proxima est, quoniam non est qui adjuvet.* When the Parents can do no good, tho' ever so desirous, when the Relations can give no Help, tho' ever so Sollicitous, when the Children can give no ease, tho' they should Cry, and Mourn ; when the Physicians can afford us no Remedy, notwithstanding all their Study, when none can Succour us, what Friend is left to us ? *Non est, qui adjuvet.* None, none but thou most Blessed, and beloved Redeemer Jesus Christ our best and only Friend who not Satisfied to have provided us with his Divine Help by Means of

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(a) *Eccles. 8. V. 15.* (b) *Psalm. 21.*

his Sacraments during the course of our past Life, but even provided us with strength, and relief to the very last Point of time, and in our greatest extremity : *Adjutor in opportunitatibus in Tribulatione* (a). Thou wast not contented to give us a Divine Life in *Baptism*, to strengthen it in *Confirmation*, to augment it in the *Eucharist*, to repair it by *Penance* : But even when our Breath begins to fail us, when our Strength decays, when the Pains of Death have encompassed us, he does not forsake us ; *Cum defecerit virtus mea ne derelinquas me* (b). Do not abandon me, my God, in my anxiety, desolation, and last Afflictions, come speedily to my assistance, that my Enemy may never say, I have prevailed against him. This was *David's* request in his extremity, and that help, and that protection, which he then requested of God is abundantly confer'd upon us (except it be our own Fault) by means of the *Extream Unction*, to shew us, says the Holy Council of *Trent*, that in no time *Christ* would leave us destitute of his Help, or unprovided of Means to ward off the Darts of the Enemy of Mankind. What Friend then is that, who has before hand provided us with Succours against the time of our greatest want, and need ? What lovely Physician is that, who has anticipated a Medicine form'd of his own Blood to comfort, and Strengthen us in our greatest Weakness and Anguish ?

This Sacrament then of *Extream Unction* is Instituted by our beloved Redeemer *Jesus Christ* for the Sick in imminent danger of Life, and call'd so, either because it is only Administer'd to those in such extremities, or because in the order of Sacraments, it is the last, or because it is the extremum of all Sacred *Unctions*. In *Baptism* and *Confirmation* certain parts of the Body only are Anointed ; but in the Sacrament of *Extream Unction* all the Senses, of the whole Body are anointed to Purify it entirely, and to dispose it to take instantly Possession of the Eternal Glory. The rest of the Sacraments are Means to obtain this, but not immediately according to their Institution : But the Scope and End of the *Extream Unction* is to dispose, and prepare us instantly to partake

(a) *Psal.* 9. (b) *Psal.* 70.

partake of the Eternal Bliss (a). *In Extrema Unctione
preparatur homo, ut recipiat immediate gloriam.*

The Institution of this Sacrament is mentioned in St. James's Epistle Chapter the fifth, where it is said, *If any one in Sickness (or in danger of Death by Sickness) among you, let him call in the Priests of the Church, and let them Pray over him, anointing him with Oil in the name of the Lord: And the Prayer of Faith shall save the Sick Man, and the Lord shall lift him up: and if he be in Sins, they shall be forgiven him.* The Effects of this Sacrament are the justifying Grace. Secondly, To give Spiritual Strength, and Vigour to resist the Temptations, which at that hour are most dangerous. Thirdly, It restores the Sick Person to his Corporal Health, if God sees it expedient for him. Fourthly, It forgives Venial Sins. Fifthly, It mitigates the Pains, which proceed from Sickness, and also from the uneasiness of Mind. Sixthly, It takes away the remains of Mortal Sin that is it frees the Soul from the Sickness, Infirmity, and Propension contracted by past Sins. Seventhly, It renders our Conscience Serene, Peaceable, and Tranquil, frees it from that excessive fear we have of past Sins, and from the natural Horror we have to Death, and fills the Soul of the just with a Pious, and Holy Joy, and makes it cheerfully to wait for the Lord's Coming, being willing to give up that Soul, when it Pleases God to call for it. Now my beloved Brother, (Sister) to receive this Sacrament with all these good Effects; it is necessary to receive it with a Conscience free from all Mortal Sin, and tho' I Hope your Conscience is become such by Means of your former Confession; yet to secure it better repeat with me this Act of Contrition with a strong Faith, and Confidence to obtain them happy Effects thro' the Passion, and Merits of your Saviour Jesus Christ, applied to you by this Holy Sacrament of *Extream Unction*, and by him Instituted for all these good Purposes. My Lord, and Saviour Jesus Christ *ut supra*. Make the Sick Person offer to God his Life, and all his Pains, and Sufferings together with them of Christ in Satisfaction for his Sins. Take No-

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tice, that the Pastors of the Church are the Ordinary Ministers of this Sacrament, which they must be careful to Administer timely to the Sick, and in their full Senses.

It would be unpardonable in the Pastors of the Church to omit the above mention'd Methods in confessing, Communicating, and Anointing dying Persons, who then more than ever stand in need of all the help, we are capable to afford them; and because dying Persons are by Precept bound to exercise Acts of several Virtues in these last Extremities, such as Faith, Hope, Love of God, and the Neighbour, Sorrow of Contrition, Patience, and Resignation, which either the Learn'd and Illiterate might not know, or reflect on. It is for this end I have propos'd these short Exhortations at the receiving of each Sacrament, which Implies the Virtues proper to them, as also, that they should understand the Nature and Effects of the Sacraments they receive, and the due Preparation to receive them with the greater benefit to their Souls, not to mention, that those Exhortations will be very useful to move them to a true Sorrow for their Sins, which ought to be repeated on the Reception of each Sacrament.

CONCLUSION.

THAT both *Confessors*, and *Penitents* may safely rely on the Documents, and Instructions given in this Book and without Hesitation conform to them: They must not look on said Instructions as mine, or of any other Particular Doctor, but as founded on such firm Pillars, as the Church it self rests upon. These are in the *first* Place the Authorities of Holy Writ, *Secondly*, The Sacred general Councils, *Thirdly*, The Apostolical Decisions, *Fourthly*, Provincial, and Diocessian Synods, *Fifthly*, On the Doctrine of the Holy Fathers, in whom both Sciences concurring Mystick, and Speculative, and the great esteem the Church always did, and will hold their Doctrine in; and therefore in the present Point must be looked upon as our Chief Teachers, whom all must follow. To this we have added the Theological Reasons, that the Minister of the Sacrament of Penance should know to satisfy his *Penitent*, and give reason

for his Proceedings. None will find these Instructions more rigorous, than the matter requires, if he compares them to the Fountains from whence they derive, and justly weighs their conformity to sound Reason, and to frequent experience. Some have Objected, that it had been better to have written this work in *Latin*, rather than in the Vulgar Language. I am of a different Opinion for many Reasons. The *First* is, to perswade Mankind, that Protestants have given the World a false Idea, of our Sacrament of *Penance*, laying, it is an encouragement, and incentive to Sin, as if our Ministers did without difference, or distinction Absolve all sorts of Sinners. The contrary of this is manifest throughout this Work : whereby you may see that Absolution is to be denied to many kind of Sinners, and that we *Catholicks* require a true, and sincere Sorrow for past Sins, with a firm Resolution never to Sin any more, without which we believe no Absolution to avail us ; as also without making Restitution to the full for any Damage done to the Neighbour either in his Goods, or Reputation ; to all which we add a smart Penance as well to deter, the Sinner the more from reiterating his Former Sins as also by way of Attoning for them.

Secondly This work being in *English* cannot disedify any, or have any bad tendency relatively to *Catholick* Laity, but the reverse ; since they will have no cause to complain of the Rigour of *Confessors* when they shall see that they are sometimes Treated in regard of their Tepidity with more Indulgence, than the Canons of the Church, the Holy Fathers and most sound Divines quoted in this Work require, which will be a good Apology for *Confessors* against the unreasonable Murmurs of some *Penitents*. *Thirdly*, The Reasons, which induce the Church to permit so many different Sums of Moral to be Printed in the Vulgar Language, the same Reasons may be alleged for Printing this Work. Neither do I think it necessary to mention the Reasons, which move the Church to allow said Sums to be used in the Vulgar Language, which are obvious to Men of Sense, and will be found to Plead most strenuously for this. Nay we should rather Glory, and be delighted, that all People had the

Idea exhibited here of Penance Stamped in their Hearts.

Some may perhaps Object that if there were good Motives for Publishing this Work in *English*, yet this is no Apology for its being Writ in bad *English*. The Objections I allow is just, in regard to a Person Master of better Language, but I am not the Person, since I have had no Opportunities of Improving myself in the *English* Tongue in regard to my having spent my Youth in Foreign Countries. The Favourable Reader will I hope be the more inclin'd to overlook this and other Failures, when he considers I have ventur'd to appear in Publick, in an Age no less Censorious, than refin'd with all the inabilities wherewith he sees me surrounded and that meerly for his sake. In fine the Apprehension of Censure gives me little uneasiness, provided the Scope of this Treatise be obtain'd which are the Glory of God and the Conversion of Souls: the Sole Motives which determin'd me to undertake this Work, which I most Humbly submit to the Correction of the Holy *Catholic Church*.

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F I N I S.

Advertisement.

AS this Book was printed at a very great Distance from me, where I could not have a proper Corrector of the Press, several Faults have been thereby committed, most of which are corrected here.

E R R A T A.

PAGE 4, Line 8, dele *not*. Ibidem l. 17, read *is preserved*.
 p. 5, l. 16, for *death* r. *debt*. p. 7, l. 7, for *oblivious* r. *obvious*. p. 14, l. ult. for *partly* r. *particularly*. p. 17, l. 25, r. *is it*. p. 18, l. 45, r. *requiring it*. p. 21, l. 20, r. *as it is not*. p. 26, l. 25, r. *or let*. p. 29, l. 8, r. *would not only be*. Ibid. l. 25, r. *did not determine*. p. 36, l. 3, dele *and consequently*. p. 38, l. 37, dele *but* and read *for*. p. 46, l. 31, r. *which in justice*. p. 53, l. 25, for *them* r. *their own children*. p. 55, l. 27, for *dissuade* r. *persuade*. p. 66, l. 7, for *is* r. *his*. p. 79, l. 11, for *was it* r. *are they*. p. 84, l. 12, r. *your*. p. 92, l. penult. r. *no before unreasonable*. p. 98, l. 33, r. *commended*. p. 146, l. 26, r. *it must be*. p. 178, l. 4, r. *positively*. Ibid. l. 29, r. *by*. p. 182, l. 3, r. *they*. p. 185, l. 9, r. *or for so*. p. 189, l. 18, dele *stately* and r. *forming discord*. p. 199, l. 7, r. *suspicion*. p. 200, l. 32, r. *not*. p. 207, l. 28, for *inefficacious* r. *efficacious*. Et vice versa p. 214, l. 24, r. *in justice*. p. 222, l. 4, r. *to be*. Ibid. l. 5, dele *it*. p. 225, l. penult. r. *not feignedly*. p. 228, l. 32, r. *it*. p. 239, l. ult. r. *is natural*, and dele *pure*. p. 233, l. 34, r. *deter*. p. 239, l. 19, dele *who*. p. 249, l. 9, r. *Affections*. Ibid. l. 6, dele *only*. Ibid. l. 7, for *but* r. *and*. l. 37, r. *which has*. p. 241, l. 22, r. *laborious*. p. 249, l. 21, dele *by*. p. 249, l. 39, r. *preference*. p. 252, l. 20, r. *care*. p. 255, l. 36, r. *it*. p. 257, l. penult. r. *not*. p. 268, l. 18, r. *than*. p. 270, l. 17, dele *the*. Ibid. l. 32, r. *before in the time*. p. 273, l. 9, after *sinners* r. *who behave so*. Ibid. l. 10, r. *and*. p. 274, l. penult. r. *his conscience*. p. 275, l. 33, after *sinners* r. *is fully penitent*. p. 277, l. 28, r. *impossible*. Ibid. l. 29, dele *with* and r. *bad*. p. 281, l. 31, r. *actual*. p. 282, l. 4, r. *The reason is very clear from what is already said, and moreover because, &c.* p. 283, l. 18, r. *of*. p. 288, l. 10, r. *supernatural*. p. 291, l. 23, r. *this*. p. 294, l. 29, r. *it must*. p. 298, l. 21, dele *non*. p. 303, l. 17, r. *enjoin'd*. p. 306, l. 31, r. *but that he is*. p. 318, l. 6, r. *he would*. p. 323, l. 29, r. *is obliged to give*. p. 334, l. 1, dele *but* and r. *as that it*. p. 346, l. 1, r. *are tenderly*. p. 347, r. *is*

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